

THE
ENGLISH
CATECHISM
EXPLAINED.

OR,

A COMENTARIE
ON THE SHORT CATECHISM

set forth in the Booke of Com-
mon Prayer.

WHEREIN DIVERS NECESSARIE
Questions touching the Christian Faith are inserted,
moderne Controversies handled, doubts resolved,
and many Cases of Conscience
cleared.

Profitable for *Ministers in their Churches, for Schoole-
Masters in their Schooles, and for Household-ers
in their Families.*

By JOHN MAYER, *Bachelour of Divinitie.*

The second Edition reviewed.

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THE
ENGLISH
CATECHISM
EXPLAINED

A COMMENTARIE
ON THE SHORT CATECHISM
OF THE CHURCH OF ENGLAND

WITH A NEW METHOD OF
TEACHING THE CATECHISM
AND A NEW METHOD OF
TEACHING THE DOCTRINE
OF THE TRINITY
AND THE DOCTRINE
OF THE SACRAMENTS
AND THE DOCTRINE
OF THE LAST THINGS
AND THE DOCTRINE
OF THE JUDGMENT

By
J. H. ...
Author of the ...
and of the ...
and of the ...

TO MY REVE
REND BRETHREN,
THE PASTOVS OF
Parochiall Congregations in the
Church of England.

REverend Brethren, euer since
my first entring into a Pasto-
rall charge, I haue applied
mine endeauours, by Care-
chising to instruct the igno-
rant. And because I would
not be irregular my Theame
hath alwaies been the short Catechisme, set
forth in the Booke of Common Prayer, a Cate-
chisme indeede, solely appointed to bee first
taught; but to the great detriment of our
Church either wholly neglected, any other be-
ing preferred, or barely taught without any fur-
ther explanation, or else for outward formality
onely in Lent ser vpon the Table, as a dish ap-
propriated to that Fast. My study hath been

The Epistle

first to mend this fault for my owne particular, and therefore I have diuers yeares labored constantly throughout the yeare, by this kind of teaching to forme in my hearers some distinct knowledge of our Christian Principles: and hauing at length come to my intended period, I digested the pith of all my Collections and Meditations into this Booke, herein imitating *Ursinus* vpon *Melanctons* short Catechisme, so vsefull to young Students in Theologie, and to other studious persons. The labour thus ended, being conscious to my self of mine own weakness, I suppressed it three or foure yeares, till that being animated by some of you (my Brethren) who had either seene or heard hereof, I haue aduentured to bring it into publike view. The worke I confesse is ordinary and worthles, but for forme it is alone, and so may craue entertainment. Heere are collected into one all fundamentall points, of the true Christian Religion, sparsedlie handled in diuers learned Bookes, and applied to the short English Catechisme. It is a Catechisme and a Comentarie, the one for Children, short, and fitted to their capacity, the other for men, leading to a larger mappe of Christian Principles, and fitted for the

Dedicatorie.

the edification of all. To haue written a large new Catechisme without an old text, had bin superfluous amongst so many already abroad, but to write for the illustrating of the Text, to which we English must all hold vs, is very necessary. In publishing this, I take not vpon me to prescribe a forme vnto any, my selfe being the least amongst thousands, but I wher on all, what I can, to an vniforme proceeding by our common grounds. We haue all one God, one Christ, one Baptisme, one Gospell, and one forme of Articles of Religion, to which wee subscribe, why then should we not all consent in one Catechisme? Our Mosher the Church of England, hath first commaunded this one Catechisme, vpon which is my Commentary. If therefore my inward wishes may breake forth into open request, I would craue that it might please the right Reuerend Fathers of our Church, more strictly to presse the teaching of our common Catechisme in their seuerall Iurisdiccions: and you my Brethren, who doe already teach it in your seuerall Parishes, to labour in it with all diligence, and to bring it in, and commend it to the priuate exercise of your people in their families, amongst whom it

The Epistle, &c.

hath hitherto been much neglected. And I beseech you all favourably to accept this my present act, and where I haue faulted, correct me, where I haue failed, supply me; where I haue done rightly, ioyne with me. If this may be any thing, though but goats hayre, towards the Lords Sanctuary, I shall be glad, and giue God the glory. Our great Shepheard, the Lord Iesus, who hath laid downe his life for his sheepe, make this and all the endeauours of his Seruants, fruitfull pastures for the comfort of his flocke, and for the praise of his holy and glorious name. Amen.

*Your fellow-Servant in the worke
of the Ministry.*

JOHN MAYER.

THE FIRST PART

**A TABLE OF
THE QUESTIONS AND
Answers added vnto those of the
Catechisme, handled in this
Commentarie.**

Question.

How doe the Articles of your faith conuerne?

Ans. The first part of them concerne God;
the second, the Church of God.

Quest. In the first part concerning God, what
learn you to beleeue?

Ans. First, I learne to beleeue in God the Father, secondly,
in God the Sonne; thirdly, in God the holy Ghost.

Quest. How knowest thou that there is a God?

Ans. Many wayes: but chiefly, by mine owne conscience, accusing me for secret sins, which cannot be but vnto an
infinite wisdom, that knowes the most secret thoughts of
the heart, such as is neither man, deuill, nor Angel, but God
alone.

Quest. How many Gods be there?

Ans. But one onely true God, the rest are Idols set vp
by man.

Quest. What is God?

Ans. He is a spirituall Essence, most simple, infinitely pre-
sent, holy, wise, iust, mercifull, and mightie; the creator, pre-
seruer, and onely gouernour of the whole world.

Quest. Into how many Persons is the God-head distinguished?

Ans.

THE TABLE.

Answ. Into three, the Father, Sonne, and holy Ghost. 24

Quest. If in the God-head there be three persons, and every one be God, how say you then, that there is but one God?

Answ. Although there bee three persons, yet is there but one onely God in substance, one infinite power, and one eternitie. 25

Quest. What learne you to beleue concerning God the father, and in which words?

Answ. I learne to beleue that God is my Father, able to doe all things: the creator of the whole world, and the Lord and gouernor of the same in these words, I beleue in God the Father almighty, maker of heauen and earth. 26

Quest. In which words learne you to beleue in God the Sonne?

Answ. In these; And in Iesus Christ his onely Sonne our Lord, &c. From thence he shall come to iudge both the quick and the dead. 32

Quest. What learne you to beleue here concerning God the Sonne?

Answ. Two things: First, his humiliation; secondly, his exaltation.

Quest. What is the Son of God, who is also called Iesus Christ?

Answ. Hee is perfect God by nature, and one substance with the Father, and perfect man, made so of his owne good wil, that he might become our Redeemer, and thus is he subject to the Father. 33

Quest. How can it be that God should be made man?

Answ. Not by turning the God-head into the nature of man, but by taking mans nature vnto the God-head, that so one person might be both God and man. 33

Quest. What need was there that the Sonne of God should thus abase himselfe to become man?

Answ. Great need on our behalfe, who could not be deliuered by Angels, or by earthly treasures, but onely by his precious blood. 35

Quest. Doth sinne deserue so ill, that wee could not by other satisfactorie meanes be deliuered herefrom, but by the death of the Sonne of God?

Answ. Yes, it deserues the infinit curle of the Law, that is, all

THE TABLE.

all iudgements in this world, and everlasting damnation in the world to come.

Quest. If he must needs be made sic to beare the crosse, why did hee not to this end take onto him some other nature more excellent?

Ans. Man onely had sinned, it was most agreeable to the Iustice of God to receive the payment of the debt of sinne, in the same nature of sinne, which committed it.

Quest. How came it to be thus with vs men, where we created sinners?

Ans. No, God at the first made man righteous, but by yielding to the devils temptation, he made himselfe a sinner.

Quest. Wherein did man yeeld to the temptation of the Devil?

Ans. In eating of the forbidden fruit, and not contenting himselfe with all other fruits, of which the Lord had allowed him to eate.

Quest. Was God so angry, that he would curse man for eating an apple, or figg, or such like?

Ans. That was not the matter of Gods anger, but his vntthankfulness, pride, disobedience, and crediting rather the Deuill, then God.

Quest. But though one man did thus, yet all did not, are we all then sinners, and vnder the curse?

Ans. We were all in his loynes, and so what foule hee did, and what estate he fell into, it is common to vs all.

Quest. It seemes then, that we are sinners so soone as we are borne, before that we haue actually done either good or euill.

Ans. Yes verily, the child that is but new borne, yet not conceined, and liuing in his mothers wombe, is a sinner, and needeth Gods grace.

Quest. I perceiue then that we are all in a miserable estate by nature: but you tell mee of Iesus Christ, that hee was vnbodded for vs, wherein standeth this his humiliation, and in which words is it set forth?

Ans. It is set forth in these words: And so Iesus Christ his only Sonne our Lord, which was conceived by the holy Ghost, borne of the Virgin Marie, suffered vnder Pontius Pilate, was crucified, and

and buried: and of this his humiliation there bee three degrees. 39

Quest. Which is the first degree, and in which words?

Ans. First, his Incarnation, set forth in these words: which was conceived by the holy Ghost borne of the Virgin Mary. 49

Quest. Which is the second degree, and in which words?

Ans. He suffered the death of the Crosse, for my finnes, set forth in these words: He suffered under Pontius Pilate, was crucified, dead and buried. 48

Quest. Which is the third degree of his humiliation, and in which words?

Ans. He descended into hell, that I might bee delivred from hell, and everlasting death, in these words: He descended into Hell. 58

Quest. Is this all the humiliation of the Son of God for our redemption, did he no way else abase himselfe for us?

Ans. Yes, he became obedient to the law also, that by his obedience and righteousness, we might stand perfectly righteous in the sight of God. 64

Quest. In which words is his exaltation set downe, and how many be the degrees hereof?

Ans. In these words: the third day he arose againe from the dead, and ascended up into heauen, there he sitteth on the right hand of God the Father Almighty: from thence he shall come to iudge the quick and the dead; and of this be fower degrees also. 67

Quest. Which is the first, and in which words?

Ans. First, he arose againe from death to life. 68

Quest. Which is the second?

Ans. And he ascended up into heauen, in these words: the third day he arose, &c. 68

Quest. Which is the third, and in which words?

Ans. Thirdly, he hath all honour, power, and authority in heauen and in earth, together with God the Father, in these words: He sitteth on the right hand, &c. 79

Quest. Which is the fourth degree, and in which words?

Ans. Fourthly, he shall come from heauen, at the end of the world to iudge all that shall then be found liuing, and all that

THE TABLE.

that have lived since the world began, in these words, *From whence he shall come, &c.*

Quest. What learn we to believe concerning God the holy Ghost, and in which words?

Ans. That he is God equall with the Father, and the Son, and the sanctifier of all the elect people of God, in these words, *I believe in the holy Ghost.*

Quest. Which is the second part of your articles of faith concerning the Church of God?

Ans. I believe the holy Catholick Church, the Communion of Saints, &c.

Quest. What learn you to believe here concerning Gods Church?

Ans. Four things.

Quest. Which is the first?

Ans. First, I learne to believe that God hath a Church, consisting of a certaine number of true believers, of whom some be in heaven, and some be vpon earth, and that I my selfe am a member of the same.

Quest. Which is the second?

Ans. I learne to believe, that Gods Church is holy, that is sanctified and washed by water, and the holy Ghost, and such an holy growth in holiness, vntill at the last it comes to be presented before God, without spot or wrinkle of sin.

Quest. Which is the third?

Ans. I learne to believe, that Gods Church is Catholick, consisting of persons of all sorts, scattered all over the world, and of all times and ages.

Quest. How may a man certainly know where this Church of

God is to be found?

Ans. By these two speciall markes, holiness taught and practised, and unity, when they goe together.

Quest. Is not the Church of Rome, that they call the Church of God, seeing it exceeds in holiness, and is most united?

Ans. No. It was a true Church indeed in the Apostles times, and many yeeres after, but now it is neither holy, nor great, nor catholic, is there maintained no antiquity, for the

THE TABLE.

ancient, for the ancient Religion is defaced with groſſe errors and ſuperſtitious.

Quest. Where then may we find the true Church?

Ans. In England, and in all other places where these cor-
ruptions are done away, and Religion is restored to the
first purity, to please God and his to the praise and glory

10 *Quest. How can it be, seeing the Religion beere professed, but as it were of yesterday, and never heard of before Luther and Calvin.*

This is a meer slander, for there was neuer any
age since the Apostles, wherein there haue not bene some
standing to the maintenance hereof, against Rottish cor-
ruptions.

Quest. How hapned it then, that the church of Rome still ever
promised, and indubitably assured for Christs times to come, and
that of her ancient fathers, as very many of the same still are, and
yet by the persecutions and tyranny of the Romane Bi-
shops, whose chiefe care hath bin most ever since, to maintaine
time, to magnifie their owne Church, and themselves, and to
suppresse their schismatics, that, purified of sin, and of all

Let Quaker Trustees in debate, to make it more Church leading, for no
more true Church, would full Jesus God: black, prayful, but, for
more, his Church, to be, always, or, Jesus, leading, it, into, all, truth, bad, on

U. *Ans.* The Lord tieth not his spirit to any place, for then the famous Churches in Asia, should still have been true Churches, but the spirit is always present to the faithful in all places of the world, and his testimony is confirmed, yea

Quest. Which is the fourth thing that you learn to believe con-
cerning the Church?

Ans. That there be certaine speciall benefits belonging to the Church, and to every true member thereof, *viz.* The Communion of Saints, the forgiveness of sinnes, the reformation of the body, and the life everlasting.

Quest. What means you by the Communion of Saints? 12
 That holy and sweet fellowship which all the mem-
 bers of Christs Church have one with another; as they all
 make but one body in Christ; so communicating all good
 things

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things vnto one another, whether spiriual or temporall, as their mutuall necessities doe require.

Quest. What mean you by the resurrection of Jesus Christ?

Ans. That wonderful grace of God in Iesus Christ, whereby he passed out our transgressions as if they had never bin committed, and releaseth the punishment due for them.

Quest. What mean you by the resurrection of the dead?

Ans. That though the body after death lie rotting in the grave, yet at the last day it shall be raised by Gods power, and being ioyned to the soule, shall stand before Gods iudgement, to give account of all that it hath done, whether good or euill, and be rewarded accordingly.

Quest. What manner of bodies shall we haue in the resurrection?

Ans. The very same which now we haue, onely whereas they be now naturall they shall rise againe spiriual, not subject to death any more, nor sustained by naturall meanes, of meats and drinks, and sleepe, and the like.

Quest. Amongst these that rise, are some more gloriously, some less gloriously, some with more power, and some less power, shall they haue at the resurrection then they haue now?

Ans. No, for all these are weaknesses, which shall be done away to the faithfull, and brought to strength, perfection, and comeliness, shall be no more one of them.

Quest. What mean you by the life everlasting?

Ans. All that enioy enduring happiness, and all those woes which the Lord imparteth to all his elect, in the world to come, which are so great as that the eye hath not seen, nor the eare heard, neither can the heart conceive thoroughly.

Concerning the Law.

Quest. Then saith the Law, thou shalt not be bound to keep the commandments of Almighty God, which he saith?

Ans. God spake these words, and said, I am &c.

Quest. How many things doth the Law teach out of these Commandments?

Ans. Two things, my dutie towards God, and my dutie towards my Neighbour.

Quest.

for I the Lord thy God am a jealous God, visiting the sinnes. 221

Quest. What is here forbidden? 222

Ans. All outward Idolatry, which is first by making the image of God, or of any creature to be worshipped: Secondly, by falling downe before any image: Thirdly, by serving God according to our owne phantasies. 223

Quest. What are we heere commanded? 224

Ans. To performe all outward duties of Gods seruice, according to his will revealed in his word, for the substance thereof. 225

Quest. Whence is the reason of this Commandement taken? 226

Ans. Partly from the punishment to bee inflicted vpon such as breake it, vnto the third and fourth generation; and partly from the benefits to bee bestowed vpon such as keepe it vnto the thousand generation. 227

Quest. Which is the third Commandement, and which is the reason? 228

Ans. The commandement is, Thou shalt not take the name of the Lord thy God in vaine; the reason, for hee will not hold him guiltlesse. 229

Quest. What is here forbidden vnto vs? 230

Ans. All abusing of the Name of God, which is first by blaspheming; or giuing occasion to others to blaspheme: Secondly, by swearing falsely, deceitfully, rashly, commonly, or by creatures: Thirdly, by cursing and banning: Fourthly, by vowing things impossible or vnlawfull, or by neglecting of our lawfull vowes: Fifthly, by lightly vsing the holy name of God or his word: Sixtly, by vaine protestations and asseuerations. 231

Quest. What are we heere commanded? 232

Ans. To glorifie the name of God, in all that we doe, thinke, speake and desire, and to labour that others may be wonne by our meanes to doe the same. 233

Quest. Whence is the reason of this Commandement taken? 234

Ans. From the fearefull estate of such as any way abuse the name of God, the Lord holdeth them as guiltie of dishonour done vnto his name. 235

Quest. If there bee such danger in swearing, may a man

lawfully sweare in any case whatsoever?

Ans. Without doubt a man may sometimes lawfully sweare, either for the confirming of a truth which cannot otherwise be knowne, and yet necessary, or for the strengthening of honest Leagues made betwixt men; or lastly, a man being called thereunto before a lawfull Magistrate. 246

Quest. What else is required, that our swearing may be lawfull?

Ans. These fower things. First, we must sweare only to such a truth as we know to bee so. Secondly, according to knowne intent of him vnto whom, or before whom wee sweare. Thirdly, this being a part of Gods worship, we must doe it with great reuerence. 248

Quest. What if a man shall sweare to performe an vnlawfull thing, is he not bound notwithstanding to performe his oath?

Ans. In no wise, for so he should adde vnto his sinne of swearing vnlawfully, a further sinne of doing vnlawfully. 249

Quest. Which is the fourth commandment?

Ans. Remember that thou keepe holy the Sabbath day, &c. 250

Quest. What is the duty here commanded?

Ans. To keepe holy the Sabbath, and to bee mindfull of it. 250

Quest. How may this be done?

Ans. By assembling together to pray vnto God, and to praise him, to heare his holy Word, and receiue the blessed Sacraments. 250

Quest. Is this all that is required to the right keeping of the Sabbath day?

Ans. No, but we must prepare our selues by praier, and emptying our hearts of sin, and meditate vpon Gods works, and the word which we haue heard, suffering it so to work in vs, as that we may be furthered in all holines of life. 250

Quest. Is there any duty to be done towards our neighbour for the keeping of this day?

Ans. Yes, it is a speciall time of exercising mercy, by helping against sudden dangers, by collecting and distributing 251

ting to the poore, by visiting the sicke, and reconciling dissensions amongst neighbours.

Quest. Is there any set day vnder the new Testament thus to be kept holy?

Ans. Yes, the day which is commonly called Sunday, but in the Scripture the Lords day, or the first day in the week, in thus to be kept without alteration to the end of the world.

Quest. When doth the Lords day begin and end?

Ans. It beginneth in the morning at the dawning of the day, and endeth next morning likewise.

Quest. Are we bound to do the holy duties of Gods worſhip all this time without ceasing?

Ans. No, for we may refresh our selues with eating and drinking, singing and musick, and with any honest delight whatsoever, whereby the mind is cheered vp, and joy and gladnesse beſetting the Lords holy day expressed.

Quest. Is this all that we are bound vnto to keepe the Sabbath our selues in resting from labour, and doing the duties thereof?

Ans. No, but who so hath Sonne or Daughter, Man-servant or Maid-servant, Cartell or stranger within his Gates, is alike bound to provide as much as in him lyeth, that they all obserue this day in their kind both man and beast.

Quest. Doth the Lord only take care for the right spending of this day, and leave vs to our selues upon the sixe dayes?

Ans. No doubtlesse, but it is his will and commandment also that wee should vpon the sixe dayes abstaine from idlenesse, and diligently labour in the workes of our callings.

Quest. Is it not lawfull then so far to beare working, so as to attend vpon God and his worſhip, vpon the sixe dayes?

Ans. Yes, it is not onely lawfull but necessary for euery one, to do the duties of Gods worſhip euery day of the week in private and in publike, when iust occasion is offered.

Quest. How can this stand with the command of working vpon the sixe dayes?

Ans. Yes, very well, because that howsoeuer God is to be

be reserved vpon the sixe dayes, yet they are for the most part to be spent in the works of our callings. 186

Quest. What more speciall rules are wee to follow in our weekly deuotion?

Ans. First, we must pray euery day morning and evening. Secondly, before and after the vse of Gods creatures. Thirdly, the more our necessities vexe vs, pray the oftner, and more instantly. Fourthly, let no day passe without some reading, and diuine meditation. Fifthly, neglect not the publike preaching in the weeke dayes, where opportunity is offered to come vnto it. 186

Quest. What is to be thought of whole dayes set apart to publike duties in the weeke, as Saints dayes and dayes of thanksgiuing?

Ans. All this may lawfully be done, and is commendable by Gods word, & therefore we are religiously to conforme our selues to the ordinance of authoritie herein. 187

Quest. What is the sin by this Commandement forbidden?

Ans. All prophaning of the Sabbath day, which is, first, by doing worldly works that are not of present necessity, by journeying about worldly affaires, idle resting, or absenting our selues from the publike duties of Gods worship: secondly, by forgetfulness of the Sabbath vpon the six dayes, by which we often bring vpon our selues a necessity of prophaning the same: thirdly, when being parents or gouernors, we leaue our children, pupils, or seruants to their owne libertie vpon this day. 188

Quest. What be the reasons of this Commandement?

Ans. They are partly infolded in the Commandement, and partly expressed in these words: For in six dayes the Lord made heauen, and earth &c. 189

Quest. What are the reasons infolded in this Commandement?

Ans. Three: First, because the law of the Sabbath is ancient, and was in force in Paradise, before mans fall. Secondly, because it is most equall, the Lord allowing vs six dayes for our worldly affaires, and requiring but one on feauen for the worke of his worship: thirdly, because the seventh is the Lords peculiar day, so that without sacriledge wee cannot any way prophane it. 190

Quest.

Quest. *What doth the first commandment require?* To solitary edification of
Ans. Two, first, from the Lords owls example, where-
 tied upon the seventh day from all his workes of creation:
 secondly, from his blessing inseparably linked to the hallow-
 ing of this day, so that which keepeth in holyy still find it
 to his comfort, with him a blessed day.

Quest. *What is the first Commandment of the second Table,
 and the fifth of the Law?*
Ans. Honour thy father and thy mother: that thy dayes may be
 long in the land which the Lord thy God giveth thee.

Quest. *In which Commandment do you direct your duty to-
 wards your neighbours?*

Ans. In the six latter commandments which be of the
 second Table.

Quest. *What is the first of the six Commandments?*

Ans. To honour, that is, to love, reuerence, cherish, and
 obey our naturall parents, the parents of our country, and
 our Father in Christ. Secondly, to carry our selves lowly,
 and reuerently towards our misters being trusted by them in
 the Lord and toward the ancients, and all our betters. Third-
 ly, if we be superiours, to walk worthy the honor due unto vs
 from our inferiours, as vs vs all gentles towards them.

Quest. *What is here forbidden?*

Ans. All irreuerence toward those that be in place and
 authoritie aboue vs, and churlish behaviour in such towards
 those that be of a low degree.

Quest. *Whence is the reason of this Commandment taken?*

Ans. From the promise of long life, if God please, to
 present vs with the blessing of our last life.

Quest. *Which is the first Commandment, or the first of the
 second Table?*

Ans. Thou shalt not kill.

Quest. *What is here forbidden?*
Ans. All murdering of our selves, or others and all ap-
 probation here of in others, either by command, counsel, con-
 sent, or concealment. Secondly, all malicious actions tending

to the prejudice of our neighbours life: thirdly, all railing
and railing speeches: fourthly, all unkind words and af-
fection of the heart: as of anger, railing, hatred and envie:
fifthly, all cruelty towards the creature, which sheweth a
merciless mind in vs.

Quest. What are we here commanded?
Ans. Out of the love which we beare to our neighbour,
as much as in vs lieth, to preserve his life and health, and
specially the life of his soule by good counsell, exhortation,
and admonitions.

Quest. Which is the seventh Commandment?
Ans. Thou shalt not commit adultery.

Quest. What is here forbidden?

Ans. First, all outward uncleane actions of adultery,
fornications, &c. Secondly, all filthy and uncleane speeches,
singing of wanton songs, songs, and reading of Books & Bal-
lads of this sort. Thirdly, all incontinent thoughts and lusts
of the heart. Fourthly, whatsoever is usually an occasion of
uncleanness, as being present at bawdy houses, plays, putting
on a parrill of another sex, meet lequious dancing, mis-
trusting, drunkenness, &c.

Quest. What are we here commanded?

Ans. To live intemperance, chastity, and soberness,
and so to keepe my body holy and pure, as a temple of the
holy Ghost.

Quest. Which is the eighth Commandment?

Ans. Thou shalt not steal.

Quest. What is here forbidden?

Ans. All stealing, which is first by violence, or secret ta-
king away that which is ours neighbours. Secondly, by op-
pression and tyranny of the rich toward the poore. Thirdly,
by deceit in buying and selling. Fourthly, by using any un-
lawfull trade, or way of gain, or gaming, fortune telling, or
selling drinke vnto drunkenness. Fifthly by prodigality, for
thus doe men rob their children and posteritie.

Quest. What is here forbidden?

Ans. All covetousnes, and vnicerfulness, the robbing of
God in things dedicate, tithes and offerings.

Quest.

THE TABLE.

Quest. *What are we forbidden here?*
Ans. To do to others as I would they should do unto me, and by diligent perceiving, so to live as we are living, that cause of life, so while we live, we shall be able to live.

Quest. *What is the next commandment?*
Ans. Thou shalt not bear false witness against thy neighbor.

Quest. *What is here forbidden?*
Ans. First, false witness, bearing: first, by falsity accusing, and witnessing against our neighbor before all judges. Secondly, by slandering and backbiting, and by readiness to hearken to such false reports. Thirdly, by flattering or soothing any for advantage against the truth. Fourthly, by lying, or telling an untruth against our consciences.

Quest. *What are we here commanded to do?*
Ans. To maintain our truth, to preserve the good name of our consciences, and our saving good name, stopping our ears against false reports, and supplying them as straws, whatsoever comes as if speaking the truth.

Quest. *What is the third commandment?*

Ans. Thou shalt not covet thy neighbor's house.

Quest. *What is here forbidden?*
Ans. All first motions of the mind, yea, since, though no consent be yielded unto them.

Quest. *What are we commanded here?*

Ans. To keep our very hearts and minds free from all thoughts against any of the commandments of God.

Quest. *Is any man able to keep all these commandments?*

Ans. No man is able to keep all these commandments, keep them perfectly, save only excepted in the case of innocency, and Christ who was both God and man.

Quest. *What is the fourth commandment?*
Ans. Remember the Sabbath day, to keep it holy. In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the day, and hallowed it.

Answ. It is very just and meet for the Lord to adidge the least crime to hell fire, because his mark, which is perfit & holiness, set upon man in his creation, is hereby reynoced, and a mark with the Devils brand is made upon the soule of the sinner, for which it is just that the Devil and his God should have such a counter-act upon it.

Quest. If no man can perfectly keepe the Law, how can we save it?

Answ. First, to humble us in regard of our miserable estate hereby by this word; secondly, to bring a right disposition unto us; then by the blood of Jesus Christ to hold upon by a true and lively faith.

Quest. How is faith first begun and wrought in the heart?

Answ. Ordinarily by the preaching of the Gospel, the holy spirit inwardly opening the heart to believe those things that are outwardly preached to the ear.

Quest. How doth faith bring forth fruit, and grow stronger?

Answ. By prayer, the exercises of Gods holy word, and by receiving the Sacraments.

Concerning Prayer.

Quest. What is Prayer?

Answ. It is a lifting up of the heart unto God, only in the name of Jesus Christ according to his will, in full assurance to be heard and accepted at his gracious hands.

Quest. What need is there that the faithful should pray, seeing they are in Gods favour, he knoweth their wants, will surely pardon all their finnes?

Answ. By how much the more we are in Gods favour, by so much the more needfull is it that we should earnestly pray; both to pay the due that we owe unto God, to obtaine the blessing promised, and to renew our assurance of the pardon of sinne daily renewed through our great weakness.

Quest.

THE TABLE

22. *Quest.* How often should we pray? *Ans.* As often as we can, that every Christian make his prayer vnto God every morning and evening, sitting down and rising vp from a kneeling, and at other times, as the spirit doth need, or occasions and other necessities require to haue the heart lifted vp in prayer.

Quest. How, and according to what Prayer ought we to pray? *Ans.* The pater noster and forme for our direction is the Lords Prayer, Our Father, which is said in the name of the Lord.

Quest. How many be the parts of this Prayer? *Ans.* The Preface, Our Father, The Petitions, Hallowed be thy name, and the conclusion, For thine is the Kingdom.

Quest. In the Preface why call you God Father? *Ans.* Because he is ready as a loving Father to heare me calling vpon him, and to bestow his blessing with boldnesse and confidence to come vnto him with prayer.

Quest. Why do you say Our Father, and not my Father? *Ans.* Because I ought to pray for all other the Children of God as well as for my selfe.

Quest. Why do you say, Hallowed be thy name? *Ans.* Not for that I believe God to be in heaven only, for he is euerie where: but because to bee in Heaven is an Argument of great glory: whence I learne with reverence to pray vnto him, being my Father most glorious.

Quest. How many be the Petitions of this Prayer? *Ans.* Sixe, whereof the three former concerne Gods glory, the three latter, concerne our selues.

Quest. Which be those three concerning Gods glory? *Ans.* First, Hallowed be thy name. Secondly, Thy Kingdom come. Thirdly, Thy will be done in earth as it is in Heaven.

Quest. In the first of these, what do you pray for? *Ans.* That the name of God may be glorified in the life of his Church, and in all his Churches.

Quest. In the second Petition what do you pray for? *Ans.* That the number of true believers may be daily increased, that Gods Kingdom of grace being enlarged, his Kingdom of glory may be hastened.

Quest. In the third Petition what do you pray for? *Ans.*

THE TABLE.

Ans. That I and all the people of God upon earth may as readily obey Gods will, as the Angels and Saints in Hea-

Quest. What are the three Petitions concerning our selves?

Ans. The first, Give us this day, &c. 2. Forgive us our Trespases, &c. 3. Lead us not into temptation, &c.

Quest. What pray you for in the first of these Petitions?

Ans. For all things necessary for this present life, and therefore we aske but for bread, and but for this day.

Quest. What pray you for in the second of these Petitions?

Ans. That God would freely forgive vs all our finnes, as we doe from our hearts forgive the offences of men against vs.

Quest. What pray you for in the third of these Petitions?

Ans. That the Lord would not suffer vs to be carried away by the temptations of the world, flesh or Devil, to the committing of sinne, but that he would deliver vs from the quill of all temptation, both sinne and damnation.

Quest. Wherefore serveth the conclusion, For thine is, &c.

Ans. It is added as a reason of all the Petitions, to strengthen our faith, that God being both able and willing, doth certainly yeeld to our requests made vnto him, therefore we adde, a note of confidence and say, Amen.

Quest. What is the other exercise of the spirit full and onely way?

Ans. The right receiving of the Sacraments.

Of the Sacraments.

Quest. The first being, Penance, which means to cleanse Gods head by prayer, what further means be there for the better assisting to our soules the promises of all spiritual blessings in Christ?

Ans. The Sacraments of the new Testament, which are the pledges of the Covenant betweene God and his people.

Quest. Wherein standeth true repentance?

Ans. In three things. First, in knowledge and acknowledgement of our finnes past. Secondly, in godly sorrow and griefe of heart for them. Thirdly, in a godly purpose to forsake

take all sin and to lead a new life for all time to come.

Quest. What is the persuasion of the heart wrought by the Spirit of God grounded upon his promises that all our finnes are forgiven in Christ Iesus.

Ans. What is required in such a time to the Lords Supper. To be rightly disposed before and at the receiving hereof.

Quest. What ought a man to doe before his coming.

Ans. To examine himselfe for his faith in Christ.

Quest. What may a man know whether he hath true faith.

Ans. By two speciall fruits thereof, repentance for all his finnes, and love towards his neighbour.

Quest. Wherein stands true repentance.

Ans. In affection, when it is the love towards our neighbour, that is, towards those that are of malice, hatred, and envy, and desirous of his good as of our owne; and in action, when wee are readie to doe good vnto others, as vnto our selves, and to keepe away hurt, as from our selves.

Quest. What must he doe that findeth himselfe in this condition.

Ans. Hee may not keepe away from the Lords Supper, for this were a prouoking of God to wrath, neither can hee come vnto it without offending in a higher degree.

Quest. What may a man doe then in this case.

Ans. Hee must humbly sue vnto God for the pardon of his finnes, to strike his hard hart, that he may melt into teares for them, and constantly cleaue to his commandment, and if there be any dissension, he must goe and bee reconciled to his brother.

Quest. What ought a man to doe at the Lords Supper.

Ans. He ought thankfully to remember the inward graces of God towards him, by seeing the outward signes.

Quest. What are these signes.

Ans. First, the Lords giving of his sonne Iesus Christ to death for vs, set forth by the Ministers, taking of the bread & wine breaking & powring out, & offering them to vs all.

Secondly,

Secondly, our neare union vnto Christ, and how wee haue all our spirituall food from him, set forth by our taking, eating, and inward digesting the Bread & Wine, that become nourishment vnto vs. Thirdly, the neare union that God hath made by Christ betwixt all the faithful, set forth by the same bread, being made of many graines of corne, and by the same wine made of many grapes. 341

Quest. What is to be done after the receiving?

Answ. We must meditate of the covenant of new obedience, renewed by this Sacrament, that we may more carefully performe it, and flie sinne and vice all the dayes of our life. 343

Appendix.

Quest. What is the Word of God?

Answ. Whatsoeuer is contained in the Bookes of the old and new Testament, and not any other Bookes, or writings whatsoeuer.

Quest. How many, and which are those Bookes?

Answ. The Bookes of the old Testament are seuen & twenty: *Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Ioshua, Judges, Ruth,* the first and second of *Samuel,* the first and second *Kings,* the first and second of the *Chronicles,* *Ezra,* *Nehemiah,* *Ester,* *Iob,* *Psalms,* *Proverbs,* *Ecclesiastes,* *Canticles,* *Isaiah,* *Ieremiah,* *Ezekiel,* *Daniel,* and the Bookes of the twelue *Small Prophets.* The Bookes of the new Testament are 26. *Matthews,* *Marke,* *Luke,* *Iohn,* the *Actes* of the *Apostles,* the Epistle to the *Romans,* first and second to the *Corinthians,* *Galatians,* *Ephesians,* *Philippians,* *Colossians,* and two to the *Thessalonians,* and two to *Timothy,* to *Titus,* the *Hebrewes,* the Epistle of *Iames,* and two of *Peter,* first, second, and third of *Iohn,* of *Iude,* and the *Revelation* of *Iohn.* 345

Quest. Are not the Apocrypha Bookes part of the Word of God?

Answ. They are not, neither haue been ever so accounted in the Church of God, but are annexed as being full of good instructions and histories, declaring Gods wonderfull Providence over his people Israel. 346

Quest. What proofe is there, that the other are Gods Word?

Answ.

THE TABLE.

Ans. It is proved by their antiquity, some of them being before all other booke, sundry times oppugned and sought to be burnt vp by persecutors, and yet wonderfully preserved, and by miracles from Heauen confirmed, which shewes that they came from heauen, and are not of mans inuention. 547

Quest. *Hauing this word written, is it not sufficient for our saluation, without any helpe by preaching.*

Ans. It is not sufficient, but it must also bee set forth by preaching, that the hard places may bee rightly vnderstood, we may be kept from errors, and haue our dull hearts stirred vp to embrace it. 551

Quest. *What is the Preaching of the word of God?*

Ans. It is properly the expounding of some part thereof, teaching hence, the duties to be followed, and the sinns to be auoided, and exhorting to do accordingly. 553

Quest. *Who may preach the Word of God?*

Ans. Onely such as are outwardly sent of God, ordinarily, and when extraordinary necessity doth require, all such as are inwardly stirred vp, and inabled by Gods Spirit. 555

Quest. *What is required to the right bearing of the Word?*

Ans. To prepare a mans selfe by prayer and holy meditations, and by emptying the heart of corrupt affections, to attend diligently and reuerently at the preaching of the Word, and laying it vp in the heart, to doe accordingly all the dayes of his life. 557

Gentle

gaid modto enol, ymptne nioh yd benoye et al.
or signol bus benugon aenit yibum as too dolo ho or dolo



Gentle Reader, I haue here noted vnto thee the
most remarkeable faults; some small literall faults
if thou meet withall, I pray thee
to amend.

ERRATA


PAge 6. line 36. for Chastnings, read Chastnings, pag. 7. l. 1. for labor,
read Laue. pag. 11. l. 18. for contention, read contempt, pag. 18. l. 15. for was
wont, read was not wont. pag. 356. l. 30. read yet this did cost John Baptists
head. pag. 356. l. 34. read by the house falling downe vpon them.


If other faults haue past, they are but small,
And as the Printer hopes, but litterall.
Yet pardon, though in words he did offend,
For, most of vs, I feare, haue deeds to mend.





TO THE READER.

 Our ious Reader, having been much desired
and importuned to print these Questions,
and Answers alone by themselves, in re-
gard this great Booke is too large to be lear-
ned by heart; I have condescended to their
Requests, and printed them, for the further helpe and benefit
of Ministers in their Churches, of Schoole-masters in their
Schooles, and Householders in their Families, and it is cal-
led, The English Teacher, or, The A. B. C. enlarged;
and are to be sold by Iohn MARIOTT, at his
Shop in Saint Dunstons Churchyard
in Fleetstreet. 1622.







A
COMMENTARIE,
OR,
LARGER EXPLANATION
OF THE SHORT
Catechisme, set forth in the
Booke of Common
PRAYER.

Quest.
Answer.
Explana-
tion.



WHAT is your name?

N. or M.

This Primer Question may bee called the way to the Church dore: it leadeth to the mention of Baptisme, which is the gate of Christianity. It is prefixed before our Catechisme,

as an Introduction, or familiar entrance, framed by question and answer, for the instruction of the simpler: and therefore is not idle and vnfitting, as some would haue it; but very agreeable to the matter intended. Inasmuch as a Christian mans name doth not onely distinguish him from other men of different names; but also serueth for a remembrance, whereby the grace of God should bee stirred vp in him. Thus the people had names of old: *Adam*, signify-

B

ing

ing red earth; *Enah*, a mother: *Abram*, an high father: *Isaac*, laughing: *Isach*, supplanting: and the Lord himselfe hath a name prescribed, *Iesw*, a Saviour, &c. Neither were these names given by chance, but Almighty God himselfe being the first guide hereunto, and many times appoyning the name, then holy men followed; and generally, all the world in former ages, gaue names of speciall signification. *Pharaohs* daughter called the Hebrew childe drawn out of the river, *Moser*, Drawne-out. *Ioseph* was proclaimed by *Pharaoh* the King, *Abre*, Father; when, as a Father hee provided for the Countrey, &c. A more especiall daily monitory may this bee to vs, for that our name doth remember vnto vs our Christian Profession, that wee may walke worthy of the same. And this may serue for some direction vnto vs, in the naming of our children, that wee preferre not heathen names where other are vsuall and conuenient.

Quest. Whether may a man change his name or not?

Change of
names.

Ans. Hee may: First, by Gods speciall command: as *Abram* was changed into *Abraham*; *Sarai*, into *Sarah*; *Isach*, into *Israel*; *Peter*, into *Cephas*, *Ioh. 1. 43.* &c. Secondly, if hee bee conuerted from a false, to the true religion: thus *Saul* his name was turned into *Paul*: for in this case infidels and heathen men haue thought vsfit to retaine the old name: When *Nebuchadnezzar* consecrated *Daniel* vnto *Bel* their God, hee changed his name into *Belsazzar*, *Bels* Treasurer: *Ananias*, into *Shadrach*, which is, The King of the Planets hath inspired him; *Azarias*, into *Meshaack*, *Venus*; & *Misael* into *Abednego*, the seruant of the fire. And the same is the practice of the Turkes at this day, if any man turne *Adabometan*, he receiveth a new name, as that famous Prince *George Castriot* of Epirus, had his name changed into *Scander*, their names, as *beg*. Thirdly, a man may change his name for the glory of God, and his own safety, without hurt to any man. Thus *Baizer*, in the time of King *Edward* the sixth, called himselfe by the name of *Arctius Felinus*; * *Boca* wrote two Hamilies vnder

* *Cyrit. Teres*
sach, That
they changed
their names, as
occasion was
offered. And
the Ciuill Law
doth allow it.

der

der the name of *Nathaniel Nestkins*: that their owne names might not hinder the Papists from the reading thereof. Yet this approues not the changing of names, the more securely to commit any villany, as was done by the late Traytors of Nouember the fifth.

Quest. Who gaue you this name?

Answ. *My God-fathers, and Godmothers, in my Baptisme, wherein I was made a member of Christ, a childe of God, and inheritor of the Kingdoms of Heaven.*

Explan. In this answer I obserue three things. First, the time of the name giuing. *viz. In Baptisme.* For this is both answerable to the practise of the Church of God in all ages, since there was a Sacrament of Baptisme, or any other in the roome thereof. It standeth with very good reason. As for the custome of the Church; *Abraham*, at the first institution of the Circumcision, is said, to haue circumcised his sonne the eight day, and to haue called his name *Isaac*, *Gen. 21* and this custome held as long as circumcision, as may be seene in *Iohn Baptist*: *When they came to circumcise the babe, Luc. 1. 19. and called him Zacharias.* And in the Lord *Iesus*; *When the eight dayes were accomplished, that they should circumcise the childe, Luc. 2. 21. his name was called Iesus.* **Obiect.** *Gershom* the son of *Moses*, was *Exod. 2. 22.* named before his circumcision, for he was afterwards circumcised, when the Lord met *Moses* in the Iune, and would haue slaine him: *Rachel*, *Iacobs* wife, immediately after her *Gen. 35. 18.* trauell, named her child *Benoni*, and during the time of the *Israelites* being in the wildernesse, for forty yeeres, they were without circumcision, but it is not likely they were without names. **Sol.** This last was an extraordinary time; necessitie made them dispense with law; for that act of *Rachel*, it onely shewes her desire, for the child was afterwards called *Beniamin*, *viz.* at the circumcision. Lastly, for the first, no maruell though the custome of the Church were broken, seeing that Gods ordinance was also neglected, for feare of impatient *Zipporah*. Secodly, what fitter time can be to impose names, then when we begin to bee? we are first borne, and then haue the common name of man,

Objections a-
gainst Godfa-
thers answered

then we are borne againe, and haue the speciall names of Christians. The second thing in the answer; the persons that giue the name, *Godfathers and Godmothers*. True it is, that Parents were alwayes wont to propound the name. *Ioseph* directed by the Angell told what the name of *Iesus* should be; *Zachary*, of his sonne *Iohn*; and ordinarily, *Abraham*; *Moses*; *Ioseph* in *Egypt* (also *Hannah* named *Samuel*; & *Rachel*, *Ioseph*. But the Godfathers, following the direction of the parents, haue vsed a long time to propound the name in publique: when *Iohn* was to be circumcised, it is said, *They call d his name*, &c. But his parents had the greatest stroke in determining the name. One, writing against our custome herein, alledgeth the Councell of *Nice*, Can. 30. Let no faithfull man name his children by heathen names; and that of *Baronius*. My Parents called me *Tarrichus*, and out of *Dionysius*, that the Priest was wont to aske the name at the Church doore, and hence endeauoureth to proue, that Parents, and not Godfathers, are to name their children, neither at the time of baptisme, but before, for which he further addeth, that they, which were *Adults*, were wont to come before their baptisme, and put their old names in the Register. Vnto which I answere. First, that of the Councell of *Nice*, is a meere forgery, there being but twenty Canons in all, or two and twenty at the most. Secondly, admit it to be true, and that which followeth; it is no more then we confesse, that Parents haue, or ought to haue, the chiefe stroke in the names of their owne children. Lastly, for the *Adults* holding their own names, it might be through conuiniency, in some particular Church, at some time onely. For it is most euident, that Godfathers were vsed amongst Christians, euen in the Primitiue Church. *Hippolytus*, Bishop of Rome, and Martyr, speakes of them in his fift Decretall, who was but 140. yeeres after Christs incarnation, and the best reformed Churches doe allow of them. One, a learned Doctor of Germany, defends this vse vpon these reasons.

- * 1. It is not against the Scriptures.
2. It is most ancient.
3. It proceeds from loue, of the parents procuring them, of their vndertaking.
4. It is to the benefit of the Infant; if the

* *Zachary's Epist.*
p. 180.
Reasons why
Godfathers
are vsed.

the Parents dye. 5. It is an helpe vnto the Parents, to which may be added, that it is a meane to encrease mutuall loue amongst neighbours, when they shall performe this duty one for another.

The third thing in the answer is; the addition *I was made a member of Christ, &c.* Which is not to be understood, as though the outward washing of water, did make the baptized partaker of these so excellent benefits: for it is true of the Sacraments of the new Testament, which was sayd of them of the Elders *It is impossible, that the blood of bulls and Goats should take away sinne.* And in another place; *Circumcision availeth nothing, but is new creature.* That the same may be said of Baptisme, see in the Pharisees coming to Iohn his Baptisme: *O generation of Vipers, (saith hee, who hath forbidden you to sin from the wrath to come?) Where hee sheweth, baptisme to be a meane of escaping Gods wrath, after an implicite manner; but withall, requires vertue; which being away, baptisme availeth not.* And our Lord hauing commended baptisme to all, excepteth yet, saying; *He that believeth not, shall be damned.* The case herein is this; First, in those that are of ripe yeeres and understanding: there is required of them a due disposition of repentance, and faith, actually performed by, and in themselves. But in Infants it is enough, that they pertaine to the Covenant, being born in the bosome of the Church, and presented to the participation of gracious adoption by vertue of the Faith of their Parents.

The right understanding then of this is, that in our baptisme, we are sacramentally, or instrumentally, made the children of God: and really, and truly, when we are together ingrafted with the Holy Ghost, if thou beleue, and be baptized thou art made inheritor of the Kingdome of Heaven, and this is signified vnto baptisme: *Except a man be borne of water, and of the Spirit, &c.* As concerning, begetting vnto Christ, and building men up in grace, is ascribed vnto the Officers of Gods Church. Wherefore let no man mistake this matter, thinking himselfe safe, when he is baptized, for he may, nay, infinite numbers doe, notwithstanding perill.

Regeneration ascribed to Baptisme, how.

Act. 8. &c. 10
chap. 27

Rom. 8. 2

Baptisme confers not Grace, *Ex opere operato*, as the Church of Rome teacheth; but ever, in men of yeares as they were found in grace, they were thought fit to be baptized. Read of the Eunuch, of *Cornelius* and his company, of the conuerts amongst the Iewes, at *Peter's* preaching: Now then consider, whether this be thy case or no? Art thou indued with grace? Art thou baptized with the Holy Ghost? Art thou baptized into Christ? Belieuest thou with all thy heart? repentest thou with a true and due compunction? If it be thus, thou hast put on Christ, thou art *buried with him by Baptisme unto his death*, thou *like as Christ was raised from the dead*, so *as thou shouldst walk in newness of life*. O well is thee, thou art a member of Christ, and inheritor of Heauen. If otherwise, thou hast beene admitted to the water in vaine, thou art still in thy sinnes. But thou wilt say, wherefore serues the remembrance of our baptisme then? I answer, to confirme that grace, which is begun in a mans heart, if he beleeneth he shall be hereby more confirmed; if he be true Christian, hee shall be hereby registred in the Catalogue of true Christians; and all the fiends of hell shall not be able to blot him out againe. If it be further demanded, how can it be saide of all baptized, that they are members of Christ, seeing there are many Hypocrites, who beare onely the badge of Christ, but fight vnder the banner of Sathan. I answer, that our Church doth not vsurpe the gift of prophecy, to take vpon her to discern which of her children belong to Gods vnsearchable Election, but in the iudgement of charity embraceth them all, as Gods inheritances; and hereby teacheth euery of vs to beleeue of our felices by Faith, and of others by charity. *St. Paul* in his salutations styeth the whole visible Churches, to whom hee writes by the gift of Saints, and yet it is likely that by his extraordinary discerning spirit, he could haue differenced the goats of his flocke from the sheepe. How much more ought we, with our blessed Mother the Church of England, at all chaitenings, presume that sacramentall grace, doeth like a soule enquickn the body of the outward element, and receiue these for our true fellow-members of Christ,

who

who haue bene made partakers of the same *labour* of regeneration?

Lwa

Quest. What did thy Godfathers and Godmothers then for thee?

Answe. They did promise and vow three things in my name first, that I should forsake the diuell, and all his works, the pomps and vanities of this wicked world, with all the full lusts of the flesh. Secondly, that I should beleene all the articles of the Christian Faith. Thirdly, that I should keepe Gods holy will and commandments, and walke in the same all the dayes of my life.

Explor. In this answere obserue foure points, which are further to be opened. First, wherefore this promise is made of forsaking the diuell, &c. For the resolution of which it is to be understood, that our naturall estate is carnall, and sensuall, yea a very subiection vnto Satan. True it is, that man by his first creation was holy and righteous, witnesse the Spirit himselfe; saying thus. *God made man in his own image, in the Image of God created he him.* And God made man righteous, and this estate of holinesse was accompanied with exquisite, and almost Diuine knowledge; for proofe whereof the creatures were brought vnto him to be named, and as he named them, so they were called: now his names did so fit the creatures, expressing partly their seuerall natures, that if a most cunning Philosopher had studied all his life, he could not haue done the like. Besides this, he being cast into a deepe sleepe, when the woman was taken out of his side, did rightly diuine how neere shee was vnto him, saying: *This is flesh of my flesh, and bone of my bone.* &c. Again, vnto his knowledge was added a sound estate of body, (from all diseases,) as death it selfe came in by sinne: hee could labour without wearines: for the sweat of the brow comes in after the transgressiō. He could abstaine without preiudice to his health, hee could haue multiplied yeares without gray haire, for he was immortall. All creatures did reuerence him, the earth was all seruiceable vnto him without barrennesse, bryars and thornes, none of all the serpents and wilde beasts, were noisome vnto him. The wo-

Man's foule.

sold estate.

Gen 1. 26. 1. of innocency.

Eccles. 7. 2.

Gen. 1. 23.

Gen. 3. 17.

man was without sorrow in trauailling, without paines in bringing vp her children, & without subiection to the man. Both man & woman were comely without blemish, warme without cloathes, naked without shame. I dare not say, that they should haue propagated without copulation, with

De Opife. lūh.
cap. 17.

2 Of corrupti-
on.

Rom. 3. 23.

Rom. 7. 15.

Jam. 1. 14.

Ioh. 8. 34.

Heb. 2. 15.

3. Of grace.

Jam. 2. 18.

Ep̃h. 2. 21.

Rom. 6.

Ioh. 8. 34.

1 Ioh. 3.

Heb. 2. 15.

Luc. 1. 7. 4.

Heb. 11. 6.

2 Cor. 8.

Gregory Nyss: Now man is fallen from this estate, sinne proceeding from one Adam hath ouerspread all men. All haue sinned and are deprived of the glory of God. There is in vs all, so soone as we are, a want of all grace and goodnes, a prone- nesse vnto euill, and vntowardnes to doe that, which is pleasing to the Lord, as both St. Paul setteth forth in himselfe, saying, *The things which I would I doe not, which I hate that doe I.* And St. James, Let no man say that he is tempted of God: *For when it hath conceived bringeth forth sinne, &c.* And hence it cometh to passe, that we are the diuels subiects. For he that committeth sinne is the seruant of sinne. He is in bondage vnto the diuell all his life long. The promise then which is made in our Baptisme, is that wee shall come out of this estate of nature corrupt, into the estate of grace, which is, which wee follow not the swinge of our owne dispositions, neither suffer the God of this world to rule in vs, but the law and word of God: For heerein standeth mans restauration and bringing into a third estate, which is the estate of grace, if the heart be purified by faith; if hee faithfully belecue all the Articles of the Christian faith, and be sanctified to obedience of life, if hee alwayes walke in the wayes of Gods commandements; faith giuing him interest in this estate, and obedience certifying, that hee is truly interested heerein, according to that of the Apostle: *Show me thy faith by thy workes.* And as our condition vnder sinne is most terrible; so is this vnder grace most comfortable. Then wee were dead in sinnes and trespasses: now wee are dead vnto sinne, and aliue vnto God in righteousness: then wee were seruants, yea bondslauces; now wee are set at liberty, yea made sonnes of God: then wee were euery day in feare; now we serue the Lord all our lifetime without feare: then our best workes did displease God; now, though wee faile in many things, wee are accepted.

according to that we haue, and not according to that wee ^{ap.} haue not: then we were without God in the world to protect vs; now wee are made neere, yea of the household of ^{Rom. 8.15.} God: to conclude, wee were at the day of payment to receive for our wages, death, now wee shall not tast of that death, but haue the giift of our God, which is eternall life. And heere is the last end; the fourth estate of man indued with grace, which shall be without end, the first fruits of this are had heere, halfe the harvest followes at every mans particular death, the soule being placed in Paradise, and all is perfected at the day of Iudgement, when both soule and body inioy the kingdome of God the Father.

Secondly, we are further to consider, whether we be able and haue of our felues power to forsake the diuell, &c. and if not, whence wee are to seeke for this. The words indeed seeme to intimate such ability, but they haue no such ^{Eph. 2. 8.} meaning: for we are ^{Offence will,} dead in sinnes and trespasses; that is, haue as little ability to doe any act of grace, as a dead man hath to moue himselfe, or to doe any thing, that belongs vnto the lining. ^{1. Cor. 3. 1.} *Wee are not sufficient of our felues to thinke a good thought, as of our felues: It is not in him that willeth, or in him that runneth, but in God that sheweth mercy.* Where note, that as nothing in the worke of our conversion and turning from sinne is ascribed vnto vs, so all is ascribed vnto God. Wherefore *Ieremie* saith, *turne vs O Lord, and so shall wee be* ^{Lament. 3. 41.} *turned, and the Apostle, It is God that worketh both the will and the deed: and it is rightly decreed in an ancient councill against the heresie of Pelagius: Whosoever shall say, that by the* ^{Cons. Miliaire} *grace of the Lord, we are heerein holpen against sinne, because that* ^{can. 4.} *by this is opened vnto vs, what wee ought to doe, and what to forgoe, and that it doth not effect this in vs, that we chuse, and are able to doe what wee are commanded, let him be anathematized and not long after in another councill: Whosoever shall say, that* ^{cons. Araus} *as mans calling upon God, his grace is bestowed, and that grace it selfe doth not worke this in vs, that wee call upon him, hee speakes against that of the Prophet* *Esay, I was found of them that sought mee not, and was manifested to those that asked not after me:* ^{can. 4.} *Nay, the fathers in this Councell goe further, and denie any*

Can. 4.

any disposition in mans will towards God, as touching his conuersion, according to that of *Salomon*: *The will is prepared of the Lord*. Compare this with that, which is taught by the Papists at this day, and iudge whether they be not justly charged with Pelagianisme.

Rom. 10. 14

Wee are therefore to seeke for this at the hands of God, wee must reade, heare, and learne, that wee may bee able to see. First, wee must learne the grownds of the Christian religion, the Lords prayer, Creed, and ten Commandements, and then diligently heare Sermons; for how shall wee call vpon him, of whom wee haue not heard, and how shall wee heare without a Preacher? Hearing the word preached then is Gods principall ordinance to begin in vs the grace of desiring to forsake sinne, which where it is he will second with more grace, of vterly shaking off the dominion of sinne, according to his promise of giuing grace for grace.

Ioh. 1. 16.

Thirdly, wee are to consider, what is the office which the God-fathers and God-mothers doe binde themselves vnto in the behalf of themselves. Now as hath beene already said, neither men nor Angels can effect this work of grace, it is a worke proper to God alone. Wee are not therefore to suppose that their promise tendereth to the full performance of this, by themselves, as vnder-takers, or insulers of grace, but to doe what weake helpe and means may be able to do, both by their care of instruction, if parents be negligent or departed, & also by prayer vnto God for them. Godfathers were of old taken for sureties, as when one is admitted to be apprentice to any trade hee must haue sureties for his trusty and faithfull seruice: so was it thought fit, when men turned from heathenisme, and were by baptism admitted into the order of Christians, that such as were counted faithfull, should be sureties for their constant and honest proceeding according to the same order, and this was done when men were of age and able to answer for themselves, and hath euër since held to bee available to the same purpose, and much more necessary for infants, when growing vp, they shall be pricked forward

ward vnto holinesse by them. O how greatly then are they to bee blamed, that turne this custome into an idle ceremony, by putting all care off, thus frustrating the intent of the Church, and deluding the congregation of Gods people.

Fourthly let vs take a briefe view, what be those abominations which a Christian at his first oath of allegiance to God, is to abiure solemnly. They are the *Diuell and his workes, the pompes and vanities of this wicked world*.

Such an expresse forme of abscunciation of the Diuell and the pompes of the world is very ancient, and may well be thought to haue bin deriued from the Primitiue Church; whereof we find expresse mention in *Tertullian*, and others. Very well therefore hath it bene continued in the Church of God, and retained in this our Mother Church of England. True it is, that though such disauowing were not expressed at Baptisme, yet it must needes be included implicitly in the very stipulation of that covenant; whereby we make our selues members of Christ. But it is a more lively and firme testimony vnto vs, to hold vs in due allegiance to our Lord and Saniour, when we record, that we haue at the first entring our names into his Band, and marching vnder his Banner, proclaimed an expresse defiance and abiuration of all his enemies. Whilest this *trumpets* sounds in our eares, how shall we dare to fly ouer like traitors to that enemy: nay, so much as to bee seene to maintaine correspondence, or entertaine intelligence with those that are professed rebels against our Lord? I haue solemnly before God and the congregation forsaken the Diuell and his workes, to cleaue vnto my Lord Christ, and to set my selfe about his holy worke. Shall I then put my hand, or heart to the workes of Sathan, of Darkenesse, of Death? Sure if I doe the Diuels worke, he will pay me my wages, the wofull wages of sinne; what that is; if mine owne conscience did not sufficiently vpbraide me, The holy seruant of Christ *St. Paul* doth further tell me, *The wages of sinne is Death*. I haue professedly renounced the vanities and pompes of this wicked world. Shall I then turne seruant to

So empty and deceiuing a Master, as is this wicked world? Sure if I doe, the reward of my sinne will be in the end nothing but *Dimittit of vanities, all is vanitie.* Christ my Redeemer bought mee out of this wicked world: shall I sell my selfe againe to that tyrant, and that for nothing? Such profitable Medications are suggested, by this couragious defiance made in the first entrance into our Christian warfare.

But to returne to the subiect matter whereupon this displaying and forsaking is to be employed, it is a troupe of encompassing and besieging enemies all too neere vs, partly round about vs, and partly within vs. The Diuell, an inuisible foe, most powerfull by his own subtilty and malice, he setteth vpon vs by suggestions to draw vs to his works. Verely none of them can be good for hee can doe nothing but sinne, and would make vs like himselfe. He employeth these workes and workemen when hee breatheth into our soules the hellish passions of presumption, desperation, pride, malice, murder of soules and bodies: contention of Religion, Atheisme, Heresie, &c. For the influence of spirituall wickednesses, hee vseth among all other instruments the strongest against our owne soules, our owne naturall purblind reason, to wound our Faith: he hence whetteth and kindleth his fiery darts. The world a more visible foe, most insnaring by entisements and blandishments, that dazleth our eyes with the luster of glittering pompes, & fading vanities. Our putting on gorgeous apparrell makes vs easily forget our putting on Christ, & our lōging to be clothed with immortallity: sumptuous buildings make vs too soone forget the house *Not made with hands which we haue in the heauen.* Feathers, fans, foretops, paintings, &c. Do so sophisticate our bodies, & intoxicate our soules, as if we preferred these ensignes of vanitie, & disguises of mortall bodies, before the hoped beauty and splendor of glorified bodies.

2. Cor. 5.2.

Ob.

It seemeth then that all outward pompe and secular glory is renounced in our Christendome. What then shall become of Kings Courts, Royall shewes, triumphs, &c. Must these be ranged amongst the forbidden vanities?

Sol.

Verely no. As there are in all well-gouernd Christian com-

common-wealths, distinctions of habits, ornaments, and buildings, to put a difference betweene severall degrees of subiects, so much more is it fit that there should be a maiestique splendor whereby the Prince and his Court may be conspicuous above others: *In domibus Regum suar, qui molibus indumentis vestiuntur.* It is the brainfick humor of some Anabaptists to lay all the world lenell. Nor is it maruell that they, who denie all Kings, as limbes of the wicked world, and scourges of the disciples, should deny all robes of ornament, exceeding the skirts of a weauers or millers iacket. Our vow in Baptisme renounceth not ciuill pompes befitting particular callings or occasions, but the excessse of them, they being too much possessed by them, transported with them, or addicted to them. If they thus entice vs to forget God, and become a snare to vs, make vs to cling and cleaue to earthly things, then by our abuse they degenerate into the vanities of this wicked world. Alas this they doe too often. God be mercifull in this to the best of vs.

The third foe is most sensible and insuperable, because neereest vs, most powerfull in perswading and conquering vs, because it dealeth with vs, not as a stranger, but a deare part of our selues. Our flesh is the wife of our soule, no maruell then if this be easily drawne by that, as *Adam* by *Eue*, *Samson* by *Dalis*, *Ahab* by *Iesabell*. Hardly and rarely can wee with *Iob* checke this wife when shee giueth vs desperate counsell to curse God and die. This weaker part of vs is the stronger by entisements, so that we often againe embrace it and heget compleate sinne vpon it, though wee haue in our baptisme pronounced a finall diuorce against it. *The sinfull lusts of the flesh*, though they fight against the soule, yet sticke as neare our soules as the very naturall flesh. Looke to thy selfe therefore thou baptized Christian, put on thy spirituall armour of prooffe, O thou champion of God, prosecute thy defiance against the Diuell, the world, and the flesh, for that they are all Gods enemies, and all enemies to thine owne soule. First, that they be Gods enemies, is plaine; the Diuell aduanceth himselfe as a God in this world, for which hee is called *the God of this world*.

The world, the
flesh, and the
Diuell.

2 Cor. 4. 4
1 John 2. 2

2. Cor. 4. 4. *this world, and a Prince that ruleth in the eyes.* Now hee that shall take vpon him selfe to bee a King, is the true Kings most deadly and greatest enemy: so is the diuell. The world considered, not naturally, as it signifieth the frame of heauen and earth, or things necessary for the maintenance of this corporall life: but morally as signifying vnlawfull or immoderate pleasures, or cares abstracting or entising from God; in this respect the world is such an enemy vnto God, as that the friends of the world are pronounced Gods enemies, and hee that serues the world cannot but hate God. Lastly, the flesh is said to fight against the Spirit of God. Moreouer, they be also thine enemies: The diuell as a Lyon, goeth about seeking whom hee may deuoure: Wee must prepare euery day to fight against him: for wee are not to fight only against flesh and bloud; but against principalities and spirituall powers in heauenly places: the world as briars and thornes doth choke the seed of Gods word in our hearts, and make vs vnprofitable hearers: it is as a pit of water closely made to drown thy soule in perdition: and the flesh so strongly assaulteth thee that it carrieth thee captiue to the law of sinne, and neuer ceaseth vntill that it hath brought thee to be a most miserable creature.
1. Job. 3. 25.
Gal 5. 17.
1 Pet. 5. 7.
Eph. 6. 12.
Math. 13. 22.
1 Tim. 6. 9.
Rom. 7.

Quest. Doe you think, that you are bound to doe, as they did promise for you?

Ans. Yes verily, and by Gods helpe, so I will. And I heartily thanke our heavenly father, that hath called me to this state of saluation through Iesus Christ our Saviour, and I pray God to giue mee his grace, that I may continue in the same vnto my last end.

Expl. This Answer is a manifold cord binding the baptised vnto these three duties. First, an acknowledgement of obligation to performe in our owne persons whatsoever our Sureties haue vndertaken in our name. The insoluble strength of this bond is euident out of reason and common practise. The rule of Law is, *Quod quis per alium facit, per se facere videtur.* What a man doth by another, hee is in law taken to doe it by him selfe. If I depute a man to scale

seale a bond for mee, his act bindeth me as sure, as if I had performed it immediately by my selfe. An oath taken by a Proctor *in animam Domini*, lyeth vpon the soule of him that authorized the taker.

Ob. But an infant cannot make any deputation, nor can at all binde himselfe, being not of iudgement and discretion so to doe, and therefore it seemes wee are free, from whatsoeuer was vndertaken by others for vs at our Baptisme.

Sol. Whosoever hath capacity of being baptized, must needs haue withall a ioynt ability to vndergoe the covenants of Baptisme, the duty doth inseparably accompany the benefit. The stipulation of others for an Infant, where it is to his benefit, bindeth not onely in the gifts, but in the annexed duties. If a childe haue an hand to take a beneficiall Lease, hee must also finde an hand to pay the rent and performe covenants. Nor doth the Obligation of obedience binde the baptized, meerely by vertue of the promise made by the God-fathers: though there were no such promise made by others for the childe, nor expressly by the party baptized (in case hee should then bee of age) yet this holdeth *ex naturae rei*, as an inseparable condition accompanying the Sacrament of baptism: inasmuch as all baptizing is into the similitude of Christs death, and implyeth on our part, the covenant of obedience, mortification, and dying vnto sinne. Whosoever therefore, whether man or childe hath ability to be baptized, must needs withall bee of capacity to vndergoe the covenants of Baptisme. Doth Baptisme conferre vpon thee the priuiledge of adoption to bee the childe of God? Semblably, it layeth vpon thee the yoke of obedience, to bee the dutifull seruant of God.

The second duty is of protestation and resolution to doe and performe in action what wee acknowledge due from vs vpon such our Godfathers stipulation. Fitly therefore follow those words *By Gods helpe so I will.* This bringeth the duties home to vs and fastneth them not onely in our understanding; but in our wills and affections. Many are

are content to professe this obligation, but the most are slow to schiue this resolution.

A third following duty is of Prayer, and that in both kinds: First, thanksgiuing to God for calling vs to this blessed estate; and then, petition for the grace of perseuerance.

Thanks to God is here first in order of nature; for who, considering himselfe to bee made the childe of God, doth not at the first apprehension breake forth into the acknowledgement of Gods goodnesse, and glorifying his blessed name for such vnspetachable mercy, before he dare presume to begge a further giuft from the same hand? Saint *Paul* in most of his Epistles beginneth with commemoration of Gods fundamentall mercies in Christ, and thanks for them before hee proceed to new Petitions for continuance of sauing graces. Thanksgiuing to God for grace, is the fruit of the first grace, and the seed of the latter.

Lastly, petition for Gods grace, for continuance in grace; sheweth,

First, that it is not in our power to establish our selues, but that wee must craue this blessing of him, who is the first Author and last finisher of our faith, by whose power wee are kept and confirmed vnto Saluation, namely, the same power and mercy by which wee are first taken out of the iawes of hell, as I haue shewed before in handling the ability of forsaking the Diuell.

Secondly, the difference heerein appeareth, betweene the two estates of grace and glory; the imperfection of this life, and the absolute Perfectnesse of a better. Heere we are still to intreat, *Lord increase our faith*: Lord strengthen our hope: Lord assist our patience. But there wee shall not need to make request for establishment: our faith shall then bee euacuated, by accomplishment; our hope fulfilled, by fruition; our patience needlesse, where there shall bee no tribulation. There the exercise of the soule shall be in admiring, adoring, and magnifying that mercy and bounty, which hath prelerued vs to the end of our mortall lines, and hath crowned vs with life euerlasting.

Of the Greeke.

Qu. 2. **T**Hou saist that thou art bound to doe as was promised for thee, which was that thou shouldst beleue the articles of the Christian faith, let mee heare thee therefore rehearse the same.

Answe. I beleue in God the Father Almighty, maker of heauen and earth, and in Iesus Christ his only Sonne our Lord, which was conceived by the holy Ghost, borne of the virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell, the third day he rose againe from the dead, and ascended into heauen, he sitteth on the right hand of God the father Almighty, from thence hee shall come to iudge the quicke and the dead: I beleue in the holy Ghost, the holy Catholique Church, the Communion of Saints, the forgiveness of sinnes, the resurrection of the body, and the life everlasting. Amen.

Explic. Before I come to speake any thing of these Articles in particular, a few things are to be premised in generall. First, touching the name whereby they are called. What articles are, it is well knowne to every man, and so is the other name, the Creed of the Apostles. The proper name heereof in Greeke, in which tongue, these Articles were first penned is *Symbolum Apostolicum*; which signifieth either a note, a marke serving to distinguish betweene one souldier and another, or a summe of money cast in, which wee call a shot.

It is likely, and History consenteth heerein, that the Apostles dispersing themselves over the world according to their commission to preach the Gospell, aduisedly compiled an abridgement of the same to remaine, as a rule, according to the analogy whereof, (though the Church were scattered farre and wide, yet both teachers and hearers might breakehold

Aug. de temp.
Caus. 114.

in an holy agreement of the same faith. and heresies arising
being brought heereunto, as unto a touchstone, might be
tried, and being found drossie rejected. And because that euery
one of the twelve compiled some part, (which being put
together make the whole) it obtained the name of. *Symbolum*;
as *Augustine* testifieth (if it be his owne) where he reciteth in
particular the severall words put in by euery Apostle. These
were gathered faith hee by *Peter*. *I beleue in God the Father
Almighty*. By *John*. *The maker of heauen and earth*. By *James*.
In Iesus Christ his only Sonne our Lord: by *Andrew*. *Which was
conceived by the holy Ghost, borne of the Virgin Mary*: by *Philip*.
Hee suffered vnder Pontius Pilate; &c. By *Thomas*. *Hee descen-
ded into hell and the third day rose from the dead*. By *Bartholomew*.
Hee ascended into heauen and sitteth, &c. By *Mathew*. *From
thence he shall come to iudge the quick and the dead*. By *James sonne
of Alphaeus*. *I beleue in the holy Ghost*; &c. by *Simon Zelotes*.
The Communion of Saints: by *Judas James his brother*.
The resurrection of the body: By *Mathias*. *The life everlasting*.
Amen.

*Ierom. Epist. 4.
part. 1.*
In the Symbol
of the Church
of Rome,
this phrase: he
descended into
hell, is not
either in the
Symbol of the
Esterne Church,
or

All which I haue here inserted, as probable, not as necessari-
ly inforcing, that iust, according to this forme it was first set
forth by the Apostles: for both the phrases of descending in-
to hell, and Catholique Church, may seeme to bee of later
stamp, and moreover, if it were thus certainly penned by
them, it were a part of Canonickall Scripture. The common
opinion of our Diuines is, that it is called the Symbol of
the Apostles, because it was gathered out of their writings;
it may bee by some of their disciples that heard them. For
mine owne part, hauing recired thus, what I finde touching
the name, and first collation of these Articles, I will leaue
euery man to iudge, as reason shall induce him to doe.

Secondly, concerning the number of Creeds. It is cer-
taine, that there haue bene many, some compiled by whole
Councels, some by severall learned men of the Church, vpon
speciall occasion, but none of those, which haue bene made
by the Orthodox, doe any whit differ in substance from this
of the Apostles, they do onely set downe in more words, that
which is here contained in fewer, and so may serue instead of
some

Some Commentaries vpon this of the Apostles. The principall is the Nicene Creede, made some three hundred yeeres after Christs Incarnation, vnto which were consenting 318. Fathers, *Constantine* the great Emperour being President. This (because of *Arius*, who denied Christs Diuinity) is larger in setting this forth, how hee is very God of very God; and of the same substance with the Father. Next is the *Athanasian* Creede, made by that holy man *Athanasius*, who by the *Arians* was much persecuted: but he made this as for a testimony of his owne sincerity in the truth, so also to instruct and confirme others. And of like sort is the *Ephesian*, the *Calcedon*, the *Apostolike*, &c. So that we neede not be doubtfull, because there be many, which to embrace; knowe, and receiue this, and so thou dost know and regeiue them all.

Thirdly, concerning the ends, why this was committed to writing. They were sundry and excellent. First (as hath been already saide) to be a rule of Faith, and a preseruatiue from Heresie, 2. That it might bee a meane of distinguishing betwixt true Christians and heretiques, 3. That every man entering the profession of Christianity, might continually haue before his eyes that faith, for which he should suffer persecution, and to the defence whereof, hee should stand vnto the death, 4. That every one of the *Catechumens* (which were new converted Christians) might haue in a readinesse, what to answer in their baptism: when the Minister should demand, what beleeuest thou? or according to that of *Philip* to the Eunuch: (*If thou beleeuest with all thine heart, thou mayst be baptized*, vnto which he answered, *I beleeue this Iesus is the Sonne of God*.) So when one of them was demanded: Beleeuest thou aright? he could, according to this forme of confession, answer: *I beleeue in God, &c.* And if these be the ends, and according to these onely bee the right vse of the Creede; then must it be acknowledged a grosse abuse amongst simple people, to vse it for a prayer; for the remoouing of which, as also for signification of our readinesse and confidence to defend the true Catholike Faith: it is rightly provided in our Churches; that all should stand, whilst it is in rehearsing. Some, I knowe, are offended hereat, and doe refuse to con-

3.
The Creed put
ned, why.

All. 8. 37.

Sundring arthe
Creed rehear-
sing,

August. rom. 10.
8. 272

form themselves to this order, but truly they are too too disorderly: for besides, that hence there is a confusion of gestures in the Church, some standing, some sitting, and others kneeling, to the hindering the ignorant, from the knowledge of the right use, how do they answer the reverent behaviour of the first Christians, who were wont to stand, during the whole time that the Word was in reading, except very aged and impotent persons: it being now so farre yeilded vnto them, that they are required to stand only in the time of rehearsing the Creed, as being a short abridgement of the Scriptures: Or how do they giue testimony of their consent, in the faith rehearsed, when as conforming themselves to the Ministers gesture in prayer, to testifie their consenting desires herein, they are altogether vncomfortable in the order of confusion.

Quest. What doest thou chiefly learne out of these articles of thy faith?

Ans. First, I learne of *believe* in God the Father, who hath made me and all the world: Secondly, in God the Son, who hath redeemed me, and all man-kind. Thirdly, in God the Holy Ghost, who hath sanctified me, and all the Elect people of God.

Rom. 5. 18.

Expl. In this answer, one thing must be warily understood, *sc.* How Iesus Christ the Son of God, may bee sayde to haue redeemed all man-kind: otherwise, every mans estate shall seeme good enough, sith by him all are redeemed. Understand it therefore, as other like phrases, in the Scriptures, as that to the Romans; *As by the offence of one, the fault came on all men to condemnation: sith by the righteousness of one, the benefit aboundeth towards all, to the iustification of life.* By which is meant, that all men which attaine to the iustification of life, are made partakers of this benefit, by no other meanes, either in Heauen, or in Earth, within themselves, the obseruation of the Law, or without them, the merits of others, holy men, or Angels; but only by the righteousness of Christ. So according to Saint *Augustine*, like exposition of another Scripture phrase tending hereto: Christ may bee called the Redeemer of all mankind: not because all are actually redeemed by him,

Aug. de pred. Ser. 37. 41.
Ergo ad 2072.

but

but because no man is redeemed by any other but Christ onely.

When we say, he redeemed all Mankinde, the meaning is, he is the onely Redeemer of all men, who attaine this great benefit of redemption and saluation, by no other, according to that memorable saying, *There is none other name given vnder Heauen whereby to be saved, but the name of Iesu.* Such as like better of the distinction (*viz.* He redeemed all men, that is, in regard of the sufficiency of that hee did, and suffered, but not of the efficacy thereof) may followe it if they please: For the passion of Christ was futable to his person, his person of infinite excellency could not be so abased, without infinite merit, accrewing by such humiliation: his dying was more then equivalent to all the worlds perishing euertlastingly in Hell. Wherefore in giuing himselfe a ranfome for sinfull man, hee mightly said to haue redeemed all mankind, for so much as hee paid the full price of an vniuersall redemption: And this is the same in sense with that saying of Iohn, *Behold the Lamb of God that taketh away the finnes of the world.* Ioh. 1. 29. Wicked men and vobeteuers are not hereby secured; but more iustly and deeply damned, as treading vnder foote the Sonne of God, and prophaning his blood.

Quest. 3. Whom do these Articles of your Faith concerne?

Ans. The first part of them concernes God; the second the Church of God.

Quest. 4. In the first part, concerning God, what doe you learne to belecue?

Ans. First, I learne to beleue in God the Father: secondly, in God the Sonne; thirdly, in God the Holy Ghost.

Explan. The articles of our faith, being a sum of all things necessary to be knowne and beleueed vnto saluation (as hath beene already said) comprehend therefore not onely things concerning God, but also the Church of God; so that they may be fitly considered in these two parts. And because the knowledge of God is principall, and the greatest part of a Christian mans taske, the maine things concerning him, are

first, and more largely set down, and then briefly those of the Church. Now, forsomuch as a Commentary of Catechisme is in this Treatise intended, I would not willingly leaue any ground of our Religion vntouched, & therefore haue thought it needfull here to insert some things more generall, concerning God, and then to proceed to the seuerall articles as they lye in order. 1. Whether there be a God. 2. What God is. 3. How many Gods there be. 4. That God is both Father, Sonne, and holy Ghost. 5. That Father, Sonne and Holy Ghost are but one God.

Quest. 5. How knowest thou that there is a God?

Ans. Many wayes, but chiefe by mine own conscience, accusing me for secret sinnes, which cannot be but vnto an infinite wisdom that knowes the most secreete thoughts of the heart, such as it punisheth Man, Diuell, nor Angell, but God alone.

Expln. Such is the Atheisme of these times, that this had need be taught for a ground of Religion, though it be indeed a ground in reason meereley naturall. Now this is to be read, not onely in the booke of conscience, but secondly, in the booke of Gods iudgements, taking notorious wicked men oftentimes, in the very instant of their sinning, and singling out guilty persons by lots, as *Achan*, and *Ionah*, and wonderfully discovering murders, & other villanies, that they might not escape unpunished. Thirdly, in the booke of Prophecies, in which are things certainly, and particularly foretold, long before they come to passe, farre passing the reach of any creature. And these two, the Prophet *Esay* produceth as mains arguments against heathen Gods, for that they are both wanting in them, and are onely to bee found in the great God of all. *Shew the things that are to come hereafter, that we may knowe that ye are Gods: doe good, or doe euill, that we may declare it.* Fourthly, in the booke of Gods creatures wonderfully made, and set in order, and euer since their creation preserved, when as the nature of the earth is to be heavy, and there is no solid thing to vphold it, for it is founded vpon the waters, being sustained in the place onely by the hand of God, the nature of the water is to overflow all the earth, and the nature of the

visible

visible heavens to bee confounded with the waters, from which they were raised. Fifthly, the consent of all Nations, among which there is none so barbarous and brutish, but acknowledge a divine power governing the world, beneficiall to mankind, and avenging sinne. Nay, the very nature of man doth so farre abhor direct Atheisme, that rather then haue no God, hee will make him a God of stone or wood. Lastly, in the booke of holy Scriptures being maintained without any fleshly arme, against the rage of all tyrants, especially since the incarnation of the Lord Iesus, where euery page giueth some testimony of the god-head.

Quest. 6. How many Gods be there?

Ans. But one only true God; the rest are but Idols (as is up by

Expln. Strangely did men dote of old, that followed a number of Gods; our light is such (thanks bee to God) that in the darkest corner of this land men doe know that there is but one God. And this is most cleare by the light of reason; thus. God is infinite; but there cannot bee two infinites; for then there should bee somewhat beyond the infinite, and vncomprized in it, which is a contradiction to it selfe. Therefore there can bee but one God. The like reduction vnto impossibility of plurality may bee made out of the attributes of omnipotency, independencie, supreme goodnesse, and the like, which are capable onely of vniuity. But heere in I rather referre to the sound Principles of true Philosophy, vrged by some of the Platonicks and Schoolemen, or rather to the tractates of the Fathers, who haue spent much time heereabout in their writings, and soundly proued the vniuity of all other Gods.

Quest. 7. What is God?

Ans. Hee is a spiritall essence most simple, infinitely present, holy, wise, iust, and mighty; the Creator, preserver, and euery gouernour of the whole world.

Expln. Here I call God Essence, because he alone hath being himselfe; and can say *I am*, other things are all of him, *(spirituall)*

all, because hee hath no body, nor members of a body as we haue, *most simple*; that is, most pure, without mixture of any corporall thing; *infinitely present*, that is, filling all places with his presence, for he is euery where; *infinitely holy*, for the holiest Angels are not to be compared vnto him; *infinitely wise*, for he knowes all things, past, present, and to come, and all secrets of all hearts, hee knowes how to turne all things to the best for his owne glory, and the good of his people; *infinitely inviolable*, hee cannot bee corrupted, he will not suffer sinners to escape vnpunished, but will plague them to the third and fourth generation; and *infinitely mighty*, all power is of him, the mightiest in the world are limited, and goe no further then they are permitted, hee alone can do whatsoeuer it pleaseth himselfe; *the Creator of the whole world*, for hee made all of nothing, both heauen and earth, and the great waters, with all creatures; *the preseruer*, it is hee that preserues and vpholds all things euer since they were made, by him the earth is established, that it moueth not, the waters are maintained for nauigation, and the Heauens, with the Sunne, Moone, and Stars sustained above, for the comfort of this nether world by him the fruits of the earth are brought forth for the nourishment of man and beast, and by him we seeede and liue, and one generation is prouided to succeed another. Lastly, *the gouernour*, for hee rules in all things by his prouidence both small and great, a Sparrow falls not to the ground without him, nor one hayre of our head.

Quest. 8. Into how many persons is the God-head distinguished?

Ans. *Three, the Father, Sonne, and holy Ghost.*

Expl. It is not sufficient for the true knowledge of God, to be seene into the nature of the Godhead, which hath been already in some measure handled, but wee must also know God, as he is distinguished into three persons, of which euery one is very God. Therefore in this confession, is distinct mention made of them all if wee vnderstand it: thus: *I beleue in God the Father, &c.* that is, I beleue in God who is the Father, and in God, who is Iesus Christ his only Sonne, and

and in God, who is the holy Ghost. Moreover the holy Scriptures doe give large testimony heereof: First, that God is the Father, Sonne, and holy Ghost. *The holy Ghost descended upon him like a Dove, and a voice came downe from heauen saying, this is my belov'd Sonne, in whom I am well pleased.* Heere is the Father speaking from heauen, the Sonne baptized upon earth, and the holy Ghost descending from heauen to earth: againe, it is commanded to the disciples, *Go teach all nations, baptizing them in the name of the Father, Sonne, and holy Ghost, and plaineely. There bee three that beare witness in heauen, the Father, the Word, and the Spirit.* Secondly, that every one is very God, not onely the title ascribed vnto them, but their very works do declare. For what is the Creator of the world; is it not God? but such is the Father: *In the beginning God created the heauen and the earth, &c.* Such also is the Sonne. *By him were all things made, and without him was made nothing that was made:* and such is the holy Ghost. *By the word of the Lord were the heavens made, and all the host of them, by the breath, or Spirit of his mouth.* Again, is the gouernour and preseruer of all things any other then God? But as the Father is such, without whom a little Sparrow falls not to the ground, so is the Sonne: for, *the word susteineth all things,* and so is the holy Ghost, *Which is sent forth, and reneweth the face of the earth.*

Quest. 9. If in the Godhead there bee three persons, and euery one be very God, how say you then, that there is but one God?

Ans. Although there be three persons, yet is there but one onely God in substance, one infinite power, and one eternity.

Exp. This point is very mysticall, and therefore hath bred many heresies in some, denying the Sonne to bee God, and some the holy Ghost, because they would not submit humane reason to diuine misteries. But the Scriptures are most plaine for in. First, because they teach but one God only. Secondly, because they teach this very point in so many words. *These three are one.* Thirdly, because that euer when they expresse the Lord God, it is by these words, *Iehouah, Elobim,* properly

perly enligned, The Lord Gods, that is, God in more persons, which is but one Lord: *Augustine* sheweth by a comparison, that this may be in naturall reason. The light of the sun, the light of the moone, and the light enlightening the ayre are three lights, and yet but one Sunne. But what should we enter comparison betwixt things finite and made, and the infinite Creator of all, betwixt terrestriall generations, and supercelestiall: Why should we seek to tye him to the law of nature, who is above nature. It is no argument, man cannot beget a sonne, *sibi Contemporaneum*, which begins to be so soon as himselfe, and of whom it can be said, he makes but one man together with him, therefore neither can the Lord: for so the Lord should be like man, when as in respect of him not men onely, but even all the world is as a droppe of water. It is farre mote absurd, then that of the *Saducies*, comparing our present fraile estate, with the spirittuall and eternall to come.

Exo. 40. 35.
Mark 11. 18.

Sermon. 15. ad frat.
in oratione.

Aristodemus a Philosopher, saith *Augustine*, laboured many yeares in finding out the nature of a Bee, neither finally could hee: and how then should wee comprehend the Trinity? See more in my Tractate vpon the sixth to the Romanes, lib. 2. cap. 5. *Sect. 3. & cap. 6. Sect. 1.*

Quest. 10. What doe you learne heere to beleue concerning God the Father, and in which words?

Ans. I learne to beleue that God is my Father, able to doe all things, the Creator of the whole world, and the Lord and gouernour of the same, In these words. I beleue in God the Father Almighty, maker of heauen and earth.

Explan. In the handling of these Articles of our Faith particularly, my purpose is to followe one, and the same method throughout, viz. First to shewe the meaning of the words, then the ground of holy Scriptures, out of which they are taken, and lastly, how wee are to expresse in our lines, our faith in euery Article.

First therefore touching the sense of this Article. *I beleue*, that is, I my selfe doe particularly know, and beleue whatsoeuer

cuor

ever is here let down, and acknowledge it my duty so to doe,
 and not to rest contented with a generall faith, beleeuing, as
 the Church beleueneth, without knowing the things beleeued:
 or with a generall faith beleeuing these things generally to
 be true, without applying them to my selfe. For there is one *Jam. 2. 19.*
 kinde of faith, which doth onely beleue these things to bee
 true, such as is the faith of the Diuell, who is said to beleue,
 and tremble, and this faith is naturall, and historicall, repro-
 bates doe attaine vnto it: there is another, which beleueneth
 these things to be true, but yet in the application is altogether
 doubtfull, and onely hoping well in regard of Gods mercy,
 which is the vncomfortable faith of the Church of Rome, and
 this can neuer speed in the hands of God, if that common
 speech of Christ be true, *According to thy faith be vnto thee: & that*
of Iames, If any man want wisdom, let him aske it of God, and let him *Jam. 1. 5. 6.*
aske in faith without doubting. The true sauing faith exceeds all *The right*
 this, and certainly resolues the beleuer, though in regard of *Christian faith,*
 sinne, there doe oftentimes arise doubtings, but these are on-
 ly weakenesses in beleuers, not of the essence, or nature of
 faith. To proceed, I beleene that God is my Father: that is, I
 doe not onely beleene that God is the Father of the Lord Je-
 sus Christ, nor that he is onely the Father of all things by
 creation, but that he is my Father by adoption and grace, and
 that I am his childe, though by nature I be the child of wrath:
 so that he is a Father by generation, by creation, and by re-
 generation, or adoption. My Father able to doe all things,
 that is all things, which it pleaseth him, all things, that are
 arguments of infinite power, without exclusion of the Sonne,
 or holy Ghost, for the Sonne also is able to doe all things,
 and so is the holy Ghost, and thus I beleene him to bee the
 creator of the world also, and the governour, for that this
 is ascribed vnto the Father, as his proper worke, as the pro-
 per worke of the Sonne, is the redemption of his people, and
 the proper worke of the holy Ghost their sanctification, nei-
 ther of them being excluded from hauing to doe in the
 worke of creation, redemption, and sanctification. Accord-
 ding to that maxim in diuinitie. *Opera ministris quoad extra*
sunt indussa. The workes of the Trinitie without are all indistinguishable.
 And

And onely within haue the fencall persons their peculiar workes, heere the Father onely begets, the Sonne onely is begotten, and the holy Ghost onely proceedes, and thus much for the meaning.

Proofe: Secondly, for the grounds of this Article, and first, that God is Father. God is a Father, and first by generation. Hence it is, that he calleth Iesus Christ his Sonne. *Thou art my sonne, this day haue I begotten thee*, and his first borne. *When hee bringeth in his first begotten*, hee saith, *Let all the Angels worship him*, and, *This is my beloued Sonne*: And in this generation doe three wonders concur. First, he that is begotten, is equall in time with him that begat him, for hee is the Eternall God without beginning. Secondly, hee that begat, communicates to him, that is begotten his whole essence, for the essence of the Godhead cannot bee diuided, part being communicated to the Sonne, and part retained still to the Father. Thirdly, the Father begets the Sonne within himselfe, not without, for there is no place without him, he containes all places within himselfe. Secondly, that he is a Father by creation, is plain: For, *Hee created the heauens, and the earth: Hee laide the beames of his chambers in the waters*, hee set the earth upon her foundation, &c. And this his worke of creation was wonderfull, and far surpassing all other workes of the greatest in the world besides. First, in regard of the matter, out of which the world was made, viz. Nothing, for all was made of nothing. Secondly, in regard of tittle or rather no paines taken hereabout, for he spake but the Word, and all was made, he did but say of euery thing, let it be, and it was so. Thirdly, in regard of the instruments, and tooles vsed, which were likewise none. Fourthly, in regard of the time, all things were finished in six dayes, not that the Lord needed this time, for he could haue made all in an instant, but partly, that we might enter into a more distinct, and particular consideration of all his glorious workes, to set forth his praise: partly, that his prouident care ouer man might appeare; for that hee prepared all things fit for him before his creation, to stirre vp the greater care of his glory, in man: partly, to make knowne his soueraigne power ouer all creatures, when as hee caused light to bee without Sonne,

God is Father.

Psalm. 2. 7.

Heb. 1. 6.

Math. 3. 16.

The generation of God.

Gen. 1.
Psalm. 104.

Sun, Moone, or Stars, & trees, plants to growe without the influence of these heavenly bodies, the wing hereby, that howsoever he doth vie meanes ordinarily yet hee is not tyed hereunto, but can, and will, if it please him, worke all things without meanes. that wee might learne to relye upon his helpe, when we are destitute of all meanes of comfort; and lastly, to giue example of labouring in our callings the fixe dayes, and sanctifying a rest upon the seuerth. Thirdly, that he is a Father by adoption, is testified, where it is saide, *Of his will will I doe it, he will make and in that of Iob,* Jam. 1. 8. *Those that are borne of God from me, neither can they, nor desire to be in them.* Now to whom he is thus a Father, is declared in the words following; *Here are the children of God, whom he hath adopted, the children of the Dynell, &c.* in that the one sort commits not in the other doct iniquitie, that is willingly, and finally. Fourthly, that he is able to doe all things, humbly witnesseth to Abraham saying, *I am God almighty, and where he saith,* Gen. 17. 1. *am the beginning, and the end, which is, which was, and which is to come,* Rev. 1. 8. *even the Almighty.* Yea, he cannot onely doe such things, as he doth, but whatsoever else. *He can doe all things, that he will doe, to Abraham,* he is able to make many worlds. Fifthly, that hee is the Lord and gouernour of the world, and the preseruer of all things created, yea, that the smallest matters are vnder his providence, hath bene already shewed before in the description of God, and moreover, the Propheet *Daniel* is much in perswading forth the same, how he provides for things both heavenly, and earthly, both for men and beast, and the Lord himselfe in the booke of *Iob*. Wherefore that of the Poet is false, and absurd. *Non vana exiguam, sed uelut Iob.* SIXTY, and Proofs. lastly, that I may come to the proofe of that, which was first said, and first that all these things are to be knowne particularly, and all the articles of our faith. *This is life et. nall to knowe thee, to be the very God, and whom thou hast sent Iesus Christ,* and againe, *By his knowledge shall they be saved, which shall be saved,* Eph. 1. 3. 11. from whence with many like places, it is directly to be inferred, that I must study for a particular knowledge of God, and of Iesus Christ, and not rest satisfied with an implicit faith, beleeuing as the Church beleueth, without know-
ing.

ing what as their teaching is in the Church of Rome at this day, though *Thomas Aquinas*, and others not long since haue taught it, to bee necessary to knowe all the articles of the Christian faith, and onely in other more mysticall points to hold as the Church holdeth, without prying into them.

Ob. The Apostles had a true faith, without this distinct knowledge, for they knewe not how the redemption of man was to be wrought, they were ignorant of Christs spiritually, and heavenly kingdome, euen after the resurrection, in like manner *Abel*, who was saved by faith knewe onely that the God of *Isem* was most mighty, and above all other Gods.

Sa. I answer, and so questioners many more haue bene satisfied without the distinct knowledge of these things, when either for want of meanes, or through weaknesse of conceit, they haue bene vncapable herent. But note that euer where true faith is, there is striving after the increase of knowledge, as in the Disciples, who were euer attending to their masters Sermons, and questioning with him: Master what meaneth this parable? and good master teach vs to pray, &c.

Secondly, that these things are particularly to be beleued by eueny of the faithfull, and without waivering, by reason of their weaknesse, (though as hath bene said, the infirmity of our faith attaines not vnto this at all times) is the rather to be confirmed, because of the many canons, made heereagainst in the councell of Trent. Examine therefore the faith of any recorded in the word of God, and you shall find it to be such, *Abraham* by faith was fully perswaded: *Paul* by faith beleued, that the Same of God loved him, and gave himselfe for him: *Philo* required of the Eunuch before his baptizing, that hee should beleene with all his heart, &c. Again, faith is the testimony of Gods Spirit, according to that, *The same Spirit beareth witness with our spirits, that we are the children of God*, and who dare say then that this is vncertaine. Lastly, faith is the euidence of things to come, and the very euidence of things not seene, now it is a poore euidence, that giueth none assurance, but leaueth still in suspence, and doubtfull. Thirdly, that I am more specially bound to beleue, that God is my Father, will appeare, if wee consider, either
his

1st. 6. Cor. 13.

14. 15. 16.

Rom. 4. 12.

Gal. 2. 20.

1st. 3. 37.

Rom. 8. 16.

1st. 11. 1.

his command willing vs to call him Father. *John 1. 12.* *For as many as receiue him, he giueth power vnto them, that they should be called the children of God, &c.* of the large promises made to those that relye vpon him, as vpon their Father. If God provides this, faith Christ, for soules and grasse, how much more will he for you. *O ye of little faith*, meaning it by a stronger faith they should relye vpon him, as vpon their father, or lastly the examples of holy men, of *Abraham, David, Daniel*, &c. see the Catalogue. *Heb. 11.*

Thirdly, for the duties to be performed by vs to shew our faith in God the Father, they are foure. First, we must obey Obedience, his will: *Whoso my will shall do, shall haue life*, that is, beleeue in his name, *I haue life*, and Christ publicly disclaimes all such from being his brethren, and sisters, but onely such as doe the will of our Father, which is in Heauen: and the Lord himselfe by his Prophet *Malachi* 1. 6. *For I haue said, I will be a Father to the fatherless, and I will be a Father to the widow.* As if he should haue said, yet are bastards and no sonnes, which call me Father, but feare not to offend my will; they doe vainely flatter themselves, that they are co-heiresses with Iesus Christ vnto God the Father, but yet doe not his will; they doe but thinke, and not beleeue, that God is their Father, which keepe not his commandments. And this is the estate of most men, & women in the world, which make their lines a trade of sinning against God, they doe plainly mocke God, and his Church in confessing that they beleeue in God the Father.

The second duty is, to be like vnto God, and to beare in vs a Day, some resemblance of his Maiesty, as naturall children doe resemble their Parents. Wherefore it is said; *Be ye followers of God, as deare children.* Now this stands in two things. First, in holinesse or life; *Be ye holy, as God is holy.* Secondly, in loue, *for God is loue, and he that dwelleth in God, dwelleth in loue, and this loue expresseth it self by beneficence, an appetite, or readines to doe good;* *Doe good to them that hate you* (saith the Lord) *that ye may bee the children of your Father, which is in Heauen, for he maketh his Sonne to rise on the euill, and the good,* &c. More particularly by mercy towards the poore, for the Lord receiues the miserable Prodigall, and the poore Publican, and the lone

of God dwelleth not in vs. Iohn 14. If we see the naked and cloth him not. Therefore let how we must be rewarded. Mat. 25. If these things be so, then is it not so easie a matter to beleue in God the Father, as the world dreameth of, and to come to the priuledge of his children, but our corrupt natures must be purged, and all wickedness must be emptied out.

3. Duty.
Moderate care
for the world.

The third duty is, to moderate our cares for worldly things, either food, or rayment. For, what needes he to care for the world, who hath a louing Father, who is al-lufficient, and shall liue still, euer to provide for him? and how can any true Belueuer then, distract his mind about the things of this life, seeing his Father is al-lufficient, most louing, and al-ways liuing, and not onely so, but such an one as provides him a Kingdome? Will the Heires of Kings take care for pins and points: or not rather haue their minds taken up with more princely thoughts? So doe not yee care for such things, Iohn 14. for thus doe the Gentiles, but seee of the Kingdome of God, and the righteousness thereof. As if he should say, This is vnworthy, and unbeseeming the dignity of your condition, to be so basely minded, and thus may serue also for the fourth duty.

Math. 23. 33.

Quest. 11. In which wordes doe you learne to beleeue in God the Sonne?

Ans. In these. *In the firste Iesus Christ his only Sonne our Lord, which was conceived by the Holy Ghost, borne of the Virgin Mary, suffered vnder Pontius Pilate, was crucified, dead, and buried; he descended into Hell, the third day he rose againe from the dead, and ascended into Heauen: hee sitteth on the right hand of God the Father Almighty, from whence hee shall come to iudge both the quicke and the dead.*

Quest. 12. What doe you learne heere to beleeue, concerning God the Son?

Ans. Two things. First, his incarnation: Secondly, his exaltation.

Explic. Before we come to the particular handling of these things, it will not be amisse to lay open some general things, necessa-

necessarily so be promised, that wee may with the better understanding proceed to the consideration of these two estates of the Son of God, as followeth.

Quest. 15. What is the Son of God, who is also called Iesus Christ?

Ans. He is perfect God by nature, and of the same substance with the Father, and perfect man made so of his owne good will, that he might become our Redeemer, and thus is he subiect to the Father.

Exp. As the Father, so the Son, hath beene already promised to be very God, in the generall questions concerning the God-head: now that he is also very man like vnto vs, but without sinne, is easie to be shewed. St. Iohn tels vs, that the *1oh. 1. 14.* Word was made flesh: And the Authour to the Hebrewes, that, *Heb. 1. 14.* The Son of God takes part with the children, forasmuch, as they were partakers of flesh and blood. Besides infinite places, wherein hee is called man, and said to be made man, and saide to haue become man, and that he was without sinne, is taught in the Epistle to the Hebrewes, Such an high Priest it became vs to haue, *Heb. 7. 26.* who is holy, harmlesse, and undefiled: And againe, Iesus Christ offered himselfe without spot, which is alledged, to proue that he did much excell all High Priests; after the order of Aaron, for they had neede, being sinfull men, first to offer for their owne sinnes, and then for the sinnes of the people. Moreover, that he was made man of his owne good will, the Apostle shewes to the Philippians; He made himselfe of no reputation, and *Phil. 2. 7.* took upon him the forme of a servant: And whatsoever else hee did vndergoe for our redemption, was all voluntary. And in regard of this estate is it, that he saith, the Father is greater than I, and was before spoken of, as his servant; Behold my *Esa. 42.* servant, and thou shalt know him.

Quest. 16. How can this bee, that God should be made man?

Ans. Not by turning the God-head into the nature of man, but by taking mans nature vnto the God-head, that so one person might be both God and man.

Exp. This is such a mystery, that naturall men cannot conceive of it, wherefore some supposing it to be impossible,

Here is con-
founding Christ's
two natures.

Phil. 2.
Heb. 2. 14.

John 3. 13.

John 8. 58.

that many nature should be vnto the diuine, (which is infinite) but rather, that it must needs, vpon the vniõ, bee confounded herewith, haue held one onely nature to bee in Christ, as when a drop of Wine is cast into the Sea, wee will not say, but that it is all water still, and these were the Monothelites. Others supposing that two natures could not con-
curre in one person, haue held that there bee two persons in Christ, and these were the Nestorians. But that both these be errors, that which is written of Christ doth plainly shew. First, that the nature of man was taken to the God-head, and not abolished by the Vniõ. For, howsoeuer hee is said to haue become flesh, to haue beene made man; which may seeme to imply a conuersion, or confusion of substances; yet hee is else-where saide, to haue taken vpon him the forme of man, to haue beene made partaker of flesh and blood, &c. Which latter phrales may serue to expresse the former, *viz.* Thus, *He was made man*, that is,ooke to his diuine nature, the nature *and forme of man*, so of the like. Again, if the nature of man were abolished after the Vniõ, he was mis-termed a man, or the Sonne of man, and hee could not possibly haue beene subiect to sufferings. And on the other side it is absurd to hold two persons in Christ; for, to hee must not bee one Mediatour, and one *Iesús*, but two, the Idioms, and properties, of the diuine nature, where falsely in the Scriptures ascribed to the humane, and those of the humane to the diuine, as in these sayings; *Who hath ascended up into Heauen in any name, but the Sonne of man, which is in Heauen?* The Sonne of man was not then in Heauen but God, vnto whom man being vnited might be said, by the communicating of properties, to be in Heauen; *They crucified againe to themselves the Sonne of God.* The Sonne of God cannot be crucified nor his blood shed, it is a property of the man-hood, and by reason, of the Vniõ ascribed vnto God. To conclude, this error breakes the Vniõ of two natures in Christ; and makes his suffering, without merit, or efficacy.

Quæst. 13.

Quest. 15. What neede was there, that the Sonne of GOD should thus abase himselfe to become man?

Ans. Great need on our behalfe who could not be redeemed from our sinne by Angels, or earthly Treasures, but onely by his precious blood.

Explan. It is the blood of Iesus Christ, saith *S. Ioh.*, that cleanseth from all sinne; and Saint *Peter* excluding all other things of greatest worth sets downe this alone: *See were not* *1. Pet. 1. 8.* redeemed with corruptible things, as gold and silver, but with the precious blood of Iesus Christ, as of a Lambe vndefiled.

Q. 16. Doth sinne deserue so ill, that wee could not by any other satisfactory meanes bee deliuered therefrom, but by the death of the Sonne of God?

Ans. *Yea,* it deserues the infinite curse of the Law, that is, all punishment in this world, and everlasting damnation in the world to come.

Explan. The Sonne of God did not needlessly submit himselfe to the curse of the Law; for without this we had all perished: *The wages of sinne is death* and the Lord pronounceth all them accursed, which continue not in all things that are written in the booke of the Law, to doo them. Now God will bee iust of his word, not one tittle shall fall to the ground. And therefore that Law supposed to stand in force without remission, there must bee reall and equiualent satisfaction made, either by the person offending, or by some other in his stead; which supply and suretiship cannot bee conveniently performed otherwise then by the same nature which offended, nor can temporary satisfaction bee sufficient for the acquitting of an eternall punishment, vlesse performed by a sacrifice of infinite worth and power. Wherefore Christ being God, must take the nature of man, that hee might reape and restore man. Certainly no creature was able to performe this, for creatures are finite and cannot beare an infinite burthen, such as is the curse of God due vnto sinne, it must then be the Prince of Heauen alone, the Sonne of God, who could not

vndergoe this as meereley God; for God cannot suffer: nor atchieue this as meere man; for man cannot conquer. Therefore hee must needs become man, remaining God: and so be reconciled God and man.

Q. 17. If hee must needs bee made fit to beare the curse, why did he not to this end take vnto him some other nature moie excellent?

Ans. *Man having sinned, it was most agreeable to the iustice of God to receive the payment of the debt of sinne in the same nature, which committed it.*

Explan. It is true, the euill Angels also sinned, but they are without redemption kept in chaines of darknesse, as witnesseth *S. Iude*: Of other creatures man onely needed a redeemer, man onely hath sinned, and man onely must by the iustice of God dye the death, according to that; *The same day that thou shalt eate thereof, thou shalt dye the death*: and for that thou hast done this, *wised vs thou, viz: thou O man*, therefore the suffring of any other nature could not bee so pertinent, nor kindly satisfactory.

Obi. 1. If Gods law, and absolute iustice bee yrged, this due satisfaction must bee made, not onely in the nature offending; but also by the person offending: for, the direct Law is, *Anima qua peccat morietur*. The soule it selfe which sinneth, that must dye for its owne sinne.

Solut. I answer. The Law of God, and so his Iustice, may bee said to stand two wayes, *in rigore*, and *in vigore*. If wee consider it in the vtmost rigor and stricnesse of the letter, surely it doth not admit of any pledge or surety; but requireth that every singular man offending, must beare his owne personall burthen. Can you say that the Kings Law is satisfied if a condemned Traytor, being to bee executed, shall hire his friend to vndergoe that lot for him like a *Demon* for a *Pishon*? But if wee consider Gods Law as remaining in vigor, and vncancelled in regard of a full weight of debt or penalty to bee payed without remission of any the least graine of it, then is it capable of a surety or pledge. As for example, if a man owe mee a summe of money, I am no lesse

farish.

satisfied if another pay me it for him, then if himselfe should bring it with his owne hands. This is the admirable temper of Gods meicy in admitting a deputy or pledge in a capital debt; and of his iustice, in receiuing the vtmost mites of the debt. Thus, that hee might spare vs, hee spared not his onely Sonne. O yee Angels admire and adore this wisdom.

Quest. 18. How came it to bee thus with vs men: were wee created sinners?

Ans. No: God at the first made man righteous, but by yeelding to the Diuill, temptation hee made himselfe a sinner.

Explan. This hath beene already further explained. *29. 3.*

Quest. 19. Wherein did man yeeld to the temptation of the Diuill?

Ans. In eating the forbidden fruit, and not contenting himself with all other fruits: of which the Lord had allowed him to eate.

Explan. Reade of this in the third Chapter of Genesis, and you shall see how craftily the Diuill comes to the woman vnder colour of wishing her well, yea better then God himselfe; whereupon shee yeelds to eate, and offereth of the forbidden fruit to her husband, who did also eate. Now what this fruit was, it is vncertaine, and it is but lost labour to enquire after it.

Quest. 20. Was God so angry, that hee would curse man for eating an Apple, or Figge, or such like?

Ans. That was not the cause of Gods anger, but his vnbankfulness, pride, disobedience, and crediting rather the Diuill then God.

Explan. In that one sinne of eating the fruit forbidden, did concur many sinnes, all very great. First disobedience, when there was but one commandement, and man so qualified as that he could easily haue kept the same. Secondly, ingratitude and forgetfulness of Gods great benefits: for the Lord had done wonderfully for man, prouiding all things ready

Adams sinne
in disobeying
Gods commandement

for him before his creation, for necessity and delight, had giuen him a pleasant place to inhabit, a Paradise, and power to eat all manner of fruit, of all sorts of trees which hee planted not, only he gaue him a straight charge concerning one tree onely, that he should not eat thereof; for what day soeuer hee should presume to eat thereof he threatned death vnto him: yet yngratefull man forbeares not, but vpon the very first occasion shewes himselfe disloyall and goes beyond his limits. Thirdly, pride, and aspiring vnto an higher estate, euen to be like his maker, yea to be equall vnto him, for the Deuill told them that they should be as Gods. He was not content to be man, made after Gods image, and Lord and Ruler ouer all creatures in this world, beasts, foules, & fishes: but seeing the great Lord of all to be of greater dignity, he thought to sit in the same chaire of state with him. Fourthly, disloyalty, content to heare his maker blasphemously discredited, as being enuious, and therefore forbidding him that tree, lest by eating of it, he should become as good as God himselfe: yea, in his heart he consented to this blasphemy, thinking better of the cursed Deuill of hell, then of the God of Heauen, who is blessed for euer. So that heere was matter enough against him, for which to lade him with curses, and to packe him out of Paradise.

Quest. 21. But though one man did thus, yet all did nor, are wee all then sinners and vnder the curse?

Answe. Wee were all in his loynes, and so what hee did, and whatsoeuer estate he fell into, it is common to vs all.

Explan. This may seeme strange, and yet thus doe the Scriptures plainly teach; *Sinne came in by one man, and death by sinne, forasmuch as all men haue sinned:* And againe, *All haue sinned, and are deprined of the glory of God.* Neither indeede ought it to seeme strange, for that we see the like dayly for matters of this world. A man nobly borne, and accordingly provided for with a Princely estate, yet if hee become a traitor; his children, and so his childrens children throughout all generations, remaine without all Nobility, without

Rom. 5.
Rom. 5.12.3.23.

all their fathers wealth, vnlesse it pleaseth their Prince to restore them, and anew to bestow it vpon them: Euen so our forefather *Adam*, losing that estate wherein hee was made, wee his children throughout all generations, are without all interest therein, vntill it shall please our great Prince and King, out of his grace to restore vs againe, and repurifie our tainted blood, by the most precious blood of his deare Sonne: in whom hee repossesseth vs of the lost inheritance; and that with advantage.

Quest. 22. It seemes then that wee are sinners so soone as wee are borne, before we haue actually done either good or euill?

Ans. Yes verily, the child which is but newly borne, yea but conceived, and living in his mothers wombe, is a sinner, and needs Gods grace.

Explic. In sinne was I conceived, saith the kingly Prophet, *Isa. 53.* and in iniquity was I borne. It was said of *Esaue* and *Jacob* euen before they were borne, before they had done good or euill, *Esaue* borne I hatid, *Jacob* borne I loued; now where there is no *Rom. 9. 11.* sinne God cannot hate. *Esaue* then was a sinner, whilst hee was yet in his mothers wombe: and as it was with him, so is it with vs all. Otherwise we should not be mortall, for where sinne is not, there is no mortality. And this should make Parents betimes to pray heartily for the grace of God to be shed vpon their children.

Quest. 23. I perceiue then by this which hath beene said, that wee are all in a miserable estate by nature, but you tell me of Iesus Christ, that hee was humbled for vs, wherein standeth this his humiliation, and in which of your articles is it set forth?

Ans. In these words it is set forth: And in Iesus Christ his only Sonne our Lord, which was conceived by the holy Ghost, borne of the Virgin Mary, suffered vnder *Pontius Pilate*, was crucified, dead and buried, hee descended into hell, and there be three degrees of his humiliation.

Quest. 24. Which is the first degree, and in which words?

Ans. First his incarnation: set forth in these words. Which was conceived of the holy Ghost and borne of the Virgin Mary.

Of Christs hu-
miliation.

Explen. Having by questions, and answers premised, made a way to the consideration of the twofold estate of the Sonne of God, viz. his humiliation, and exaltation, wee now come directly to open the articles touching these, and first of his humiliation. For the meaning, considering what hath beene already said, I shall neede to speake but little. *And in Iesus Christ.* That is, I beleue in Iesus Christ, as being very God, equall to the Father, but in the order of the persons in the Godhead, the Sonne of God, and so the second person of the Trinitie, and his onely begotten Sonne, for in regard of him onely, is God a Father by generation, as hath beene already shewed, though he be the Father of all true beleeuers: also by adoption, and regeneration, and this onely Sonne of God I beleue to be my Saviour, my Iesus, to saue mee from my sinnes, I bese. ue him to be Christ, that is annointed, or fore-appointed in the councell of the Father, before all worlds, to be the high Priest, the Prophet, and the King of his Church. I beleue him to bee our Lord, that is to haue right of Lordship ouer vs, euen as the father hath, and power both of life and death, ouer such as loue him and are obedient, and ouer the stubburne, and disobedient. *Who was conceived of the Holy Ghost:* that is, though he was made man, yet not by ordinary way begotten of man, but the power of the holy Ghost made the blessed Virgin to conceiue without man, *borne of the Virgin Mary,* that is, this wonderfull conception, was in the wombe of *Mary* a pure Virgin, of whom he was after borne, brought forth, and brought vp after the manner of other children.

r. Prooffe.

Philip. 1.6.

Secondly, for the grounds of holy Scriptures, from whence all this is taken, and first, that hee is very God, and Lord equall with the Father, *Saint Paul* is plaine. *His thought is no robbery to be equall with God,* and enough hath beene already said aboue, concerning this. Secondly, that hee was made

man

man like vnto vs in all things, sinne onely excepted, I shall need to say no more for the prooffe hereof. Thirdly, that hee became man after an extraordinary sort, all the holy Gospels doe plainly declare. For they shew, how that *Mary* was con-
 tracted vnto a man called *Ioseph*, and before they came together, shee was with child by the holy Ghost: and that this should be so, was prophesied long before: both immediately after *Adams* sinning, and punishment. *The seeds of the woman shall break the Serpents head*: and againe, by the Euangelicall Prophet *Esay*: *Behold a Virgin shall conceive, and bring forth a Sonne*.
 And though the Scriptures doe not plainly teach thus much, yet the Church of God doth constantly hold, that *Mary*, the mother of God, was *semper virgo*, alwayes a pure Virgin, both because she neuer had child after, and *Ioseph* her husband was a man that feared God, and therefore in all likelihood, would not presume to knowe her, whom the Lord had as it were appropriated vnto himselfe. Now for so much as we read of his brethren, *Iudas, Iames, and Iohn*, it will not be amisse a litle, to digresse to set downe the pedigree of Iesus Christ, as it is registred by *Epiphanius*. He had to his grand-mother one *Anna*, Christ his who had three husbands. First *Isachar*, by whom she had *Ma-* brethren
 ry the mother of Christ, who were both of the same tribe of *Judah*, according to *Damascene*, but according to *Epiphanius*, she was of the tribe of *Leuy*, then hee being dead, shee was wife vnto *Chephas*, by whom shee had a second *Mary*, who was afterwards wife to *Alphaeus*, and bare him *Iames* surnamed the sonne of *Alphaeus*, and *Simon Cananens*, and *Iudas Thaddens*. Lastly, shee was wife vnto *Salome*, who begat of her another *Mary*, which was wife to *Zebedeus*, and bare vnto him *Iames*, who was specially called the brother of the Lord, because most like vnto him, if it be true, which is written vnder the name of *Agapetus*, that lived next to the Apostles times, where it is also added, that because hee was like vnto the Lord, they sent *Iudas* before to shewe the one from the other, he bare also *Iohn* the Euangelist, so that all were but his couzen Germans, and called his brethren onely according to the Hebrew phrase, by which *Abraham*, who was *Lot*'s Uncle, *Genaj. 8.* tells him: *We are brethren.*

The second Article.

To returne againe, vnto that, from which we haue digressed, this birth of the sonne of God is the chiefe and most stupifying wonder of the world.

First in that a Virgin is a mother, that she beares a Sonne, who neuer knew man, all the Historians in the world could neuer tell of the like, all the Philosophers cannot finde out, how this may be. Another, and farre more vnsearchable and venerable wonder is, that the infinite God, whom the Heavens cannot containe, is borne of a woman, the Creator of all becomes a creature, hee that comprehends the world in his fist, is comprehended in the streight compasse of a silly womans wombe, hee that giues foode and raiment to all, becomes naked, and destitute of all things, hee that is ruler of all is made obedient to poore man, he that is eternall, without beginning, and end of his dayes, is made mortall, and subject to the arrest of violent death: nay, of the most reproachfull and ignominious punishment. And in this admirable birth of the Sonne of God, of a woman, there is a wonderfull correspondence to the fall, which came by a woman. For the first woman drew the curse vpon man, she gaue the fruit to man, by which hee loseth Gods fauour, becomes a sinner, and subject to death and damnation; but this woman giues him fruit, whereby he comes into Gods fauour, is made righteous, and inheritor of life, and saluation. And thus much for this, that he was borne of the Virgin *Mary*.

He is Iesus, *viz.* a Saviour of his people, for this name was Ioseph instructed in by the Angel before his birth: saying, *Thou shalt call his name Iesus, for he shall save his people from their sins.* and in the Epistle to the Hebrewes, *He is able perfectly to save them, that come vnto God through him,* and besides him there is none that can save vs, according to that. *There is no name given amongst men, whereby we may be saved, but the name Iesus:* and that of the Prophet, *I am the Lord, and besides me, there is no Saviour.* And for the further prooffe hereof, see what hee hath done. Was it needfull, that to ransom vs, hee should empty the treasures of his riches, and become euen poore and of no reputation? He did thus. *He made himselfe of no reputation.* Must he

Math. 1. 21.

Heb. 7. 25.

Act. 4. 12.

Isa. 43. 11.

Philip. 2. 7.

hee ending the fiercenesse of Gods wrath against sinne, his very curse due therunto? He did thus also, *He hath redeemed vs from the curse of the law, being made a curse for vs.* Must hee performe absolute obedience to the law, which we could not doe? he did this also. *I came not, therefore saith he, to dissolve the law, but to fulfill it.* Lastly, must he live ever to provide that what he hath done, may be effectuall for our saluation? *Eoe, He still ever lives, and stands at the right hand of God, making intercession for us.* So that he is truly another Iosua, bringing vs out of the wilderness of our miserable estate by sinne, trampling our spirituall enemies vnder our feete, and victoriously putting vs in possession of our heavenly Canaan.

He is also *Christus Domini, the Christ, or annointed of the Lord,* for this name is commonly annexed vnto the other. *Christ Iesus:* In Hebrew he is called, *Mesiab,* by a word of the same signification. *The Priests are assembled together against the Lord, and against his Mesiab, or annointed;* and againe it is said of him, *God hath annointed thee with the oyle of gladnesse above thy fellows:* and more peculiarly of Christ saith Daniel, *After three score and two weekes shall Mesiab be slaine;* though one of our owne men lately commenting vpon this, hath fowlely defaced this most pregnant testimony, interpreting this *Mesiab,* the Kings and gouernors of the Iewes. And this name, *Mesiab, Christ,* or annointed, was familiarly knowne vnto the Iewes before his coming; witnesse that speech of the woman of Samaria, who could say, *I know well, that the Mesiab shall come, who is Christ, and he will teach vs all things.* Now he is Christ, that is annointed vnto a threefold office. First of a King, that he might bee King of his Church, ruling in it by his lawes, and in the hearts of beleevers by his Spirit, and defending it against all enemies: for this, is he said, partly, to be after the order of *Melchisedek* that is the king of righteousness, and he is also called *Melchisedek,* that is King of peace, according to the last title given him by the Prophet: *Prince of Peace.* Secondly, he is annointed to the office of a Priest, that he might sacrifice for the sinnes of the people, euen one all-worthy sacrifice, that is himselfe vpon the altar of the crosse, as a large discourse is had hereof in the Epistle to the Hebrewes. Thirdly, to the office of a Prophet, that he might re-
ueale

Deut. 18. 15.

Ioh. 1. 18.

Ekb. 1. 1.

deale the will of his Father vnto vs, enlighten our vnderstandings therein, and continually pray to the Father for vs. Of Christ vnder this name did *Moses* foretell: *The Lord shall raise you vp a Prophet from amongst your brethren, like vnto me, him shall ye heare*: chiefly meaning the head of all Prophets *Iesus Christ*. And according to this office it is said: *The onely begotten Sonne, who is in the bosome of the Father, he hath declared him*: and again, *In these last dayes he hath spoken to vs by his Sonne*: whereas he was wont to speake sundry waies by his Prophets, as if hee should haue said, now he hath spoken once for all by his greatest Prophet of all.

Ioh. 6. 29.

Ioh. 1. 12.

1. Duty.

1. To prayse
God for Christ

The Sonne of *Mary* the Virgin, is this *Iesus*, and Sauour of the world, annointed, and none other in the world besides: for vnto him agreeth the time of the Messias birth, and suffering, the manner of his comming, of a pure Virgin, poore, and in the forme of a seruant, of the tribe of *Judah*, of the seede of *Dauid*, the wonders he should worke, the vniuersall Peace ouer all the world, the departure of the Scepter then from *Judah*, the testimony of diuels, the heathen Gods and prophets, the witnesser from Heauen at his baptism, his miracles in healing maladies, rayling the dead, darkening the Sunne, his glorious resurrection, and ascension, the miserie of his enemies the Iewes, and the wonderfull acts done in his name by his seruants, the passage and power of his Gospell through the world, the subiection of kings Scepters thereto, the continuance of it to this day mauer the rage of tyrants and persecutors. Seuenthly, that I am to beleene in his name, it is the summe of his preaching. *Repent, and beleue in the Gospell*. And this is the worke of God, saith he, *that ye beleue in him, whom he hath sent*. And they only are iudged to bee such, as vpon whom he will bestow eternall life, which receiue him, and they onely receiue him, *which beleue in his name*.

Now follow the duties, by which we are to expresse this faith in Iesus Christ, which are sundry. First, a thankfull admiration of this vnspokeable fauour of the Lord towards vs, *we were miserable vnder the curse, and through feare in bondage to the diuell all our life long, there was no way to be deliuered, but the glorious Sonne of God must become vile and wretched man, the King of Heauen must put off his glorious robes, lay aside his Princely*

princely Scepter, and come out of his royall throne of hea-
uen, from riding betweene the wings of the winds: and bee
basely clothed as a seruant, bee ruled like a babe, and lod-
ged in a stable with bruit beasts. If mans heart be not lif-
ted vp to more then ordinary thankfulness for this, the very
heauens will wonder, the earth will bee amazed, and the
stones will utter his praises, and cry out vpon mans ingra-
titude. *Mary* that blessed virgin, that bare him, breakes out
into *Magnificat anima mea, &c.* *My soule doth magnifie the Lord,* Luc 1. 40.
and *my spirit reioiceth in God my Saviour.* *Iohn* that was to be his
cryer did but heare the sound of his mothers feet, whilst hee
was yet in the wombe, and skip for ioy, and *Simeon* no soo-
ner saw him, but as though overcome with ioy falls into
Nunc demissus, Eord now lettest thou thy seruant depart in peace, Luc 2. 40.

doing in thy word, to omit *Zachary* and *Anna*, The Angels and
shepherds singing, wondering, and setting forth the Lords
praise for these things: But wee vnworthy wretches looke
for as much good at his hands, yet do no way ioyne in thank-
fulness with this holy company. When *Moses* with the Is-
raelites had bene deliuered from the Egyptians by the red
Sea, they sung praises: When *Deborah* and *Barack* were freed
from the Midianites, they sang praises, and so did *Mordecai*
and *Ester*, when they had the vpper hand of their enemies,
euer still we heare the sound of praises, and greater deliue-
rance is wrought for vs, but where bee our praises? what
testimony doe we giue of our thankfull hearts therefore?

The second duty, is humbling our selues, to seeke the good of
one of another; for the Apostle propounds this, as a sound
argument. This minde was in Christ, that being equall in
glory with God, he became vile for our good, therefore wee
ought to humble our selues for the good of our brethren:
and Christ himselfe vseth the same. He takes waies and wa-
sheth the feet of his Disciples, and wipes them with a towell,
saying, What I haue done, see that yee doe likewise. Wee
must thinke that wee are best and greatest Christians, when
wee are most seruiceable, through love one towards another,
according to that: *Hee which is chief amongst you, let him bee
seruant to all.* This is the honor and Lordship over one ano-
ther

Gal. 6.

Math. 5. 23.

Math. 26.
Exod. 23. 5.

2 Cor. 3. 3.

3. Duty.
To be lited vp
in heart to hea-
uen.

Col. 3.

Psal. 13.

ther that we must affect, and the higher our places bee, the more must wee exceed this way. Not as some foolish Monks haue done, to shew the lowliness of their minde, embrace Lazarous persons, kisse their vicerous bodies, and drinke the very water wherein they haue been barbed, nor yet wilfully to impouerish our selues of all worldly goods, with the Mendicant Fryers: for it may rightly be said, *What required these things at your hands?* But first wee are in meekeesse to restore such as are fallen through infirmity, and not proudly insult ouer them: Secondly, we are to lay aside our greatnesse and superiority ouer our brethren, in the case of offence, and to goe vnto them, and be reconciled, according to that of our Sauour Christ: *If thou bringest thy gift vnto the Altar, and there rememberest, that thy brother hath ought against thee, goe first, and bee reconciled to thy brother, and then come, and offer thy gift;* and not to stand vpon this: *I am a better man then hee,* let him come to me if he will. Thirdly, we are euen to forget our estates, and to visit poore mens houles, in the case of sickness, and to put to our helping hands, for the reliefe of our brethren, in the case of danger, by any sudden casualty, according to that allegation, to the comfort of Christ his sheepe at the last day: *I was sicke and in prison, and ye did visit me:* and to that precept of old: *If the Ass of thy very enemy fall, under his burthen, thou shalt helpe him up againe.* Fourthly, we are to abate of our damny fare, and of our costly apparell: yea, we must spare out of our owne bellies, for the comfort of others in the time of extreame want, according to the commendable practice of the Christians in Macedonia, of which the Apostle witnesseth, when the famine was at Ierusalem, saying, *According to their power, they beggred them selves, yea, beyond their ability, that they were willing.*

The third duty is, in the remembrance of this admirable Union of God vnto man, whereby man is beyond measure graced to put vpon vs high spirits, both by hauing our hearts lited vp to Heaven, where our nature sits at the right hand of God; and also by being vndamned at the greatest dangers, that may befall vs, or at the greatest terrors, that the Deuill can strike into vs: wee must say with David, *Though the*

in the vale and bottom of death, yet will I feare none euill, for the Lord is my Shepheard; for the Lord (wee may say) is in vs; and with Paul, God is on our side, who can bee against vs. Wee must stand fast in the euill day, when wee are assaulted, not with flesh and blood but with spirituall powers. For if our eye bee but opened to see who is with vs, as *Esther* prayed for his servant; Lord open his eyes, wee shall assuredly bee without feare, more being with vs, then against vs. If it were a duty flowing from faith to be high spirited, according to the world, I know that many, yea all, would easily frame themselves vnto it; for euery mans spirit is too high this way, all meditate matters too high for them. But this highnesse must be abated and brought low, that roome may be made for that which ought to be: Thou must not be altogether without an high minde; for euery man is by all meanes to strine to exceed heerein, onely be sure, that it aspire to the highest thing of all (which is Heauen.)

The fourth duty is, to yeeld due reuerence to this Lord, and gracious Iesus of ours; for that wee are his, hee hath bought vs: Neither are wee vnder our enemies hands, neither are our bodies our owne (that I may speake with the Apostle) wee are bought with a price therefore glorifie God in your bodies. He may rightly challenge at our hands, as the Father doth, If I be a master, where is my feare, or my reuerence. Now, what this reuerence is, is exprest to the Philippians, God hath *Phil. 2.* *men him a name above all names, that at the name of Iesus all knees might bow, &c.* that is, that all might outwardly reuerence the name Iesus, be reuerently affected inwardly, at the very found thereof, and submit themselves to obey his will, at the very first coming of the same to their eares, for that it is of him, who is our Lord Iesus: as may best bee understood, by comparing this place with that of the Prophet, vnto which the Apostle alludeth; *I will (saith the Lord) every tongue shall sweare by me, and every knee shall bow unto me.* For swearing by Gods name is usually put for worshipping, and seruing him. Wee are therefore to serue the Lord Iesus, and in all things to behaue our selues, in our soules and bodies, as those that remember they haue such a Lord. Masters must entreat

4. Duty.
To reuerence:
Christ our
Lord.

1. Cor. 6. 10.

Mal. 1. 3.

Phil. 2.

Isa. 45. 13.

Ephes. 6. entreat their servants gently, for that they also have a Lord
 and maister, *Iesus Christ*, unto whom they must give account :
Math. 23. all higher powers and great persons must so vie their autho-
 rity over others, as that they may not be found by this their
Math. 23. great Lord, smiting their fellowes at his coming; all men
 of all sorts must take heed, that they have so vied their talents
 as that they be not found to have gained nothing at his com-
 ming. If thou bee such an empty and barren Professor of
 Christs name and service, though thou weare his badge,
 though thou with thy mouth call him Lord; yet hee will bee
 a terrible Lord to thee at his coming, hee will cut thee off,
 and give thee thy portion with hypocrites, hee will bid,
 Take this bad servant, binde him hand and foot, and cast him
 into viter darknesse.

Quest. 25. Which is the second degree, and in which
 words?

Answe. He suffered the death of the Crosse for my sins; see forth in
 these words. He suffered under Pontius Pilate, was crucified, dead
 and buried.

Explan. Having explained the first degree of the humili-
 ation of the Son of God, we come now to the second; He suffe-
 red under Pontius Pilate. That is, a Heathen Iudge set over the
 Province of the Jewes, by the Roman Emperours: for hi-
 therto they had Governours of their owne, according to the
 Prophecie of old Father *Isaiah* saying, *The King shall not be de-*
part from Iudah nor a Law giver from between his feet: until Shiloh
comes. For *Herod* the sonne of *Antipater*, was the first stranger
 that was Governour over them; and the two and thirtieth
 year of his raigne was the sonne of God borne; and in the
 two and fortieth of *Augustus Caesar* the Emperour. *Olym-*
piad. 124. And after this *Herod* was *Pontius Pilate* set over
 Iudea, vnder the Empire of *Tiberius Caesar*. Before these
 were men of the Hebrew Nation, Rulers there, viz. *Aris-
 bulus*, *Hirzanus* and *Antigonus*, thirty five yeares, and so ascen-
 ding upward to the times of *Judas Maccabrus*, &c. Under
 the government then of this *Pontius Pilate*, Christ began to
 execute his office, for which he was sent, viz. To preach the
 Gos-

Gen. 49.

Isaiah.
Isaiah.

Luc. 3. 1.

Gospel both by himselfe, and his Disciples, and continuing thus to doe, and to waite many miracles, was spirittually crucified of the wicked Jewes, for the space of three yeeres upward, then villanously betrayed by one of his Disciples apprehended, abused & crucified, being full thirtie three yeeres of age. *How was he?* That in his was not onely fastened to the Crosse, to the shedding of some of his blood, where the nailes clinged into his hands and feet; but there came up the Ghost, was after pierced to the very heart with a speare, so that water and blood came out; and being found certainly dead, he had not his legges broken, as theirs were, which had bene crucified with him, *and buried.* That is, for the more certainty, that his spirit was departed out of him, he was taken downe from the Crosse, and laid into the grave. And this briefly shall suffice for the meaning.

Now, followe the testimonies and grounds of holy Scripture, out of which this is taken. First, that he suffered vnder *Pontius Pilate.* 2. That he was crucified, and dead. 3. That he was buried. 4. That he did vndersee all this for our finnes. For the first. It would be over tedious to rehearse all; that the Lord suffered; according as it is recorded at large by the Evangelists. We may therefore referre all briefly to these two heads. First, to that he suffered before his manifesting himselfe to the world, whilst he was vnder age; and then to what he suffered after, whilst he was vnder age, great was the persecution, which was raised vp against him. First, the King vnderstanding, that one was borne, who should be King of the Jewes, fearing to be deposed, called a Councell, and learning certainly, that Bethleem was the place of his birth, first sends cunningly by the wise men, which came out of the East to worship this new borne King, to be better assured of the house where he lay, pretending to come himselfe also to worship him: the wise men hauing found out the Babe, forbore to certifie the King hercof, and depaert home another way, as they were admonished from above, whereat hee being more incensed, gaue charge forthwith to slay all the male children in Bethleem, that were two yeeres old, and vnder without sparing any, inasmuch, that as by some is recorded, his owne

1. Proofs

Mucha.

childe being moufed there dyed also : whereupon one saide
he be doted her name by Herods say thus Herods childe. But the
 Lord provided wonderfully for the safety of his sonne at this
 time : by admonishing his parents secretly to hasten away
 before this bloody Massacre, and shedding of innocent blood.
 Thus the Lord of life was saue to flee for the safeguard of his
 life, while he was yet in his swaddling clothes.

Moreover, hee suffered by want and poverty, wherefore
 he saith, *The Foxes haue holes, and the Birds haue nests, but the
 Sonne of Man hath no place to rest his head.* For this is not on-
 ly true of him afterwards, but from his birth upwards. His
 parents were so poore, that when his mother should be deli-
 uered of him, there had none other place to bee in, but euen

Luk 9. 55.

The Manger
 wherein Christ
 was laid.

Luk. 2. 7.
 8. 41.

without the towne, in a caue of a rocke, called the manger,
 where poore people rested that could get no roome in the
 towne, as one well obserueth upon that place of Luke, where
 this history is set downe, viz. *Basilius Magnus.* For otherwise

the Shepherds could not haue found him out in the night,
 but must haue searched in the stables of sundry Innes; more-
 ouer the article *Tr* prefixed in the Greeke, seemes to insinu-
 ate, that some certaine Manger knowne by that name was

Basilius Mart.

O. 12 contra.
 Celsus.

Luk. 3. 23.

Numb 43.

Ioh. 8. 57.

means. Hereunto consenteth also *Basilius Mart.* *In the dialogue con-
 Tryphone :* after other words he saith, that they rested in a cer-
 taine caue neere the Towne ; and *Origen* saith, it was a thing
 commonly celebrated amongst the Christians ; namely the
 caue, where Christ was borne. So also *Epiphanius*, *Thiodoret*,
 and all antiquities. After that he grew to be thirti yeres of

age, he began to manifest himselfe vnto the world, following
 herein the rule set down by the Lord concerning the Leuitis :

From thirty yeeres old and upward, euen to fifty yeeres old. Though
 he attained but to the thirty foure yeeres of his age, according
 to the consent of Chronologies, howsoeuer it may seeme oth-
 therwise by that which the Iewes alledge against him. *Thou art
 not yet fifty yeeres old.* Whertupon *Irenaeus* concludes, that

he was about this age, when he suffered vpon the Crosse; and
 saith, that the Elders of the Church learned the same of *Isidore*
 and that plate of *Numbers*, may seeme to giue some light and
 credit hereunto. Now, *Tertullian* and *Lactantius* contrariwise
 teach, that he was but thirty. In this great variety, because
 the

the Word of God saith nothing, but that of *Iohn 8. 57.* It is
hard to define infallibly his certaine age. But to me the for-
mer opinion seemeth most probable. The Lord at thirty yeres
of age, as hath beene said beginning to manifest himselfe vn-
to the world, was still more and more daily vsed of the
world. First, of the Diuell; then of men. He being led in-
to the wilderness by the Spirit, did vndergoe the want of all
things forty dayes, and forty nights; and then was most
strongly assaulted by the Diuell, when he was supposed to be
weakest, by reason of his continuall fasting. *Of men* he was
hardly vsed. First, by vile and slanderous speeches, they cal-
ling him a glutton, and a Drunkard, a Friend of Publicans,
and Sinners: saying, that he was mad, that he had a Diuell,
and that through *Belshazzar* the Prince of Demons, he did cast
out Demons, and that he was a Deceiuer, or Impostor, and if
any thing more vile could be deuised against him, or his fol-
lowers. Secondly, by their practises against him, without a-
ny open violence: if any man followed him, he was excom-
municated out of the Synagogue, he was pronounced accur-
sed: therefore hee himselfe was much more excommunicated
and accursed; they called a Councell against him, as against
a dangerous Arch-Hereticque. Thirdly, by their practises a-
gainst him ioyned with violence, but without effect. Once
they sent officers to apprehend him, who being overcome
with the grace of his speeches, returned without doing their
office: another time, they took vp stones to haue stoned
him: and a third time they led him to the side of an hill, think-
ing to throw him downe head-long, but he went throw the
middest of them, and escaped. Yea, such and so incessant
was their rage against him, that whereas many Rulers did
esteem of him, yet they durst not professe it, for feare of the
Pharisees. Lastly, drawing neare to his last Passion, he had
the apprehension of the wrath of God, wrestling with him,
which made his sweat like drops of blood, the like to which
was neuer heard of, being exceeding heauy and sorrowfull,
so as that hee could take no rest in the night, but prayed a-
gaine, and againe; and the third time; *When hee was in the
garden, hee saide, Father, if thou wilt, take this cuppe from me.* And thus almost were his sufferings

Ro. 5.3.

2. Proof.

Christ cruci-
ed.

Luk. 23.45.

Acts 2.13.

Gal. 3.13.

Job. 33.

Ioh. 18.

Christ his ap-
prehension.

Vell. 6.

Ioh. 18.13. &c.

Ioh. 19.17.

Luk. 23.

Ro. 5.3.

in generall, which made him a man of sorrow, according to that of the Prophet; *He is a man full of sorrows, and hath experience of infirmities*.

Secondly, that hee was crucified, and dead, is also plainly set downe by the Evangelists, with the circumstances aggravating this his accursed death. He was hanged (saith St. Luke) between two thieves, and from the sixth houre to the ninth, there was a darknesse over the land, then he cryed with a loud voyce, Father, into thy hands I commend my Spirit, and gave up the Ghost. And St. Peter vpbrayds the Jewes herewith, telling them, that they had crucified, and slaine him. And St. Paul saith, Hee was made a curse for us, for it is written, Cursed is every one that hangeth on a tree. Moreover, that hee was dead, the Souldiers that came to breake his legs did testifie, for seeing this, they let him alone. As for the circumstances of his death, they make the matter farre more haynous on the Jewes part, and more grievous on Christs part. First, they apprehend him like a Varlet, that had done some outrage, comming upon him with swords and staves in the night time. *Judas*, one of his Disciples, being their Guide, who was hired unto this with thirtie peeces of silver, and most obstinately proceeded they in their enterprize, though hee gaue them some taste of his Divine power, for he did but say, *I am he*, and with the breath of his mouth, they fell to the ground backward, he did but touch the eare of one, which was cut off, and healed it. Secondly, they carry him first to one High Priest, and then to another, then to Pilate, then to Herod, and backe againe to Pilate, amongst whom he is mocked, laughed at, scornfully entreated, and buffeted, questioned with all, spitted vpon, and crowned with thornes. Thirdly, they compell him to carry his heauiy crosse, till he fainted vnder the burthen, being without all pity and compassion towards him. Fourthly, though they could charge him with no fault at all, worthy of any punishment, inasmuch, as that Pilate the heathen Iudge would haue acquitted him, yet they cried out, *Crucifie him, crucifie him*, and had rather, that *Barrabas*, a Traytor & Murderer, should be spared, then he. Fifthly, they hung him vp betweene two thieves; the most harmelesse and innocent man in the world,

Is numbred amongst the wicked, and cull doers. Sixty, not content to pierce his hands and feet, in most bloody manner, with nailes, by fastning him to the Crosse, like most hard-hearted wretches, they giue him vineger mingled with gall to drinke in his great heat and thirst, they doe whatsoeuer they can, to increase his sorrowes, by nodding the head at him, by vpbaying him with the fanning of others, and telling him, that he could not save himselfe: Otherwise, say they, let him come downe from the Crosse, and wee will beleue in him. When in his greatest pangs, he cryed out, *Ely, Ely, lama sabachani*, they mercilessly scoffe at him, and say, he calles to *Eli*, when they knewe well enough, that he called vpon his God. Lastly, not being astonished at the admirable Eclipse of the Sun, contrary to the course of nature, (it being about the full of the Moone, an obscuring not of some degrees, but of all the light of the Sunne, and for three houres together) nor moued at the vaine of the Temple being rent, the opening of the graues, and the comming forth of dead bodies, all wonders of the world, they rage against him, when hee is now dead, a Soldier runnes him into the very heart with a speare, so that the very water, which is placed there, for the cooling of the heart, came forth together with the blood.

Thirdly, that hee was also buried, the Text doth plainly say hee downe; *Ioseph of Arimathea, the Honourable man, went and tooke his body of Pilate, and buried it in a new Sepulcher, in a garden, where the place of his suffering.* And this was, according to the prophesie of *Isa*; *He made his grave, with the rich, in his death.* Which is also particularly in our Creed expressed, both for the confirmation of his death, and for the mystery of our not onely death, but buriall vnto liue, prefigured hereby.

Fourthly, that all this was undergone for our sinnes onely, is plentifully testified; 1. by himselfe saying, *I am the good Shepard, Ioh. 10. 11.* 2. by his enemy *Caiaphas* the high Priest, saying, That it was expedient, that one should die for the people, and not the whole nation to perish, which he spake, not of himselfe, but being High Priest for the

- years. Prophetically: Thirdly, by his venting servants, the *Apostle Paul*, saying: *He was delivered to death for our finnes, and rised againe for our iustificacion*: *Saint Peter* saying: *We are redeemed, not with corruptible things, but with the precious blood of Iesus Christ*: to omne what is said to the same purpose, in the *Epistle* to the *Ephosians*, *He gave himselfe for his Church*, to sanctifie it: and in the *Epistle* to the *Hebrewes*, *The blood of buls, and goats, is not able to cleanse from filth, but that of the Sonne of God*: And that of *Saint Iohn*, *Hereby we perceived his love, that hee laid downe his life for us*: with infinite like places. Nay, it is the plaine prophetic of *Esay*, *He was smitten for our finnes, and broken for our iniquities, the chastisement of our peace is upon him, and with his stripes we are healed*. And to the setting forth of this, rend all the types and figures of him, that were before his coming. All the sacrifices and slaying of sheepe, and oxen, calves, lambs, and feathered fowles, made by the Jewes; were types and shadowes of this grand sacrifice, for the expiation of sinne: For when men had sinned; they were appointed to bring these sacrifices, that they might be forgiven, and more specially, a lambe was to bee slain in the morning, and a lambe in the evening, every day continually, which in truth was the Lambe of God, *Iesus Christ*, that takes away the finnes of the world. Again, hee that was not circumcised, must die, as none of Gods people, and the blood of the Lambe in the *Pasche*, taken upon the upper post of the doore, delivered from the destroyer. Lastly, the brazen Serpent healed them, that looked thereupon, being set vp aloft in the wilderness: so doth *Iesus Christ* heale all such, as by the eye of faith looke upon him, being lifted vp upon the crosse, as he himselfe applieth, saying, *As Moses lifted up the Serpent in the wilderness, so must the Sonne of Man be lifted up, which he saith, signifying, wher death he should die*. And these his horrible sufferings must needs bee for our finnes, for he himselfe was without sinne: *This was without sinne in his mouth, neither did hee any sinne. Hee was the spotlesse Lambe offered, and without spot: Hee was led as a Sheepe to the slaughter, without any desert of his owne, so that hee was able to challenge his enemies, which of you can accuse him of sinne, yea, Pilate himselfe confesseth, that hee found in him no fault at all, and Pilates wife, that hee was a iust man.*

Touching the duties, whereby wee are to let forth our faith
 herein. The first is godly sorrow, in bewailing our finnes; the
 onely cause of these great sufferings of our deere Saviour. The
 woman that followed him to his death wept for him most pit-
 tifully, but he instructs them better, saying, *Daughters of Ierusalem*,
weepe not for me, but weepe for your selves, and for your children,
so are we to weepe for our finnes; the cause of this heauines be-
ing our naughtinesse. Then shall see him whom they haue pierced
 (saith the Prophet) *and shall weepe every familie apart,* &c. so
 there is no true Israelite, spiritually void of all motion; but hee
 will weepe to see, how, by his finnes he hath stricken through, as
 it were, with sorrow, his most louing friend, master, and ma-
 ster. If a man hath foolishly runne into any such unlawfull acti-
 ons, as that he must needs die therefore, or some speciall friend,
 w^ho to whom his heart is most entirely knit: he is more then flin-
 like, hardly, if hee pricks not his very soule; and much more if a
 woman hath done thus, and her best beloued husband must suf-
 fer. But such is the Lord Iesus vnto vs, and so ill deserving are
 the actions, w^hich we haue, and doe daily runne into, either wee
 our selves, or our friends, and still most hideously liue; and
 dying, our best friend in the world, vnto whom wee are a
 spouse, and hee the husband, must lay downe his life for vs; yea,
 he hath done it, and we cannot but daily behold it in the Gos-
 pell. O then let vs weepe with *Rachel*, and inoe be comforted,
 let our hearts breake with sorrow for our so heinous iniquities,
 and let it continually afflict vs inwardly, as wee are continually
 subiect to sinning; and the rather for that so doing we shall bee
 comforted according to that, *Blessed are those that mourne, for*
they shall be comforted, and godly sorrow breedeth repentance, and sal-
uation is of her, as hee saith of *David*, *his sinnes shall rest vpon*
 The second duty is the mortification of our fleshy members
 and sinfull concupiscences, and that for three speciall causes. First
 because that by liuing still in sinne, we come to bee necessaries to
 this odious murdering, and killing of the Lord of all: for they
 that liue obstinately in sinne, *doe crucify againe the Son of God, and*
make a mockery of him, so sure are they from belouing in him cruci-
 fied. Their daily practise is to draw Christ vnto the crosse, to
 drine nailes into his hands, and seete, to scoffe at him, and to
 ruine

1. Duty.
 Godly sorrow
 for sinne.

Luc. 24. 34.

Zach. 12. 10.

Ephe. 5.

Math. 5.

2. Cor. 7. 10.

1. Day. 1. 1.

Mortification

of sinne.

Heb. 6. 6.

runne him in with a speere to the very heart, howsoeuer in word they desie and spie at such practise.

Secondly, because all such, as vnto whom Christs death is effectuell to doe away their finnes, are conformable vnto him in his death, and buriall: *All that are baptized into Christ, haue put on Christ, and are by baptism buried with him into his death etc.* If the head be dead, and buried, the members cannot be alieue still, no more can any true member of Christ, bee alieue vnto sinne, such as is every true beleeuers: hee doth but prate then, and not beleene that Christ was crucified, dead, buried, whosoever liueth still willingly in any sinne. Thirdly, because no man following the trade of sinne, can be Christs disciple. For such an one must deny himselfe, that is, to be as hee is naturally, and according to the carriage of his owne disposition, and so follow Christ. Hee must forsake all and goe after him, if occasion require, father and mother, brethren and sisters, house and ground, and life it selfe; that is, all profits, all pleasures, and whatsoever most precious things might be an hinderance vnto him. As hee that would bee into any mans seruice entertained, must vriterly forsake his old seruice vnto his masters enemy, otherwise hee cannot belong vnto him: No more canst thou belong vnto Christ, if thou be still exercised in the workes of sinne, his viter enemy. Besides beleecting the sufferings of Christ procures wonderfull loue of Christ, and where this loue is, there is a continuall endeauour in all things to please him. If these things bee so, if the Son of man should come now to iudgement, should he finde faith vpon the earth? I feare hee should finde but a very little, and but in very few.

The third duty is patience and ioy in suffering any thing for Christs sake and the Gospels, as those which are glad of any occasion to shew their loue for so great loue of his. And wee are chiefly to reioyce herein for two causes. First, because that by suffering wee are made like vnto him, according to this his speeche, whereby hee encourageth his disciples: *It is meet for you Disciples like be as his Masters, and the seruants at his Lord, and wee shall be rewarded like vnto him after ward, for he himselfe saith, who is glad for great is your reward in heauen.* We are to be like minded vnto *Yrich*, who being bidden (when hee came weary from the

warres,

warres to goe to his owne house, to cheare vp himselfe, and to delight in the company of his wife. answered, nay, my Lord 1st Sam. 17. lyes in tents in the fields, and shall I doe thus? surely I will not, and so was content with his, perhaps, hard lodging amongst the Kings seruants: so doe all true Christians say. what did my Lord Iesus, suffer poverty, hunger, thirst, violence and wrong, was hee harbourlesse, abused, and hanged on the Crosse, and shall I neuer thinke my selfe well, but when I am rich, honoured, and abounding with all good things of this life? God forbid, I will be glad rather, if I be counted worthy to suffer with him crosses, persecutions, troubles, or death it selfe. Secondly, because that in suffering for his truth, hee doeth grace vs., for so much as hee takes vs for his Martyrs, and witnesses, as if the King should choose certaine men out of his dominions to be his Champions, to maintaine his honour, furnishing them in such sort, as that they could not bee overcome, though they must strue, and take great paines in playing their parts, yet they would doe it cheerefully, and ioy much herein, for that they would take it as an honor done vnto them by the King, more than vnto others: for even thus doeth the Lord Iesus honour those, whom hee calls forth to suffer for his truth, they be his Champions, chosen to maintaine his honour, and hee provides assuredly so for them, as that they shal overcome, according to that glorying of Paul, *In all things we are more then conquerors through him, that loved vs.* Rom. 8. 37. And this was it, that made the Apostles glad for being beaten. *They rejoiced, that they were beaten.* Act. 5. 41. counted worthy to suffer any thing for his sake.

The fourth duty, is to remaine vnterrified with the pangs, and approaching of death vnto vs., because our Lord Christ hath dyed, and in dying hath overcome death, hee hath taken away the sting of death, which before made it terrible: for the sting of death is sinne, and the strength of sinne, is the law, but for the one he hath satisfied by his death, the strength of the other he hath made to cease by the liberty, which hee hath brought vs, in as much as we are not vnder the lawe, but vnder grace. So that now we may challenge this our greatest, and most terrible enemy with the Apostle, *Death where is thy sting, bell where is thy victory?* Death of it selfe indeede is most feare-
feare.

H. b. 4. 15.

fearfull, as being the wages of sinne, and the passage to eternall paines; but Christ by dying hath altered the nature of death, of a curse, he hath made it a blessing. of the passage to hell, he hath made it the entry of heaven to all the faithfull. Again, though our griefe in our sicknesses be great, like paines were greater, and so he hath had experience of our miseries, and so cannot but haue compassion, and provide that we shall not be rempted about our power, and in good time deliver vs out of all our troubles.

Quest. 26. Which is the third degree of his humiliation, and in which words?

Ans. Truly, he descended into Hell, that I might be delivered from Hells and everlasting death: & though or so, he descended into Hell.

Rus in Expositi.
Symbol:

Exp. an. This clause was wont of olden to be inserted into most of the confessions of faith: as thus, I believe in god, the father almighty, maker of heaven and earth, and of all things visible and invisible, and in Jesus Christ his only begotten son, who for us men and for our salvation came down from heaven, and was incarnate of the Holy Ghost and of the Virgin Mary, was crucified for us, and descended into Hell, and the third day he rose again, and ascended into heaven, and sitteth at the right hand of the Father, and he cometh to judge the living and the dead. And I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together worshiped and glorified, who speaketh by the prophets. And I expect the resurrection of the dead, and the life of the world to come. Amen.

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See Park: demonst: problematis, page 129. &c. Notwithstanding it is now, and may well be an article of our faith, or at the least this third degree of Christ his humiliation, see down vnder it. About the meaning of these words great disputations are held, and whole bookes written, to leane all which, onely signifie briefly, that these words are interpreted five manner of wayes.

*Of Christs
descent into
hell, diuers
opinions.*

Some holding them merely literally. *He descended into Hell,* that is, went into the place of the damned, or some lower places thereabout. They which understand it literally of the place of the damned, say, that he went thither to triumph o-

of all the damned Ghosts and Devils, his enemies: They, which vnderstand it of some place there about, say, that he went thither to free the Patriarks, that were detained for their originall sinne in Limbo. The grounds common to both, are both that to the Epheſians, *He descended into the lower parts of the earth*; and that of the Psalme, *By which Spirit he went down*, preached to the spirits that were in prison, which were disobedient in the dayes of Noe; & that of the Psalmist, *Thou wilt not leave my soule in Hell*. But the last sort, that stand for Limbo, have some speciall allegations besides, as that to the Hebrewes, *The way into the Holiness of all was not yet opened, till the first Tabernacle was standing*. And againe speaking of the Patriarkes, he saith, *All these dyed, and received not the promise*. Heb. 11.

Secondly, others againe hold them literally, but expound of the graue, saying that, *He descended into the earth*, that is, annoynted to the buriall, and descended into the Sepulchre.

Thirdly, others interpreting of the graue, make the descent to be figurative thus, *he descended into Hell*, that is, remained in the graue vnto the third day.

Fourthly, some others interpret it as an *Idiom*, or phrase peculiar to the Greeks, *he descended into Hell*, that is, was in the estate of the dead; for thus the Greekes were wont to speake of a man departed; whether good or bad, and thus drinking vpon that, *he descended into Hell*.

Lastly, some others hold it to be merely figuratively spoken, *he descended into Hell*, that is, suffered the torments of Hell; on the anger of God against the sinnes of all the elect powred forth vpon his soule, drining him into that bloody agony in the garden; and making him cry out, *My God, my God, why hast thou forsaken me*.

Now of all these, that which stand for Limbo is to be exploded; as by other sound positive reasons drawne from Scriptures: so in regard also of the impertinency of the places alledged; for in that to the Hebrewes, *The way into the Holiness was not yet opened*, to mean nothing else but that, which in those words is there expressed, *our heauen and happinesse, the redemption of man*, as verse 12. was not obtained by the sacrifice done in this tabernacle: and in the other, *these dying*.

received not the promise, is meant, the incarnation of Iesus Christ so long before, and so often promised, but not sent in their times.

The second interpretation seemeth to mee too much strained, and maketh this short Creed needlessly to labour with tautologic, for what else can this import, He was buried, that is, laid in the graue, and descended into hell, that is, went downe into the graue, as if it had beene said, He was buried, and was buried.

The third not much different from this, and onely sheweth that this his buriall was not a meere transient act or passion but had a due continuation by his body so remaining, *in statu quo*, till his resurrection, which me thinkes is sufficiently implied in the specifying of his buriall and rising the third day, importing that for that *interium* his body lay still in the Sepulchre.

The fourth interpretation hath farre more probability, this Creed being composed by those, who fitted it not onely to the Greeke stile, (in which language it was written) but also to the Hebrew ordinary phrase, which foundeth in this fashion, speaking of a dead man, namely, that he is dead and gone downe into *Sheol*, which whether you translate, hell or the graue, or some place of blisse, it doth not heereby specific any of these distinctly, but onely pointeth at the state and condition of the dead in generall, and considereth them by a confused motion, as opposite to the state of the living heere vpon earth. So that by this construction, heere is to bee meant, that our Saviours, not body onely, but soule also did for this meane space vndergoe the common lot of separation the one from the other, and so remained in the ordinary estate of others departed this life. Howsoeuer it bee yeelded that this phrase may well beare this sense; yet, because both thus much is implied in the generall word of Christs being dead, (which must needs meane a true death, putting him in the common condition of other dead men) and forasmuch as these words of descent, &c. doe rather import somewhat added to his death and buriall, the more currant exposition is to make it a severall and different Article or Parcell of our Saviours

performances: and so wee will now consider in the remaining interpretations.

That branch of the first interpretation, anouching that our Saviour did sometimes *in viduis passionis*, really descend in soule into the place of the damned, is most literall, naturall, and agreeable to the words, no way lyable to tautologie, nor repugnant to the analogie of Faith, but conforthing with the plaine termes of Scripture and testimony of ancient Fathers. In this sense the Church of England, in the first times of reformation, seemeth to understand and interpret this Article, both by insisting upon the direct words, in the booke of Articles of Religion, where the truth & reality of Christs descent into hell is anouched in the same manner with the reality of his death, &c. as also by the explanation thereof in the larger Catechisme authorised by our Church called *Novels Catechisme*. The end of such descent might well bee to triumph over Satan in his owne dunghill and dungeon, and withall there to vpbraid vnto the damned spirits of obstinate men, what a gracious and glorious Saviour they had neglected. Though some be of another minde in this point, yet I see no cogent reasons out of Scripture, or otherwise brought by them against this plaine literall construction, And *eterni pariter*, why should not the authority of our Mother the Church of England overrule? For my part, in my private opinion, I have much inclined to the fifth interpretation, applying this descent into hell parabolically to the small apprehension of Gods wrath lying heavy upon the soule of Christ, and representing the paines of hell due to vs. The reasons that perswade that our Saviour underwent such inward sufferings in his soule, are.

First, if hee had not suffered extreme torments in soule, (besides what he suffered by sympathy through bodily pangs) hee must either have been weak, and over-yeelding, or else have dissembled, being without sorrow, when hee expressed so great sorrow; (as one saith, that *Hilary* sometimes held, but afterwards recanted, making a sound confession of his faith) for if Christ did not truly suffer, wee are not truly redeemed, or else the Saints of God, which are by infinite

de-

St. Basil
Catechism

Article 37.

St. Basil

St. Basil

St. Basil

St. Basil
Bibl. Patrum: II.
6. Annot. 35.

Math. 26. 38.
vers 39. 40

Luk. 22. 43. 44

Luk. 24. 46

vers 50.

Heb. 5. 7

Arg. 2.

degrees, more weake then Christ, God and Man, must be acknowledged to haue had more courage, and magnanimity, when they haue been vnder extreame tormentes, then he had. For before his passion vpon the crosse, he was very heauy, & much troubled, in so much as hee said: *My soule is very sorrowfull vnto the death* and prayed three times, if it were possible, that the cup might passe from him: at what time also his passion was noted to be so great, that he sweate with paine, and his sweat was like dropes of blood, and an Angel appeared vnto him, comforting him: whereas weake men haue by Gods assistance ioyfully prepared themselves, and haue bene ready to meet with the most extreame bodily tormentes. Again, in the time of his passion, what a wonderfull deale of feare was he surprized withall, when hee cryed out, *My God, my God, why hast thou forsaken me*; yea; and he cryed againe the second time, and gaue yp the ghost, whercof mention is made also in the Epistle to the Hebrewes: *In the dayes of his flesh, hee did offer up prayers and supplications with strong crying, and tears to him that was able to, save him from death: and was also heard in that which hee feared*: whereas weake men haue bene vnder all tormentors hands with vndaunted courage to the astonishment of the beholders. Now there is no Christian but will acknowledge that Christ was ten thousand times more able to indure any tormentes, then any of the most constant Martyrs that haue suffered for his name: and if hee were without all comparison more able to beare, whence could it happen that he was pressed with such sorrow, heauinesse, and feare, but for that hee alone suffered more then all Martyrs, if all their sufferings were put together euer since righteous Abel to this day. And how could hee suffer more, but in his Soule wherein hee felt the wrath of God, which is vnshippable to men, and Angels? Heereto is added this reason also, Christ did sustaine the person of the faithfull, who with our him were all subiect, not onely to bodily sufferings, and death, but to the euermore death of the soule: now the only way whereby God is pleased to deliuer vs heerefrom, is by sending Christ to bee in our stead, and more or lesse to suffer that, which wee for sinne should haue suffered; wherefore it

said, *Hee was made sinne for us, that hee might be made the righteous of God through him.* And, *Hee took flesh that he might destroy through death, him that had the power of death, that is, the Diuell.* Therefore Analogic inferreth, that as the Lord Iesus suffered for vs in body, so hee suffered in his soule also, and thereby hath perfectly redeemed vs, in both: but how, and by what particular passions hee suffered in soule, is not reuealed, and therefore by vs vnutterable. On- ly wee must know that how great soeuer his passions were, hee did in the end ouercome them all, and by the way though hee feared, sweat blood, and cryed out through want of pre- sent sense, and apprehension, of the vnion with the diuine nature, yet the diuinity was neuer separated from Christ Iesus, but supported him, and made him conquerour ouer all when hee seemed to be overcome.

The Meditation also upon these suffering of our Saviour, is very needfull & profitable to vs.

First, the remembering Christs passion in his soule, is an 1. Duty.
antidote to preserue vs from sin. For, though thou be so stout- By the remem-
hearted, as that no bodily punishments can scare thee, from brance of
following thy will and resolution in wickednesse: yet, doe Christsuffe-
but behold Christ in his spiritual conflict with Gods wrath, rings, to feare
due to sinne, sorrowing, sweating sweat of bloud; comfort- to sinne,
lesse, and crying out vpon his Father without hope, and it
will make thee so sensible to thinke, am I forward to com-
mit that which doth thus anger the King of Heauen, that hee
would not shew any countenance nor fauour, that hee would
no whit spare, nor regard his owne beloued Son, standing in
the roome of sinners, though his groines and cryes went vp
to Heauen. O then, if I am thus, if I rot in the dregges of
my sinnes, how shall I endure his anger? how regardlesse will
hee bee of mee when I shall in my need cry for mercy? Sore-
ly, I shall with *Esaie* be sent away empty, though I seeke the Heb. 11. 16
blessing with teares.

Secondly, it begeth an exceeding contentment and 2. Duty.
comfort in all our sickneses, bodily pangs and sufferings, Joy in all bo-
Christ Iesus hath endured greater pangs then any of this kind dily suffering
can be, our sinne descric greater then these. Wherefore, as a
poore

The fourth Article.

poore prisoner in for some capitall crime, but againe released for his life, and onely chastized with some few stripes will reioyce in the midst of these his petty sufferings, remembering what hee hath escaped: So wee, being in misery in this world, but deliuered from the euilllasting torments due vnto vs for our offences, cannot but reioyce in the midst hereof, seeing wee haue escaped that misery, ten thousand times greater.

Yet I sincerely confesse that though these reasons and motives bee yeelded vnto, as prouing the truth of this doctrine, namely, that Christ did thus suffer in soile, yet they import not, that this must be the sense of this Article. There are many true positions in Diuinity concerning the actions and passions of our sauour, which are not euident Articles of faith, nor directly intended by any parcell of the Creed. So then, I neither presse vpon any mans iudgement herein, nor obtrude mine owne; but rather referre both my selfe and my Reader to the iudgement of the more learned in our Church.

Quest. 27. Is this all the humiliation of the Sonne of God for our redemption? Did hee no way else abase himselfe for vs?

Ans. *Yes, hee became obedient to the Law also, that by his obedience, and righteousness, we might stand righteous in the sight of God.*

Exp. Howsoever this be not expressed in the Creed, yet is it implicately set downe, in that he is said to bee made man, borne of the Virgin Mary, and to haue suffered, that is, to haue bene obedient to sufferings: for, being man, hee lieth vnder the Law, as witneseth the Apostle, *God sent his Sonne made of a woman, and made vnder the Law, that hee might redeem those that were vnder the Law: and becoming obedient, euen vnto the death of the Crosse, his obedience to the will of his Father cannot but be admirable: and S. Paul seemeth here to extoll it, saying, Hee became obedient to the death, euen to the death of the Crosse.* And that which may thus be gathered from the words of this confession, is plainly testified in sundry places.

places. First, that hee obeyed the whole Law of God, and then, that hee did this for vs, that wee might be accepted for obedient and righteous. That hee obeyed the whole Law of God, is testified, both generally, *I came not (saith hee) to Mar. 1. 17.* *dissolve the Law and the Prophets, but to fulfill them.* And againe, as hath beene already shewed, in that he was vnblameable, and without spot, and no man could accuse him of sinne: and particularly, for that no duty required by the law morall, or ceremoniall, was omitted by him. The loue of God required by the morall Law, did shew it selfe in him, when hee whipt those out that bought and sold in his house, and when hee verified that Prophesie, *The scale of my house hath eaten me up.* The loue of man in him abundantly appeared, in his vnweariable going about to doe good, in his free healing of diseases, and casting of Diuels out, and in his compassionate feeding of thousands, sundry times in the wilderness, being like otherwise, to perish. Again, for the ceremoniall Law, *His was circumsised the eighth day and his name called Iesus: when the dayes of his mothers purification were accomplished, he was presented in the Temple, & an oblation offered for him according to the Law.* *Luc. 2. 21, 22.* When hee had cleansed the ten lepers, hee bad them goe, and offer their guilt, which was commanded by the Law of *Leuit. 13. 46.* *offer, and so he did euer, when hee had cleansed any.* Hee kept the Sabbath of the Iewes, hee frequented the Temple and kept the Pasche: and lastly, being an high Priest hee sacrificed himselfe vpon the Altar of the Crosse, for the sinnes of his people. All this hee did and that necessarily, because the first Tabernacle was yet standing, nothing ceremoniall was disannulled, vntill the rent of the vaile in the Temple, at his death, and therefore hee could not haue beene perfectly righteous, had hee omitted any of these things.

Secondly, hee did all this for vs, that wee sinfull creatures might become righteous through him, according to that, *Hee is made of God vnto vs wisdom, righteousness, sanctification, and redemption.* *1 Cor. 1. 30.* And in another place, *That wee might bee made the righteousness of God through him.* *1 Cor. 1. 30.* And more largely to the Romanes, *That which was impossible to the Law, in as much as it was weak, because of the flesh, God sending his owne Sonne in the li-* *Rom. 8. 3.*

multitude of sinfull flesh, condemned sin in the flesh, that that righteousness of the Law might be fulfilled in vs: that is, that Iesus Christ has freedome from sinne, and perfect righteousness in keeping the Law, might turne vnto vs to righteousness. We could not keepe the Law, neither can we perfectly, as is declared at large, in the seuenth to the Romanes, and many other places: Now it is not enough then for vs, to obtaine eternall life, that the Lord Iesus should beare the punishments due to our sinnes, but he must also fulfill the Law for vs, according to that, *For this, and line.*

3. Duty.
Cheerfulness
in striving to
keepe the Law.

The duties, which we must performe to shew our faith in this, are these. First, cheerfulness in striving to fulfill the will and Law of God, in all things: for though we be vnprofitable seruants, when we haue done what we can, yet this is our comfort, that through our Lord Iesus, wee are good seruants, that wherein we are wanting, he hath fulfilled for vs. A scholler is commanded to make such an exercise, as hee is no way able to doe: a seruant is bidden to carry such a burthen, as he hath no strength, or power vnto: Now, this may vtterly discomfort both the one and the other, and because they knowe they shall vndergoe stripes, what paines soeuer they take, it may iustly harden their hearts against al paines: but admit, that the scholler hath a friend to helpe him, that the seruant knowes, how otherwise to provide for his carriage, they will readily, and with a good cheere, goe about their taskes appointed vnto them. We are the Lords schollers, we are the Lords seruants, the exercises appointed vs bee too hard, our burthens too heauy: but we haue here a sufficient friend that helpes vs, one whose shoulders are ready to be put vnder euery burthen, that ouerlodes vs: Oh then, how readily should we goe about our taskes, how cheerfully should wee strue to doe whatsoeuer the Lord hath appointed vs: seeing, that in so doing, we shall assuredly please him, and haue a bountifull reward, euen euerlasting life. They of the Church of Rome are afraid, that by teaching this, all good workes would be neglected, and therefore make men beleue, that they may perfectly keepe the Law; yea, and doe workes of supererogation also, more then the Law requireth at their hands

hands; but you may easily perceiue, by that which hath beene said, how little cause there is of any such feare. The former of *Alibi* indeede, men without all grace, growe secure hereupon, and endeavour to doe nothing themselves, because Christ hath done all for them: but they are fowly deceived, as they shall finde to their cost another day. The Apostle saith not simply, *He hath fulfilled the Law for vs*, Rom. 8. 4. but with this addition, *which walks not after the flesh, but after the spirit*: that is, for vs, which would faine be righteous, and keepe the Law our selues, but through the weaknesse of the flesh are not able, hee hath done nothing therefore for these secure persons.

The second duty, is to cast out the anchor of our hope of eternall life, onely vpon the righteousness of Christ Iesus, and not vpon any merits of our owne, no not whereunto we are enabled, by the merits of Christ Iesus. For, as hee saide vnto Paul, *My grace is sufficient for thee*, so may it be said of his merits and righteousness. His righteousness is sufficient for vs. Either it alone must make vs righteous, or not at all, that must not doe somewhat, and our owne righteousness somewhat, the Lord will admit no such partnership: But if it be of grace, it is no more of works, saith hee, *else were grace no grace: if of works, it is no more of grace, else were works no more works*. Our good works are ordained of God, as a way to eternall life, that we should make in them: they merit nothing, lest any man should boast. Let the Roman Catholiques therefore sit at anchor here, if they will, let them build their hope vpon this sandy foundation: but let vs sticke fast, and remaine vnmouable vpon the rocke Christ Iesus, let vs looke for the sweetening of all our imperfect good works, from the perfume of his righteousness, that thus wee may be sure to be accepted before God his Father, at the last day.

Quest. 2. 2. In which wordes is his exaltation let downe, and how many be the degrees hereof?

Answer. In these wordes. The third day hee rose againe from the dead, and ascended into Heauen, he sitteth on the right hand of God

the Father Almighty, and from thence he shall come, to judge both the quick and the dead. And afores there be three answers also.

Quest. 22. Which is the first, and in which words?

Answer. First, In that he *arose againe from death to life, and ascended up into Heauen. In this words.* The third day he *arose againe from the dead, and ascended up into Heauen.*

Two branches
of the fifth
Article.

Expla. As the Lord Iesus, taking vpon him the worke of our redemption, was greatly humbled, as hath beene shewed, so when this worke was finished, he was againe highly exalted, and looke by what steps of humiliation he descended, by the like also he ascended, till he came to the height of his glory, beginning first to rise from the lowest, in that out of the nethermost earth, he goeth vp to the highest Heauens. Of this Article there be two branches: *The third day hee arose againe from the dead, is the first.* He *ascended up into Heauen,* is the second. Concerning the first: Being laid into the Sepulchre by Ioseph of Arimathea, and a great stone rolled to the doore of the Sepulchre, a watch also was set to keepe his body, lest his Disciples should come by night, and steale it away, and say, *He is risen againe:* being, I say, thus strongly guarded, he is not hereby hindered, but powerfully riseth, and commeth forth of the Sepulchre, the third day after his buriall, which was the Lords day, or first day of the weeke, as he had foretold vnto his Disciples. Prooofe for the grounds of holy Scripture, from whence this is taken, the history recorded by the foure Euangelists, doth plainly declare this much; who doe all set forth his rising againe, with the circumstances thereof. Generally, this time was the time of the Passecouer, to shew, that the true Paschall Lambe was now come into the world, and the religious killing of all other lambs, as meereley a figuratiue, and shadowing ceremony, should now cease, the substance it selfe being now present. Again, it was the first moneth, about the middell of it, which answered to our March, wherein in this Northern Hemisphere of the world the pleasant spring doth begin, to shew, that the earth did in her kind reioyce, to receiue the Lord reuiued from the dead, according to that of *Isaiah* 26.

Math. 28.
Mark. 16.
Ioh. 20.
Luk. 24.

End

Et ecce mensura repleta gratia mundi, et tunc mundus replebitur. Melanct.

*See how the worlds grace reuin'd doth growe
With the Lord of all, all gifts return'd anew.*

Thirdly, it was early in the morning, before the Sun, to shew that a brighter Sun, the Sun of righteousness, was risen to the world: Fourthly, it was the first day of the weeke, when he had lyen all the Jewes Sabbath in the graue, to shewe, that they are dead still vnto Christ, that keepe their holy rests vpon that day, as is spoken of circumcision, *If ye be circumcised,*

Christ will requite you with nothing: And to shew, that a greater worke was now ended, then the creation of the world, was the redemption of the world: and that, as vnder the creation, the Lords resting day from that great worke, was the Sabbath of Gods people: so, vnder the redemption, Christs resurrection day, and of ending a greater worke, became their Sabbath, to endure to the worlds end: Fifthly, it was the third day after his death and buriall, no sooner to shew, that hee was truly dead, without all deceit: no later, lest through his longer carrying, the faith of his Disciples should turne into despair. Now, that he did rise againe indeed, and that he was not taken away out of his sepulcher (as the Jewes, his enemies, would make the world beleefe) is diuersly testified: and so fully, as that it were shamefull impudency to deny it. First, he himselfe foretold thus much, sometime darkely, *For a little while, and ye shall see me againe, as I haue said, and ye shall see me.* Sometime plainly, *For I knowe what day, and what hour he will come againe, as the Son of man.* Sometime againe more plainly, *The Son of man shall be delivered vnto the Gentiles, and he will be crucified, and he will rise againe the third day.* Secondly, as he foretold, so that it came to passe the Angels doe witnesse, *He is risen, he was not found in the sepulcher.* they vnto the women that came to embalme him, *Remember how he saide vnto you, when he was yet in Galilee.* Thirdly, as he foretold, so that it came to passe the Disciples also doe witnesse, *He is risen, he was not found in the sepulcher.* they vnto the women that followed him to the Crosse, concerning whom Christ in his conference with the Lord, saith, *Send some women to Galilee, and they shall see me, as I haue said.*

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1. Cor. 11.

Mark. 16. 11. 17.

John. 16. 19.

verse 26. 17.

answered saying, that they had seen a vision of Angels, which said, that he was alive. Now by the way is to be noted, that women first of all, of mankind, were vouchsafed this ioyful sight of Christ risen againe, and chiefly she, which had bin the fouleſt ſinner, *Mary Magdalen*. I meane not *Mary* the blessed Virgin; to intimate vnto vs, that our comfort in Christ his resurrection; comes not to any, in regard of their own worthines; any way; for then; he would first haue called man to testifie the same, who is the head, the image, and glory of God; or if not man; some excellent woman, such as *Mary* the Virgin, or *Elizabeth*, or if not some so excellent, one at the least, not noted for some great fault. But whereas hee doth cleare contrariwise, hee shewes, that as no vnworthinesse past can hinder vs of Gods grace in Christ: so no worthinesse in vs being naturall can further the same. Fourthly, the very enemies of Christ, the wicked souldiers that watched at his sepulcher, they came into the City, and shewed the High Priests how they were affrighted with the Angels; and Christ his coming out of the sepulcher: but they had large money giuen them, to say, that whilst they slept, his Disciples came and stole him away. Which their report did not disprove their first testimony, because so manifest a lye: For 1. it was contrary to their knowledge, and notice giuen to the High Priests: and againe, the very words continue them of lying, inſomuch, as that they say, *Whilst we slept his Disciples stole him away*; for if they slept, how durst they haue confessed it: their charge of watching being so strict: or if it were true that they slept, how could they say, what was done in the time of their sleepe? Fifthly, we haue many witnesses at once of his Disciples, hee appeared to ten of them being together in one room; and the doore shut, to the very day of his resurrection, who certified *Thomas*, then absent, hereof; and because he was then incredulous; eight dayes after, he shewed himselfe againe, when *Thomas* was amongst them also, who feeling, and seeing the prints of his hands, and feet, and side, made with the wayles, and spawles, cryed out, *My Lord, and my God*. Moreover, hee came to the two of his other Disciples, the same day where in he arose, as they were trauellling to Emmaus, and after much conference mani-

himself and himself upo them: who so desires to finde more
 witnesses, may see the 1. of *Job*, the first of the *Acts*, and 2.
Cor. 13. 5. &c. And the same was long before typically set
 forth in *Adam*, cast into a dead sleepe, whilst the woman was
 taken out of his side; and then waking againe: after which
 manner, Christ sleeping by death, had his side wounded, where
 our came water and blood: (which giue the very being to his
 Spoule, the Church) and then after a while, he reaiued againe.
 Then was it set forth in *Isaie*, whom his Father *Abraham* recei-
 ued, in a manner, from the dead, being bound, and laid vpon the
 wood, for a sacrifice. *Isaie* was cast out of the Whales belly
 the third day, which he had bene before in the bottom of the
 deepe. And thus much for the testimonies and proofes of this
 kinde.

For the duties arising from this Faith: they are two: (First,
 Coline aschew, that be at peace with God: For, as he dyed for
 our finnes, so hee rose againe for our Iustification, and being
 satisfied by faith, we thus peace with God: before, wee were ene-
 mies, and so much at variance, as that we are said, so haue bene
 without God in the world: but now, this difference is taken a-
 way, and we are thoroughly reconciled. Now, that we may liue
 as such, we must practise these foure things. First, contentation,
 and ioy in tribulation, as is added in the same place, not onely
 here we pray with God, but ioy in tribulation: the Pro-
 phet *Isaie* saith, that *God will be true to us, and his back
 to the sword*. For the Lord *God* saith he, will be true to us: and if the
 Lord will helpe vs, who can hurte vs, if he be on our side, may we
 say with the Apostle, *who shall be able to separate vs from the
 love of God which is in vs*? Secondly, because
 our feary hands in the continuance of this peace, must by all
 means, remove whatsoever may breake it, and because some se-
 perate from God and vs, we must remove this chiefly from vs.
 Thirdly, because strong wils may easily beate off
 peace and lone, and familiarly breake fast it, and cut off occasions
 in any crime. We must haue our King, our balliours, our iudges,
 lying in the Court of Heauen for vs, our prayer by which
 we may obtaine the continuance of this, and if any contrary
 occasion be offered, cut it off. Wherefore wee are often warned
 of this, *Pray continually, and in all things give thanks*, and Christ

1. *Dan.*
 To liue, is at
 peace with
 God.

Rom. 4. 2
 Chap. 5. 1
 Eph. 1. 1

Rom. 5. 2

Esa. 50. 8

Rom. 8. 35

Esa. 59. 1. 2

1. *Thes.* 5. 17.

Luc. 6. 28

by Parables shewes often, that we should pray importunely, and without wearinesse: for, every day there cannot but be occasions offered, on our part of breaking this peace: we being so weake, and subiect to fall, therefore every day must our prayers ascend to the beaueys. Fourthly, because God hath his Ambassadors of Peace, the Ministers of Gods Word amongst vs, we must vse them reuerently, and redily hearken to all good motions, which they shall make vnto vs on Gods part: lest the Lord, seeing our base vsage of them, and our regardlesse of such whole some instructions, as they offer vnto vs in his name, grow angry, and refuse to keepe any more peace with vs. We must therefore take into our mouthes, that of the Prophet, *How beautifull are the feet of those, that bring glad tidings of peace, and glad tidings of good things.* We must yeelde those, that labour in the

Rom. 10. 14

1 Tim. 5. 11

2. Tim.

To 12 vs. 10

new life of

life.

Rom. 6. 4

Reuel. 10. 6

Signes of a

new life.

Col. 3. 1

1 Peter 1. 2

Eph. 4. 74

The second day arising hence, is to rise vnto a holy and new life from the death of sinne, as Christ our Lord arose from death to life. *Luke as Christ was raised up from the dead, to the glory of the Father, so should we also walk in newness of life.* We must doe this if we would not haue the second death, to witte vs according to that diuine voyce. *Blessed, and holy is he, that hath part in the first resurrection, for our such the second death hath no power.* Now, as our first life, viz. our naturall, hath certaine signes, as breath, warmth, motion, &c. whereby it is knowne: so hath this second, our spiritual life, and these signes are chiefly foure. First, an heavenly minde. *If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God, &c.* For if the minde be still plodding vpon the earth and earthly things, if the thoughts be altogether bent this way, how is there any rising; if the foule that periseth be still most longht after, how is there another kinde of life, the meanes of sustaining it being neglected: therefore Saint Peter willen such, as be risen to a new life, *as true holiness, desire the sincere milke of the word, that they may grow thereby.* Secondly, an holy and innocent life: for such onely are risen with Christ, as haue put on Christ, as haue put on the new man, which after God is created in righteousnesse and true holinesse. They which are still the old men they were, if they were vnholy, vnholy still, if vile, vile still.

Philip the Apostle, who was a new man, they are not ranked
into the order of true Christians, but as false Christians put
all his soldiers into another nation. *Phil. 2:15*
and now, shall we be able to do this? *Phil. 2:15*
And man that has lost his life, greater joy in the Gospel of
God through Jesus Christ, then in any thing, either of pleasure
or profit, in this world, because worldly things are made; joy in
them it pass, now we are come to this new life, as hee which is
preferred from a poore Farmer, to be Lord of great possessions:
he is now a rich man, he joyes not in his Farme which he had un-
der others, in delighting himselfe, that he had such a poore com-
mon Estate, but in this his new advancement is his comfort. So
we (being risen from an old life to a new, from a naturall to a
spirituall with Christ, from the life of the Children of wrath,
and of sinners servants to the life of the Sonnes of God) cannot
but joy onely in this, in regard of ascending joy, and we cannot
but accompt all things as losse and dung, with the Apostle, in com-
parison of the excellent knowledge of Jesus Christ, and of him *Phil. 3:8*
justified, and risen againe. We cannot but compe it meat and
drinke unto us with our blessed Saviour, when we are thus doing
the will of our Father, etc. his works of holiness. Fourthly, *John 4:34*
growth, and increase in sanctification; for nothing which begins
to live, and is like to come to perfection, and to continue,
is without growth: no more is any man, which begins
to live a new life in holiness, he is not forward heere to day,
and backwarded monow, a babe for knowledge, and practice
this yeare, and a babe an whole yeare, or seven yeares hence:
but he gooth forward, & growth in grace, and in the knowledge
of Jesus Christ, as St. Peter sheweth vs to bee. He is a branch *John 15: 8*
of the Vine Christ, which shooteth much forth and flourisheth,
he is a true plant by the waters side, and not some thing com-
ming uppon the drie heath. If these things be so, what a joy
of Faith is there in man's mind? when there be onely words
to expresse it. *Phil. 4:13*
The Christ, and the Holy Spirit, and the Father, but
in a plainely dispoined in deede by want of this new perfect life.
And heere of the fifth branch of this Archa now follows
the other. *Phil. 4:13*
The new life, and the new man, for the new man
being raised from the dead (his soule continuing in the new
body) walked heere a while vpon earth for the space of forty
daies

- saith, eating and drinking sometimes with his Disciples, in which
 any neede of substance, but for more assurance of his resurrection,
 and offering his body to be fed, and handled, comforting and
 instructing them, and then in the open sight of them all, he went
 up body and soule into the heavens, they looking and watching
 at it, to receive his spirit, which was ascended, and he ascended
 For the grounds hercof, Sundry times it was first told by ma-
 ny types was it prefigured, and by sundry witnesses sundry testi-
 fied. It was foretold by David, *Thou art ascended up on high, thou hast*
lead captivity captive, thou shalt give more law, and Christ himselfe
 spake thereof to his Disciples both before his suffering, *I go pre-
 pare a place for you in my Fathers house, and whither I go, ye know not, and*
I go my way, and will come againe to receive you to my selfe, where I am,
there ye may be also, and after that I am ascended up to my Father, send ye
your Father, to my God, and to your God. And the same was prefi-
 gured in *Ezekiel*, the servant from *Adam*; who is said to have
 walked with God, and to have been taken away from amongst
 men: and in *Elijah* the Prophet, who, whilst he was walking,
 and talking with *Elisha* his servant, was taken up into heaven in
 a fiery Chariot: and also in *Moses*, who though he did not as-
 cend up to heaven as the other, yet he is said to have gone up
 upon a high Mountaine, the mount *Athos*, and his body was after-
 wards seen no more upon earth. Wherefore he is brought in with
Elijah conferring with Christ upon the Mount *Sabai*, at the time
 of Transfiguration: that the Types, and Antitypes in were,
 might meete altogether before Christs ascension. Lastly, Saint
Luke setteth downe how he ascended, with the circumstances be-
 fore spoken of, and that two Angels likewise, in white apparel,
 asked the Disciples, who were looking up to heaven, after that
 he was ascended from them. *Why stand ye looking up into heaven?*
this Iesus, which is gone up into heaven, shall so come, as ye have
seen him goe up to heaven. And Saint Paul saith, *He is ascended*
farre above all heavens, in all visible heavens to the highest,
where the throne of God is, yea, I was the first Martyr addeth,
and I saw him ascend into heaven, and the same of others, saying,
at the right hand of God he is seated, and he shall come, more yet manifest
himselfe to you, as persecutor to be there, when hee called from
heaven unto him, saying, Saul, Saul, why persecutest thou me?
which hee did, and hee was taken up into heaven, and hee shall come
againe, as ye have seen him goe up into heaven, and hee shall

which instead did wonderfully confound the things which so
unbelievers; for that so forward a persecutor was suddenly
bestreyned to be a most zealous Preacher, for that hee
which hated Christ, did set forth Christ his resurrection, and
ascension up into heauen, in every place where he came. And
we are chiefly to gather all instruction about this matter,
because that seducers and counterfeit (if who would) make the
world beleue that themselves were some great persons, which
they have done many and great matters, have altogether fail-
led in this last act of rising from the dead, and going up to
heauen, peculiar indeed to the Son of God alone. Such
was Simon Magus, a Coniurer, who by his enchantments
much hindered the Gospel, and advanced himselfe, and
made the world beleue, that after his death, hee made
himselfe alive againe, but when hee by his impostures, made
a proffer to ascend to heauen also, in the sight of many, hee
fell downe againe, and breaking his necke, miserably ended
his dayes. Such also was *Mehmet*, the great Prophet of the
Turkes. Hee commanded that his body should be kept from
buriall, untill the third day after his death, promising that he
would then revive againe; but it being kept onely to
the third, but to the thirtieth day, untill a most horribil
singe came from him, no such thing appeared, onely they put
his body in an Iron coffin, which hangeth upon the top of his
Temple by the vertice of Loadstones, to the dressing of sim-
ple people to this day. Like to these are all false Christs,
that Jewly have taken upon them this honour. Onely this
our blessed Saviour as hee was wonderfull in his life, so was
hee in his death; whatsoever hee promised, hee did accom-
plish, even after his death performed nothing as hee lived.

Of The duties whereby we are to live our faith in this, are
two. First, to doe the duties of our callings; without preten-
ding any want of ability hereunto: for he ascended up on
high, as witnesseth the Psalmist, *to give gifts to men*, which is
also applied by the Apostle, saying, *He gave gifts to men*. Now
these gifts are such as hee is for their callings, as is the word A.C. 2.
in the history of the holy Ghost, concerning how hee upon his
disciples, ten dayes after his ascension, in the shape and like-
ness of

1. Duty.
To doe the
duties of our
calling.
Eph. 4. 8.
A.C. 2.

staff of fiery serpents, accompanied with the roaring as it
 were of a mighty wind: at what time they were made able
 to speake all languages, according to their office of preach-
 ing in all countries among men of diuers languages, and in-
 dued with zeale, to goe through with their Apostolicall fun-
 ction. And as any more were added to the fellowship of the
 Apostles, they were in like manner fitted with gifts need-
 full, as *Sahs*, who before his conversion was an enemy, but
 now a friend to the Gospell, before ignorant of these diuine
 mysteries; but now in knowledge not inferior to the very
 chiefe Apostles. For hee learned nothing of any, as hee saith,
 no nor of *Men, Angels, and Iohes*, and as many more as the
 Lord had employment for in his Church, through the holy
 Ghost were wonderfully inabled thereunto. Wherefore ap-
 ply thy selfe in what calling soeuer thou art placed, to walke
 worthy of it, pretend not insufficiency for a cloak of idles-
 nesse, for so thou disparagest the vertue of Christs ascen-
 sion, that said, *It is necessary that I goe away from you; for if I departe
 I will send the comforter vnto you: And when he is come which is the
 spirit of truth, he will lead you into all truth, &c.* If thou bee a
 Minister, then neglect not thy office, plead not wea-
 riness, want of memory, want of ability to preach the word,
 and to bee instant in season and out of season, for the spirit
 inables thee against all these: if thou bee a master of a fami-
 ly, neglect not the office of a master, plead not ignorance,
 disuse, incommbrance of many busineses, hindring thee from
 reading or speaking of the law of God to thy family, from
 catechizing thy children and seruants, from praying with
 them, or examining the Sermons which they haue heard.
 As thou art a common Christian, haue not thy selfe idly
 weaknes and sinnes, Plead not that every man is subiect to
 sinne, and hath his infirmity to bee hindered from mortifying
 thy corruptions, so make thee rest contented with some edge
 of sinne still hanging on. If thou bee a Magistrate, neglect
 not causes that come before thee, upon pretence that thou
 hast not from God the gifts of wisdom and discerning; but
 aboue all, take heed that thou bee not overtaken with gifts
 from men, which blinde the eyes of the wise, and will hin-
 der

Gal. 3. c.

Ioh. 16. 7.
ven. 13.

Deut. 6.

der thee from executing iustice and iudgement, from deli-
uering the poore and oppressed. And so let all others of what
estate or degree soeuer, feare to colour ouer their negligen-
ces with the pretext of insufficiencie: for Christ, that sets
them in their estates and places, hath ascended and obtained
gifts fit for them all: either therefore thou art an intruder,
and neuer called to such estate; or else in some measure fir-
ted with gifts for thy calling, and still obtainest increase
by seeking: According to that, *If any man want wisdom, let*
him aske it of God, who giveth liberally &c. *James 1.5.*

The second duty is, to carry our selues as strangers in this
world, all the time of our abiding here: because our head
Christ Iesus is in heauen; another world as it were, vnto
which wee also doe belong, so many as beleecue in his name;
of this the Apostle speaketh thus, *If wee beleecue that Iesus is*
dead and risen againe so they that sleepe in Iesus, will God bring with him:
and both of these, and of them, that shall bee liuing at his
comming to iudgement, hee saith, Wee shall bee caught up in
the cloudes, to meet the Lord in the ayre, and so shall wee ever bee with
the Lord. *1. Thel. 4.14.*
Our country then is Heauen, the place of our
abode is promised there where Christ is, and hath bene euer
since his ascension, according as himselfe speaketh, *In my fa-*
thers house there bee many dwelling places, and I goe to prepare a place
for you, that where I am, there ye may bee also. *Ioh. 14.2.3.*
For this cause is it that he tells Christians, that they are not of this world, and
we are said to be Pilgrimes and strangers here, as they
which are so much commended for their faith, *Abraham, Sara,*
Isack, Iacob, Mosi, &c. Concerning whom it is written,
that they saw, that they were Pilgrimes, and strangers upon earth,
by which they declared, that they sought a country, which is a better
than this, *Heb. 11.39.14.*
that their hope, as heavenly ones, was in a City which God hath prepared for
them. *Phil. 3.20.*

Now then, that we may carry our selues as strangers here, To liue like
four things are required: First, wee must long after our strangers, what
Country and City heauen, as *S. Paul* saith in the name of required.
all belecuers, *Wee long, desiring to bee clothed with our house,*
which is from heauen, and particularly of himselfe, Desiring to be
disclayed and to bee with Christ, which is hie of all. *2. Cor. 5.2.*
Phil. 3.17.
If wee put our
selues

selues vpon a journey into a place farre from our owne home; especially, if the wife goeth from her deare husband, or children from their louing Parents, wee haue a longing desire to bee at home againe, and the rather, if wee be hardly vsed abroad, and vndergoe many dangers: but we are heere absent From God our louing Father, and from Iesus Christ our deare Husband, in a world of miseries; and which hateth vs; oh, how can wee then but long to bee at home with them.

Secondly, wee must not care any more, nor be more in loue with the goods and possessions of this world, then travellers, that come to Townes of best entertainment, and richly furnished, are in loue with them: but as they vse them for their necessity, a night and away, not farther regarding any thing they finde there. So must wee vse things of this world; If riches increase, according to *Dauid* counsell, *we must not set our hearts thereon*. If wee hate the world, as *S. Iohn* aduiseeth, *we must not love it, nor the things of the world*, but vse it, as it is said in another place, as though wee vsed it not.

Psal. 62. 10.
1. Ioh. 2. 15.

Thirdly, as men vpon their trauaile in strange places, are very inquisiue for the right way, and will now and then be at the cost to hire a guide, but will not associate themselves with euery company, but be choice in this regard: so must wee euer bee carefull of our way to heauen, inquire for the right at Gods word, and his faithfull ministers, and rather then faile bee at cost this way, and not company with lewd persons, lest wee be seduced by them, either through error, if they bee heretiques, or through vice, if otherwise wicked.

2. Thes. 3. 6.

Fourthly, as they which bee in a strange country, doe comfort themselves, in all the misery which they indure, because they hope, yea long to bee at home againe, and to be recompenced for this, with the loue of their friends congratulating their returne, and all other pleasing contentments, which they wanted abroad: so must wee in the midst of all our sufferings bee comfortable, remembering that we are in a strange country: when wee shall returne to our Fathers house (vnto which time it will not be long) wee shall bee recom-

recom-

recompenced with joyes vnpeakable. Thus did *Moses*, when hee might haue had the pleasures of *Pharaohs* court, and liued like a Kings sonne: Hee chose rather to suffer affliction with Gods people for hee had respect to the recompence of reward. And for this is it that we are exhorted, *alwayes to reioyce, and to reioyce againe,* for that the coming of the Lord is at hand, at which time wee shall bee taken vp to our owne countrey, and euer remaine with that Lord. And heere is added by *S. Peter* a fit thing, viz. *As Pilgrimes and strangers, so abstaine from fleshy lusts that fight against the soule,* which as vtter enemies doe their indouour to hinder vs and to keepe vs out of our Soules Countrey. Euen as a woman that is taken vp with a delight in strangers love, growes out of fauour with her husband, and is for this iustly diuorced from him: so, whosoever is taken vp with fleshy lusts, either by couetousnesse, or vncleannesse, or surfering and riot, &c. procures such dislike at the hands of our iealous Lord, as that hee shall for euer be kept from coming at him.

Quest. 39. Which is the second degree of his exaltation, and in which words?

Ans. Secondly, he hath all honor, power, and authority in heauen, and in earth together with God the Father. In these words, Hee sitteth at the right hand of God the Father almighty.

Explan. In this Answer is set downe the very meaning of this Article, containing the second degree of his exaltation, the second step of his rising, answering to the second degree of his humiliation. There hee was despised and placed vp on the gibbet betweene two theeues, and hung like a poore creature, as vnable to helpe himselfe: heere hee is honoured, placed in the state-chayre of heauen, and full of power both in heauen and in earth: there he was poore, weary, hungry, thirsty and harbourlesse; heere hee sits at ease, full, rich, and abounding with dwelling places euen for all that seeke vnto him. Lastly, there he was scorned, mocked, and derided with robes, and crowne, as vnworthy to weare them, hee was lesse esteemed then rebellis and murderers; heere he is crowned and robed with glory, and in earnest, as most worthy, hee

1 King. 2. 19.
Psal. 45. 9.

hee hath all knees bowing vnto him, and a name aboue all names. For thus is this phrase of sitting at the right hand wont to bee vsed in the Scriptures. *Salomon* is said to haue made a throne for his mother *Bathsaba*, and to haue placed her at his right hand, which was a doing of great honour vnto her; so as that whatsoever shee would command should be so. In the fortieth five Psalm the Queene is placed at the Kings right hand in a vesture of gold, that is, is highly honoured by him. In which places, with the like, howsoever there is truth both in the wordes and in the literall proper sense; yet heere it is not so: the Lord of Heauen hath no right hand nor left, (as some ignorant and vnlearned Monks haue taught long agoe, because hands and feet and face, and other parts of the body are ascribed vnto him) neither hath Christ any seate in heauen; for there is no need of any there, for which cause he is said also to stand at the right hand of God, and to bee at the right hand of God making intercession for vs. The meaning therefore heere is onely to be taken, that hee hath all honour, power and authority, in heauen and in earth together with God the Father; euen Christ Iesus, both God and Man, receiueth these in his whole person, but collated vpon him in regard of his Man-hood, his God-head in it selfe being vncapable of any new reall accession of glory or power.

Act. 7. 56.
Rom. 8. 34.

Prooffe.
Cullo. 3. 1.

For the grounds of holy Scripture from whence this Article is taken, they bee many and most euident, which confirme both his being at the right hand of God in heauen, and secondly, his honour there, and thirdly his power, and authority. First that hee sitteth at the right hand of God in heauen, is plainly set forth, where wee are bidden to seeke the things aboue, *Where Christ Iesus sitteth at the right hand of God*. The very words are to be noted against the Vbiquitaries, which will haue Gods right hand to be euery where, and so the very body of Christ to be euery where, and really present in the Sacrament of his Supper. But marke these words, and they teach vs not thus, but that his body & soule now glorified, are aboue in heauen: and like vnto this, is that place to the Ephesians: *Hee set him in his right hand in hea-*

Ephes. 1. 20.

uently

himself up in Heaven bodily, and show how the heavens
open, and the man Christ there; and that, though he saw no
thing, yet he heard his voice from Heaven; *Psalm 138. 1. 2.*
And where he was then, the Angels plainly
told his Disciples, he should remain, till at the last, he were
seen, *Acts 1. 9. 10.* *Psalm 138. 1. 2.*
wherefore it followeth in the next Article, *Psalm 138. 1. 2.*
be shall come. From whence, I pray you, is this? The Ubiqui-
ty must needs answer absurdly; From every where? But the
Apostle answers: *The Lord himself shall descend from Heaven*
with a shout, with the voice of the Arch Angel, &c. Likewise
this refecteth the Papists, who, though they deny Christ's body
to be every where, yet are so bold as to faine it to be many where
by the fiction of bodily presence in the Sacrament. Surely
Christ's body is so in the Heavens, that it is held and contained
there; How then is it at the same time, there, and here upon an
Altar, nay, on many Altars? which plurality of places must
needstake away, and destroy the Essentiall nature of a true body,
and so turne it to an Imaginary phantastike body, with the

Again, that he is in highest honour there, the Apostle shew-
eth, in that he saith, *God hath highly exalted him, and given him a Name*
above all names; that, in the Name of IESVS, every
knee might bow, of things in Heaven, and earth, and under the earth;
And is not that the highest honour, which is cited in the Epistle
to the Hebrewes, out of the Psalmes; *Worship him, all ye Gods.*
Lastly, for the infinite power communicated vnto him, and so-
uerainety ouer all things, himselfe speakes, as already in pos-
session hercof; *All power is given unto me, both in Heaven, and in*
earth. For he is made King of all the world; for, *At the of me,*
saith the Father, *and I will give thee the Heavens for thine inheritance,*
and for ends of the earth for thy possession. He hath power ouer all
his enemies, according to that, *Set thou at my right hand, till I*
make mine enemies thy foot-stool. And that of the Apostle, *Hee*
must reign, till hee hath put all his enemies under his feet.

To come now vnto the duties of this Faith. The first is, to
exult for this exaltation of our head, *Christ Iesus*, for our nature

Acts 1. 9.
Acts 7.
Psalm 138. 1.
Acts 7.

Psalm 138. 1.

Psalm 138. 1.

Thef 4. 16.

Psalm 138. 1.

Psalm 138. 1.

Phil. 2. 9.

Psalm 138. 1.

Psalm 97. 8.

Heb. 1. 6.

Psalm 138. 1.

Math. 28. 18.

Psalm 138. 1.

Psalm 138. 1.

Psalm 138. 1.

Psalm 138. 1.

Psalm 138. 1.

Psalm 138. 1.

Psalm 138. 1.

Psalm 138. 1.

Duty.
Joy for Christ's
honour,
thus

thee mounted and girded. Even as King David, surprised and surprized for joy for that the earth sang againe when the son of David, *Satan*, was crowned King, and as *Satan* in the middle of his persecutors, now ready to be floored, joyfully brake out and said: *I see the Hinnor, and Christ Jesus standing at the right hand of God.* So the beholding of the same, by the eye of Faith, must cause the like gladnesse in vs, when in the middle of our greatest dangers. If we have Christ on our side, who can be against vs? If we have him who is dead, or rather, who is risen againe, & sits at the right hand of God, if he be with vs, whom all the Angels do, worship before whose Iron Scepter, all his enemies are but as a potter's vessel. It is joy enough for the wife, if her Husband be crowned, or invested into any great dignity: It is joy enough for all good Subjects, if their King subdue, and get the upper hand of his enemies: It is joy enough for a loving friend, if his deare friend be any way advanced; but our husband Christ is here crowned, our King Christ makes his enemies his foot-stool, our friend Christ is highly advanced. What then, though wee bee poore, afflicted, and disgraced: yet, through him thus raised, *We are more then Conquerours*: we are advanced, we are raised.

Rom. 8. 37

2. Duty.
Reuerencing
the name of
Christ.

Phil. 2. 10

Acts 2.

Mat. 18. 21

The second duty is, willingly to yeeld obedience, and to bee subject to Christ Iesus; even as wee are willing, yea, desire to be vnder the Prince, or some most noted person of honour; for, we count it a credit for vs so to be, though some seruitude, or attendance, be required hereunto; which otherwise, we could be content to bee freed from. For, what Prince is so high in dignity as the Sonne of God, the Prince of Heauen? What person of honour may be compared with him? Yea, he excels all, in all things, that may make vs willing with subiection, and bowing the knee at his name, which is inserted hereupon. First, in power and might, whereby he is most able to doe vs good, and to subdue our enemies vnder vs, seeing (as was shewed to *Saul*) they that persecute his people, doe but *hike against the pricket*. Secondly in the loue of his Subjects; for, that he doth not compell to his seruice, but saith, *If ye love me, keepe my Commandments*; he is not rigorous and aultere to the willing, if they faile in many things, hee forgiveth vnto seventy times seven times, he leaues them not to themselves, to performe their hard tasks.

tales, but greatest was his Spirit, which he sent forth, as he will, to
 ly in his family, and to speak unto them, they should be
 not too heavily, but his *Yoke is easy, and his burden is light*. If Math. 11. 28.
 it had bene thus with *Rehoboth*, the sonne of *Sabim*, towards
 the people of Israel, they would for gain have bene his servants;
 for they desired but to have their yokes made more easie; and
 why should we not then be servants to this Sonne of God, and
 offer our selves much more readily to doe his will all our daies?
 But alas, most men are so blinded, that they make no account of
 this, as a preferment vnto them; they thinke it better, to bee
 the base servants of sinne and the Devil, that they may haue
 a little pleasure of the vanities of this world; and so by falsi-
 fying their promise made in Baptisme (as formerly hath bene
 shewed) they exclude themselves from the benefit of their bap-
 tisme. For they are none of Christs servants, that live in sinne, *Iohn 8. 34*
 seeing that he that commits sinne, is the servant of sinne.

The third duty is, to come vnto the Throne of Grace, in our
 prayers, solely by Christ, and vnto refuse the helpe of other
 Mediators whatsoever; *If any man sinne* (saith Saint Iohn) *wee*
have an Advocate with the Father, Iesus Christ the righteous, and
he is a Propitiator for our sinnes. Having him therefore so good a
 friend, yea, and our making request for us, & performing our prayers,
 with the sweetnesse of his merits, as it were with incense, out of
 a censure: what neede have we of Saint, or Angell, to helpe vs
 to access and acceptance before the Father? Yes, I neede not
 say, what neede? but what Faith can we have in so doing? see-
 ing, that both himselfe hath bidden vs aske in his owne name,
 and in the case of sinne-guiltinesse, wee are directed onely to
 him, as our onely Mediator and Advocate. Wherefore, the
 profession of the Church of Rome is in this point by all means
 to bee reiected, as a profession and practice of infidelity in
 Christs sitting at the right hand of the Father. Their compa-
 rison from earthly Princes are chaffe, and of no moment, if they
 be brought to the ballance of the Sanctuary, and are meere
 colours, whereby they seeke to dawbe over their blinde devoti-
 on, and to galle the dotting people.

Quest. 31. Which is the third degree of his exal-
 tation, and in which words:

Answer. Truly, he shall come from Heaven, at the end of the World, to iudge all, which shall then be found living, and all that have dyed since the world began, in these worlds: From thence he shall come to iudge both the quicke and the dead.

Explication. For the meaning of this Article, it is opposite to that, which setteth downe the first degree of his Ascension; for, as there of God, he was made Man, yea, a poor man, vnder the government of Ioseph and Mary: so here, he is of a poore man, set ouer all, both rich and poore, great and small, that they might be disposed of, according to his pleasure: And as there he was vnder earthly Iudges and Rulers, who did often decree hard things against him: so here hee moueth, as Iudge, and Ruler of all, to decree vnderstandably extreme things, against all the stoutest of his enemies: and comfortable things, for all his louers and friends. *He shall come from Heaven:* that is, as man, for this onely hee can remoueth from place to place; his God-head neuer fills all places, as man then hee shall come downe visibly and openly, with great glory, and troopes of Angels about him; as Iudges are wont in pompe, and with great attendance, to ride their circuits, and he shall come downe towards this nether part of the world, where they haue liued, whose causes shall be heard, and proceeded in, as Iudges are wont to go, to sit in Iudgement in such places, as where they dwell, which are to be brought before them: *To iudge those that shall be then living:* for the World shall be full of people, euen to the houre of his coming, and then the dead being raised out of their Graues, euen all from the first *Adam*, shall be ioyned with the living, (who shall onely, instead of dying, be changed) and thus all people together, of all Countries and Nations, shall bee presented before his Tribunal, to receive sentence, (according to the equity, yea, and iustice of his Gospel) whether of Absolution, to passe into the Kingdome of the Father; or of condemnation into the Kingdome of Hell, with the Diuell and his Angels forever.

Secondly, for the grounds of holy Scriptures, whereupon all this is founded, the coming of Christ to iudgement according to all these circumstances, is plainly heere set downe in many Places. First, that he shall come againe, the Angels sent of God

for the same end, told his Disciples thus much, immediately after his ascension, saying, *This Jesus shall thus come downe from hea-* Act. 1. 11
uen, as ye haue seene him goe up to heauen: And in another place it is said, that Christ *once* *there* *that* *look* *for* *him,* *shall* *appeare* *the* *second* *time* *without* *sinners* *saluation:* and of himselfe, he saith, *I goe away, but will come againe.* Secondly, that he shall come to iudge, Heb. 9. 28
not in poverty, but in Maiestie, not basely accompanied, but gloriously with Angels, not like a Lamb to be slaine againe, but like a Lyon to teare in peeces his enemies: all this doth he himselfe promise, saying, *Then shall they see the Son of Man come in the clouds of Heauen, with power, and great glory, and he shall send his Angels with the sound of a Trumpet, &c.* And what is here wanting, is further supplied in the next Chapter, *When the Son of man cometh in his glory, and all the holy Angels with him, then shall he sit upon the Throne of his glory, and before him shall be gathered all nations, &c.* John 14.
Thirdly, that the world shall bee then full of people living, as at other times, and that all that not die before, the Apostle sheweth, both where purposely he entreateth at large of the resurrection, saying, *We shall not all sleepe, but we shall be changed in a moment, in the twinkling of an eye, at the last trumpet:* and where he comforts the Church of God in this, that their dead friends, and they aliue, shall meete againe at the last day. And the Lord himselfe plainly saith, that as it was in the dayes of Noah, and in the dayes of Lot: so shall it be, at the coming of the Son of man, then the world was full of people, which were eating, and drinking, marrying and giuing in marriage, &c. till the flood came, &c. & swept them all away, till fire came from Heauen, and consumed them all: so shall it be at Christs coming to iudgement. Fourthly, that quick & dead shall all come to iudgement before him, was long since confirmed vnto vs by vision. He saw a Throne set, and the Son of Man sitting thereon, the books opened, and al euen the dead, as well as the liuing brought before him to be iudged, according to the things written in the bookes, then the earth gave vp the dead buried there, *the first came vp the dead that were therein.* Mat. 24. 31
And S. Paul hence giues warning, that wee iudge not one another. For *we are to be iudged of him, at the last day, by Christ.* 1 Cor. 13. 12
Fifthly, that the manner of his coming shall be most terrible, to all his enemies but comfortable to his friends, and faithfull people for the terror, 2 Thes. 1. 7

Luk. 17. 27.

Prou. 1.

Math. 24.

It is set forth by comparisons taken from the flood, fearfully drowning the old world, without mercy, or compassion, with the fire and brimstone descending vpon Sodome, from the sorrowes comming vpon a woman in trauell, from a seuerer master returning from a farre country, and adiudging his vnprofitable seruants to be cut off, and to haue their portion in the place of weeping, and gnashing of teeth, and from a thiefe breaking into an house, to rob and slay, in the dead time of the night, &c. For euen such, and more terrible by farre, shall Christs comming to iudgement be.

2. Pet. 3. 10.

Again, this terrour is set forth by particular accidents, that shall accompany this time, viz. flaming fire, in which the Lord shall come to render vengeance to the wicked, wherewith the earth, with the workes thereof, shall be burned vp. *The Fleeting of this world in a second, the elements shall melt with heat, and devouring fire before him, and a great vengeance shall be taken about him.*

Psal. 10. 3.

Math. 24.

The Sunne and the Moone darkened, and the Starres losing their light. A great trumpet sounded, peirceing from one end of the world to another: and all this in a moment, in the twinkling of an eye. Lastly, it is set forth in the effects. *All faces shall gather blackenes. They shall see him whom they haue pierceed, and minne euery family apart.*

Jo. 1. 1. 8.

Zach. 12.

Math. 24. 30.

Reuel. 6. 10.

And as the Lord himselfe saith, *All the kindreds of the earth shall mourne. They shall runne away, and fall upon the mountains to fall on them, and upon the rocks and hills to cower them.* But vnto those that wait for the comming of the Lord, it shall be comfortable, wherefore

Luk. 21. 28.

Christe saith, *When ye see these things, lift up your heads with joy, for your redemption draweth neere.*

1. Thess. 4. 14.

And the Apostle vseth this argument to the Thessalonians, to dissuade them from sorrowing, like vnto the Heathen: for at his comming, we shall be taken vp into the clouds, to meete the Lord, and so remaine ever with the Lord. Sixthly, at the time of this iudgement, it shall be

Job. 5. 29.

proceeded according to mens works. *They that haue done good, shall goe into everlasting life, they that haue done euill, into everlasting condemnation.*

Math. 24.

For sheepe of Christ, that haue fed the hungry, clothed the naked, visited the sick, &c. shall be inuited into the

1. Cor. 4. 5.

Kingdome of the Father; the rest, into everlasting fire. And secret euils shall not then be hid, for thoughts shall be manifested.

manifested, and most hidden things discovered. The booke of every mans conscience that was shut vp and benumbed, here shall be opened, and according to the things here written, he shall be iudged. Not onely for sinnes committed, but euen for omitting good duties, men shall bee sent into Hells torments. No outward thing shall then stand any man in stead, the foolish Virgins with lampes, but wanting oyle, shall be shut out of the Bridegroomes chamber. No crying, or craving, shall then preuaile, for such as haue liued impenitently in sinne: if they shall say, *Lord, Lord, open vnto vs; we will answer, Depart from me ye workers of iniquity: I know you not.* *Math. 25. 11.* If with *Elau* thou then seeke the blessing with teares, there is no place for repentance to be found. And thus much for the grounds of Christs comming to Iudgement, and the further stirring forth of the same. Now, if any man shall aske the time when these things shall be: it is easily answered: *The day and the houre knowes no man: no nor the Son of Man himselfe, but the Father onely* but for the yeere, diuers men haue guessed diuersly, and because they be but coniectures, I will not trouble the Reader herewith. A principall vniaccomplished forerunner, to bee taken heede vnto, the Gospell, hauing bene already preached to all nations, and Antichrist, that man of sinne discovered: is his farther laying open, and confusion, when the Kings of the earth, that honoured him, shall make a mocke of him; and a gracious conversion of the Iewes, the stiffest enemies vnto the Lord Christ: and then shall the comming of the Lord vnto Iudgement be.

For the duties of this faith. The first is, to keepe a good conscience before God, and men, because at the day of iudgement, euery conscience shall be a booke opened, and all the good world shall read, whither it be good or bad. This *Paul* professeth to be his care, saying: *Heroin I enleane our to haue a cleare conscience alwayes towards God, and towards men.* *Act. 24. 24.* The reason he alleadgeth before, viz. For that he had hope, *that the resurrected should be both of the iust and vniust:* that all should be brought forth another day to iudgement. And in another place, speaking of the Gentiles, which had not the written lawe, hee saith. *At the day when God shall iudge the secrets of men by Iesus Christ,*

Christ, those that are under the Law, shall be judged by the Law, and they that are without the Law: for vnto both the conscience is a law, bearing witness for, or against, and the thought accuse, or excuse: that is, in euery mans nature there remains some impression of good and bad, of right and wrong: a light whereby to discern these, and for those that haue done ill: heere will be an accusation at that time: they that haue done well shall be excused. And this we cannot, but in some measure conceiue by experience daily, for that, when wee haue done amisse, we feele afterwards an inward trouble in our mindes and though we would gladly put off the thinking hereupon, yet we cannot, but still perplexing thoughts this way come vnto vs, and disquiet vs, and chiefly when we are alone, and in greatest darkenesse of the night. Now all this is nothing else, but our consciences beginning the part, euen whilst we are aloue, and as it were warning vs to take heede of sinne, though neuer so hidden, for it will not suffer it to be blotted out through forgetfulness, but is, and will be a continuall register hereof so long as we liue, and most of all then present it selfe before the Lord, when finall, and irrenouable iudgement shall passe vpon all. Wherefore as he that is continually watched by one appointed of his master, who hath power of life and death ouer him, (so that in no place he can be hidden from his sight, and hee will not by any bribes be hyred to conceale what he seeth) will carefully carry himselfe in all things as a good servant, and not by any allurements be drawne to wast his masters goods, or to neglect his businesse, or to any vnfaithfulness towards him. Euen so let vs be contained alwaies in the feare of the Lord from all disloyalty towards his Maiesty, and from all abuses either against our selues: or our neighbours: euen when opportunities of secrecie are offered hereunto: because our owne conscience notes our doings, and will not be hired to giue any other, but true testimony against vs, when wee come to our reckoning at the last day. Oh! how comfortable will it bee then to haue a good conscience.

3. Duty.

To abstaine
from iudging

of others.

The second duty is, both to abstaine from iudging and censuring others, and to neglect, and not to set by mens iudging

of

of vs, if so be our consciences iudge vs not: because there is one iudge of all; and it is presumption in whomsoever, to take his office out of his hands, in iudging these to be hypocrites, these reprobates, and these damned creatures: and it is such presumption, as that whosoever vseth it, shall not escape the iudgement of God, according to that: *Thou art inexcusable, O man, who sinner than art, that iudgest, &c.* And it is a flat precept, not onely for some, but for all: *Iudge nothing before the time; but the Lord comes, who will light up things that are hid in darkness, and make the counsels of the heart manifest.* And what neede we to care; what iudgements of idle headed men passe vpon vs: seeing that it shall not stand as they iudge, but as the Lord iudgeth. Let vs therefore get the Lord to bee on our side, and so not care how man in his iudgement is against vs. But yee will say, what? are wee not to iudge others at all? whereunto then reads that of our Saniour Christ? *By their fruits shall ye know them.*

I answer, yes, we may by way of caution iudge others, in whom we see the workes of darkenesse to abound, for the preservation of our selues and others, who for want of information, and notice taking, might otherwise be subiect to the infection of their poyson: Againe we may iudge, to make the ashamed, and to come to repentance from their dead workes, as Peter did *Simon Magus*. But to iudge, that is, to pronounce, but in our hearts, any man a cast-away, thus to cease vsing meanes, as vnto a brother of his reformation: (except such an one as hath sinned against the holy Ghost, which how knowe we this?) this is to enter into Christs iudgement-seate, and to procure ineuitable iudgment against our selues. If it be further demaunded, and are we so lightly to extreme mens iudgements? how is it then, that wee are bidden to procure things honest before all men: yea, before those that are without, *viz.* Infidels, and vnbeleeuers? I answer, that this is spoken in regard of iust occasions of being censured, which we must by no meanes giue, nor make any shew hereof, but walke so blamelesly before all men, as that they, which speake euill of vs, as of euill doers, may bee ashamed, and seeing our good workes, glorifie God in the

1. Pet. 3. 11.
1. Cor. 4. 3.

day of their visitation. But if walking thus, thou be yet iudged, thou needest not with the Apostle, passe for this iudgement of man.

3. Duty.
To watch
against the
Lords com-
ming.
Math. 14. 38.

The third duty is, euer to be vigilant, and watchfull against the Lords comming, because it will be sudden, as of a theife in the night. The same which I say unto you, (first our Saviour Christ hereupon) I say to all men, watch. All comfort is promised to them that watch, and waite for his comming, and all terror is threatened to them, that doe otherwise. Now this watching is wel doing with the good seruant, who being found thus, is bidden to enter into his masters ioy: it is to haue oyle in our Lammes with the wise virgins; (see soundnesse, and sincerety of Religion) who were admitted to nuptiall delights with the Bridegroom: to walke in sobriety, and temperance, as children of the light, and of the day, to whom the comming of the Lord shall not be vnawares. And to be watchful in this maner is also most necessary, because that by our workes we shall be iudged, and where then will our place be, if we be not euer thus exercised? For not onely shall we be iudged, according to our workes in general, but according to those, wherein we are taken at his comming: if we be then working wickednes, if we be taken wallowing in sinne, no good thing which we haue done, shall aduantage vs, but the fearefull sentence of condemnation will passe against vs, for the sinne, wherein we are found. Wherefore as wee beleue this, so let vs expresse it, by our daily setting a watch ouer our wayes; by our starting vp without delay from our falls, least the Lords comming to iudgement preuent vs; by our obseruing, and taking all occasions to encrease the number of our good workes, in our seuerall callings, according to our ability, that thus we may be sure to be found in the number of those, upon whom the sentence of absolution shall passe, *Come ye blessed of my Father, into the Kingdome prepared for you: for I was hungry and ye fed me, naked and ye clothed me, sick, and in prison, and ye did visite me; &c.*

Math 24.

Math 25.
1. Thel. 5. 5.

Ezech. 18.

Math. 25.

4. Duty.
To pray for
the confusion
of Antichrist.

The fourth duty is, to pray for the further manifesting of Antichrist to all the world, that hee may be stripped of his triple crowne, and all his robes of honour, more than imperiall,

riall, and be pointed, and wondered at of all men, as a monster amongst men, & a seducer plainly set vp by the old couzening serpent the diuell, as we read in the booke of the Revelation. For these things must be, and then will Christ come to the comfort of all the faithfull.

The first duty is to be strong in the faith of Christ against all the assaults of Sathan, and manfully to resist his attempts to drive vs into despaire in regard of our sinnes, and vwor-thinesse: for Christ our Sauour, not any other, shall bee our Iudge; according to that of the Apostle, *uttered to the en-couragement of all faithfull people: In u God that iustifieth the Lord Christ, the great Iudge of all, that acquits thee, euen he that dyed for thee, who then shall condemne?* Thy cause shall come before him, that loued thee thus dearly, when thou wert yet an enemy, but now much more by faith, being re-converted, who then can *say any thing as by charge*? assuredly none. Be not therefore faint hearted, but make resistance herein against the Diuell, *and he will fly from thee.* The more weakly thou acquittest thy selfe in this, & the more fearefull thou art, the further art thou from faith, in Christs coming to iudge all the world.

Quest. 32. What doe you learne to beleeue con-cerning God the Holy Ghost, and in which words.

Answe. I learne so beleeue that he is God equal with the Father, and the Sonne, and the Sanctifier of all the elect people of God in these words: I beleeue in the holy Ghost.

Explan. These few words of the Creed, doe teach us lesse concerning the holy Ghost, then is here set downe. I beleeue in the holy Ghost: that is, as I beleeue in the Father, and in the Sonne, and doe hereby acknowledge both Father, and Sonne to be God: so by beleeuing likewise in the holy Ghost, I acknowledge the Holy Ghost to be God also: againe, for that God is but one, as hath bene already shewd, in acknow-ldging the holy Ghost to be God, I confesse him to be one, and to equall with the Father, and the Sonne. Furthermore in that I beleeue in him the holy Ghost: I acknowledge his of-

fice

fice of sanctifying and making holy the people of God: for otherwise the Father also is holy, and so is the Sonne, but this is the peculiar office of the Spirit to sanctifie, from hence hath hee this name of the holy Ghost. Lastly, *I believe in the holy Ghost* that is I put my whole trutt and confidence in him, as I doe in the Father and the Sonne for my preservation, and saluation: and more especially, as I depend vpon God the Father, as my Creator, and dayly Protector, and vpon God the Sonne, as my Redeemer and daily Mediator; so doe I depend vpon God the holy Ghost, as my comforter, and the worker of grace and all vertue in me, bring of my selfe a lump of sinne, and a masse of corruption.

1 Prooffe.

Act. 5. 3.
ver. 4.

Act. 28. 25.
Esa. 6. 8. 9.

For the grounds of this Article: and first that the holy Ghost is God, *St. Peter* makes it plaine, when as having told *Ananias* that hee had lyeed vnto the holy Ghost, he added, *Thou hast not lyeed vnto men but vnto God*. These last words expressing who the holy Ghost was, of whom he had spoken before; *we*. God. Moreover, well said the holy Ghost, saith *Paul* by his Prophet *Esay*: *God make the heart of this people fat, and say they hearing shall heare, and see shall see, and yet understand, by saying, see shall see, and yet perceiue*: Whereas the Prophet tells vs, that *Iehouah* the Lord God spake these words vnto him, whence plainly folowes, that the holy Ghost is very God and Lord.

2 Prooffe.

1 Ioh. 5. 7.
ver. 7.

1 Cor. 12. 13.

Gen. 1. 2.

Secondly, that the holy Ghost is equall with the Father and the Sonne, and not inferiour or seruant, as *Macedonius* wickedly taught, is plaine from diuers reasons. First, because he is one with the Father and Sonne, according to that of *Iohn*, *There be three that beare record in Heauen, the Father, the Word, and the Spirit, and these three are one*. That is, one substance and essence, one infinite wisdom, power, glory and immutability. Secondly, because hee is alike worshipped with the Father and Sonne, as in that prayer put vp alike to them all. *The grace of Iesus Christ, the love of God, and the Communion of the holy Ghost be with you all. Amen*. Lastly, because hee is alike the Creator of the world, and the preseruer of all things: for when God in the beginning made the heauens and the earth, &c. the Spirit is said to haue moued vpon the waters, *whereby*, by a word that signifieth to sit and hatch, and breed life,

at a Henne doth, to bring forth her chickens. And Elise mentioned in Job; a man of an excellent spirit, saith, The Spirit of the Lord hath rebuked me; and the breath of the Almighty hath given me life: and in the Psalmes, It is, If thou send forth the Spirit they are created, and thou renewsst the face of the earth; speaking of all other creatures, which are so made and preserved by Gods Spirit, the holy Ghost.

Thirdly, that the holy Ghost is the Sanctifier of the people of God, will easily appeare, if wee consider, either this attribute holy, euer to bee annexed vnto the Spirit, as Iesus and Christ came to set forth the Sonne of God in his office; or the comparisn, by which he is for the further declaring of the same, compared; for he is said to bee fire, and therefore Iohn the Baptist speaketh thus of him: He that cometh after me viz. Iesus Christ, shall baptize with the holy Ghost, and with fire, that is, the holy Ghost, who is as a fire, purging away & refining from the dross of sinne, as is further set forth where we are forbidden to quench the Spirit of God: againe hee is compared to water, in that saying to Nicodemus, Thou shalt bee borne againe of water and the holy Ghost; hee shall see for the kingdom of God; that is, the holy Ghost. In the vs of water in baptisme, setting forth the power thereof, viz. to cleanse from the filthinesse of sinne, as water doth from the filth of the flesh. Or, if wee consider the workes of sanctification to be all wrought by the holy Ghost: as first sauing knowledge, which is all one with faith, that most excellent and holy-making grace. The Spirit witnesseth with our spirits that we are the children of God. It maketh vs to know and beloeue those things, that are promised of God that is, righteousness in Christ, through whom we are his adopted children, and in the way to eternall life, according to that. This is life eternall, to know thee is bee the very God, and whom thou hast sent Iesus Christ.

Secondly, spirituall gouernment, whereby euill is suppressed, and that which is good increased in vs, error is annoyed, and the truth in all things followed. They which are in Christ Iesus; in whom there is no condemnation, walk after the Spirit, and not after the flesh, the spirit rules in them, and conseruet them thus to walk, and all the formes of God are thus raised, and

- Ver. 14. and led, for all that are led by the spirit of God, as hea'ded by
are the spirit of God. Particularly the spirit so go'dmeth by
striving against euill motions, and by offering good: for he
Gal. 5. 27. spirit fighteth against the flesh: as the flesh fighteth against the
spirit: in our weakneses it helps vs: for when wee are un-
able to pray acceptably, it workes with vs, and helpes vs to
Rom. 8. 26. offer vp sighes that cannot be uttered in our ignorances it di-
rects vs: for it leadeth vs into all truth. Thirdly, spirituall
Ioh. 16. 13. consolation, in our seuerall afflictions & tentations, which is
Ioh. 14. another part of holines: for this, he is called the Comforter,
whom Christ promisseth to send, to mitigate the heavines of
the disciples after his departure, he is called the oyle of glad-
nes, which maketh cheerfulness: euen to appeare in the face;
he is called the spirit of adoption whereby we cry Abba, Father that
Psal. 45. 2. is, affecting vs with the assurance, and comfort of Gods chil-
Rom. 8. 15. dren, when wee are feared and troubled. Fourthly, power
commendably to doe the weightiest duties of our callings;
Num. 11. therefore it is said to be the spirit, that was taken of Moses,
and put vpon the Elders of Israel, that they might be able to
Iudg. 11. 2. iudge and decide controuersies arising amongst their brethe-
ren: it was by the Spirit, that Ahab, and Bezebel were in-
abled to worke all curious workes about the tabernacle: it
was the Spirit that made the Apostles sufficient, vnto a farre
greater work about the spirituall Tabernacle, viz. to preach
the gospell effectually to men of all languages: they being
vnskillfull of any, but their mother tongue, and for this cause
he is called by the Prophet, the Spirit of power. Eze. 11. 2.

1 Duty.
To keepe our
bodies pure,
1 Cor. 6. 19.

The duties of this faith are: first, to keepe our bodies
holy and pure, as temples of the holy Ghost, and not to de-
file them by vncleanness: for our bodies are his temples, as
the Apostle teacheth. This therefore wee are to doe: with
all readines; as they to whose houses the King vouchsafeth to
come, or some great person, by whose comming they are like
to be bettered in their estate, all their life after, they will not
haue any noysome or vncleane roome, but their very entran-
ces, and courts shall be fit to giue contentment vnto those
worthy guests: for Gods Spirit is the King of heauen, by his
comming he makes vs the members of Christ, but no thing
hill

-hill to be leane as a body defiled by vncleannesse. The bo-
 dy by wheresome is taken from being the member of Christ,
 and will be the member of an Harlot, the temple of the holy
 Ghost is made a stewes. Wherefore let this, and all sinners
 hereof in thoughts incontinent, and speeches filthy, be farre
 removed, otherwise there is no faith in the holy Ghost.
 When Christ found in the Temple at Ierusalem; which Mark. 11. 17.
 was made but of stone, buyers, and sellers, & many changers,
 that made the house of God, but an house of merchandize, he
 waxed so angry, that he whipped them all out, and once threw
 their tables: how much more then will hee disdain, and
 scourge those, that make the Temple of the holy Ghost, this
 liuing Temple; not an house of merchandize, but a sinke of
 filthines, and vncleannes. On the contrary side, when the ma-
 teriall Arke was entertained into the house of *Obad. Edom*, the *Sam. 6. 10*
 Lord blessed him, and all that he had exceedingly: how much
 more then will he blesse vs, if we entertaine more nearely in-
 to the house of our body, not an Ark made of Cedar wood, but
 the Lord hereof himselfe, the holy Ghost, which is, when wee
 keepe our bodies holy. *1. Cor. 6. 19.*
 The second duty is, to beleue without doubting, whatso-
 euer is contained in the holy Scriptures: because, that all
 were given by inspiration of the Holy Ghost, and were set forth
 by holy men, not of any private motion, but as they were moued
 by the Holy Ghost. Now, we cannot then beleetie in the Holy
 Ghost, but we must also beleene, whatsoeuer comes from him.
 We are therefore generally to beleene the promises, the threat-
 nings, the histories here contained, to be true, the doctrines,
 precepts, and prohibitions to be of God, and necessarily to
 be obeyed: particularly we are to beleene places mysticall,
 which passe humane reason, and places seemingly repugnant
 in themselves, in the reconciling whereof, we cannot be so
 fully satisfied. Such things as be historically, wee must not
 hold parabolically, as *Pappyrus* did the booke of *Iob*; because
 he could not conceiue. Now so strange an history should be
 true: Such things as be more vnpleasing, we must not hold
 to haue come from an euill God, and the more pleasing and
 sweet onely from our good God, as the Manichets and *M...*

now did the old Testament, for which they resisted it, and received only the new. Such things as were written by men formerly scandalous, but after their conversion holy & virtuous, are not therefore to be reputed as unworthy our belief: as the Severiani, and the Ebionites did: all the Epistles of Paul. Such things as were written after, not concurring in all circumstances with the former, are not to be rejected, as the Ebionites did all the Evangelists, but *Matth.* and *Corinthians*, all but *Mark*. And if there be any other, that have done the like, they have, in stead of blessing in, resisted the Holy Ghost, and are therefore to be abhorred. As for all such as truly beleve in the Holy Ghost, I may more confidently use the words of Paul unto *Adriano*: I know that they beleve all the writings of the Prophets, and Apostles, and whatsoever pen-men of the Scriptures.

Act. 16. 27.

3. Duty.
To use our
gifts to the
honour of
God.

1. Cor. 4. 7.

The third duty is, to use all our gifts to the honor of God, who is the holy Ghost, from whom we receive them all, whether wit and learning, whether agility and aptness, whether courage, strength, and magnanimity, or eloquence or divers languages, or any other: for it is the Holy Spirit of God that makes men able to the duties of their callings, as we have heard in the seventy Judges joyned with *Issachar*, and in *Abinab*, and *Benab*, &c. and as the Apostle doth more then affirm, saying: *What hast thou, that thou hast not received?* If then thou abuse thy wit unto deceit, thy power to tyranny and oppression, thy language to ostentation, thy learning to pride, thine agility to coggling and cheating, thy magnanimity to stoutnesse and stubbornnesse against Gods Word, thy strength to strength of drinking Wine, and of powring in strong drinke: what dost thou else but turne the weapons, wherewith the Spirit hath armed thee against thine enemies, upon his very face: as if thou shouldst take the sword by a friend offered unto thee in thy great necessitie, and seeke to sheath it in his bowels. Let vs therefore flye such monstrous ingratitude, and use our gifts according to his good pleasure, let our learning, wit, and best cunning, be strained to further our own, and the sanctification of others: let our might, power, and courage, be bent for the strengthening, and the encouragment

To follow the guides of the Spirit.

ragement of the feeble, and faint-hearted, let our agility and aptnesse, be forced to a readinesse, vpon all occasions of doing good.

The fourth duty is, to submit our selues in all things, to the government of Gods Spirit, and not to stick in our owne wayes, nor to follow the sway of our owne natures: for whom should wee rather followe and bee ruled by, then he, vpon whom we place our confidence, whom we beleue, to be the leader into all truth, and our Guide. For, if we follow our owne thoughts, they will deceiue vs, *We cannot thinke a good thought, if what we imagine to be best, we shall folly erre, for all the imaginations of mans heart are euilly euill continually.* See what *Gehazi* gained, when he thought, by following his owne way, to get him gear riches, and in the heart, condemned his Master *Elisee*, of folly and nicenesse, who was led by Gods Spirit, in refusing againe, for doing a miracle vpon *Naaman*. Looke vpon the misery, into which *Saul* the King brought himselfe, when he thought to deale more wisely, in the matter of the *Amalekites*, then Gods Spirit by *Samuel* directed him: for he thought to please God well enough by sacrifices, and to enrich himselfe also, by that which God had appointed, to perish by sword and fire. And no lesse foolish, was *Achan*, and *Ananias* and *Sapphira*, to their smart, as their Histories doe declare; and *Salomon* in taking many wines, and contracting affinity with most Princes for the encrease of his power, and establishing his peace. For, *Gehazi* is thus made a loathsome Leper, *Saul* is turned out of his Kingdome, *Achan* and *Ananias* lose their liues, and *Salomon*, almost ten Tribes of his posterity. Let these examples therefore be warnings vnto vs, that we trust not to our owne inuentions; but goe out after the Spirit, speaking in the Word with *Abraham*, though we our selues know not whither. Even as silly Orphans, which know not how to buy and se l, and to deale in this wily world themselves, doe willingly submit themselves to some faithful friend that undertakes this care for them.

H *Q*uest.

Quest. 33. Which is the second part of your articles of faith, concerning the Church of God?

Ans. The second part is *The holy Catholique Church, the Communion of Saints, the Forgiveness of sinne, the Resurrection of the body, and the life everlasting.*

Quest. 34. What learne you here to beleue, concerning Gods Church?

Ans. Four things.

Quest. 35. Which is the first?

Ans. First, I learne so beleue; that God hath a Church, consisting of a certaine number of true beleueers, of whom some be in Heauen, and some vpon earth, and that I my selfe am a member of the same.

To beleue in
the holy Ca-
tholique
Church.

Explan. We are to prefix in our vnderstanding, *I beleue*, and so to confesse, *I beleue the holy Catholique Church, &c.* and not, *I beleue in*, as we say of God the Father, Son, and Holy Ghost. For the meaning of the words then, it is fully set downe in the answer; *we* although I cannot see with the bodily eye, into the inuisible Church of God, consisting onely of true beleueers, yet I doe by faith firmly hold, that (as there is an outward and visible Church militant here vpon earth, that is, a company of people outwardly called; by the sincere preaching of the Word; and further marked out, by the right administration of the Sacraments amongst them) so there is such a Church, as is seene onely by the eye of the Lord, inwardly called by the efficacy of the Spirit, part of which is already triumphant in Heauen, and part here still in this world, the one sort being the Saints and faithfull departed, the other faithfull men and women yet liuing. And because I cannot otherwise haue no comfort in all this, I beleue to my further comfort, that I am a member of this inuisible Church, and of the same body with the good in heauen.

2. For the grounds of this, they are three to be knowne, which testifie, that God hath a Church. 1. That this Church is a visible company called together, by the preaching of the Word, which is the Church before men. 3. That they yet onely

only are the true Church before God, which are beleeuers.
4. That no Church is to be beleued in, that is, to be made the foundation of our faith; but only to be beleued, that is, to be acknowledged, and to be cleaued vnto, when it is found to be Gods Church, and to be obeyed in all things, wherein it obeyeth Iesus Christ the head of all.

First, that God hath a Church, is plaine, from the often mentioning of the Church of God in the Scriptures. Great persecution is said to haue bin raised vp against the Church, in the Acts; and God is said, to haue giuen some Apostles, *for the building up of his Church*. And in the Revelation, there be seuen Epistles, directed to seuen seuerall Churches, one to the Church at Ephesus, another to the Church at Laodicea, &c. This is so generally acknowledged, that it shall not need to bee further insisted in. But that this Church is a visible company called together, by the preaching of the Word, these being the principall markes and signes, by which it is knowne amongst men, is somewhat contradicted, yea, exploded by the Romanists, and other signes of vniuersality, antiquity, succession of Bishops, &c. substituted, and therefore, *aliquantulum operosius*, (as this Commentary will beare) to deale herein. And first of all, the word *Ecclesia*, a Church, comming of *ek* and *kaleo* in Greeke, that is, to call out, giueth great sight herein, the Church being according to the signification of this Word, a people called forth out of the rest of the world, as the Apostle, not naming the Church at Rome, yet in effect calleth it, saying; *To you which are at Rome, called to bee Saints*: now, if it bee a people called out of the world, the best note whereby to knowe it, must needs be the voyce calling, which if it be the Talmud of the Iewes, it is a Synagogue of Christs enemies, if the Alchoron of Mahomet, it is an assembly of Saracens; if the Word of God corrupted by false interpretations in matter of faith, it is a Sect of Heretiques: But, if it be the pure Word of God, purely and sincerely preached, it is the Church of God: For, this hath eluer beene a certaine note of Gods Church; and such as can not deceiue. This hath it beene noted to be in the family of *Enoch*, that walked with God, *in*, by obedience to his voyce,

1. *Prooffe.*
That God hath a Church.
AG: 8: 1
Ephes 4: 11
Reuel 1: 1

The true mark of the Church.

Rom. 1: 7

et cetera

et cetera

et cetera

Prooffes of the old Testament

and of *Noah*. for hee did thus also walke with the Lord, and of *Abraham*, who went out at Gods Word from his Fathers house, and amongst his posterity, the *Iewes*, who at the Word of the Lord, followed *Moses* and *Aaron* thorow the red Sea, thorow the wilderness, and the numberlesse turnings, by which they were directed from the Land of *Egypt*, vnto *Canaan*. And still vnder the new Testament, this was the infallible marke of Gods Church, first amongst the Apostles, who were called out from others by the Word of God, to follow the Lord Christ, then amongst other faithfull people, as they were added to the Church, they were called by the Word: witnesse that great worke of conuersion, wrought by the Ministry of *Peter* at one Sermon, there were three thousand, who, when they heard it, were seuered from the rest of the World, and added vnto the Church, and it is immediatly further noted, that *the Lord* daily added vnto the Church such as should bee saved, *viz.* calling them, by the Sermons of his Apostles and Ministers. To proceed from History, to the Doctrine of holy Scripture. Doth not the Prophet *Esaie* teach the same thing? when he saith, *To the Law, and to the Testimony, if they speake not according to this Word, it is because they haue no truth in them, viz.* When Seducers shall goe about to draw them to the seruice of Idols, and to follow South-sayers, and such as haue the spirit of Diuination, as in the 29. verse, they were still inseparably to stick to the Law of God, and not to follow them, which doe otherwise: and the marke whereby to know these is, that they *speake not according to this word*, then the marke of Gods people, must needs be this word purely spoken, and taught amongst them. Again, *S. Iohn* saith: *If there come any vnto you, and bring not this doctrine, receiue him not to house, neither bid him God speed.* And in the verse before, he twice nameth the doctrine of Christ. *Hee that continueth in the Doctrine of Christ, both with the Father and the Sonne.* So that, if *Iohn* bee made iudge of the Churches markes, the principall shall be the Word, the true doctrine taught there. And to the same effect speaketh *Saint Paul*, *Though we, or an Angel from Heauen, preach otherwise vnto you, then we haue preached, let him be accursed.* corrupt preaching is still made the marke of Seducers, and then on the contrary side, sincere Preaching cannot but bee

Acts 2.41

Verse 47.

Ilay 8.20.

Verse 29.

2 Iohn 10.

Verse 9.

Gal 1.8

the marke of Gods people: What should I multiply more testimonies in this case? Christ himselfe hath plainly taught the same with his Disciples. For, to what else tend these words against the Pharisees; *O hypocrites! Eliaias prophesied well of you*, Math. 23. 7. saying; *In vaine doe they worship me, teaching for doctrines mens precepts*: Doth he not condemne the Pharisees, for their false doctrine, to be a false Church? and what is this else, but to iustifie this, as a certaine marke of the true Church, viz. true doctrine, and teaching out of Gods holy word? and what hath bene said of the Word of God; the same is true also of the holy Sacraments, these rightly administred, are further certaine markes, of the true Church; for these are the scales of Gods word, the signes of his covenant, whereby he bindes himselfe to be our God, and receiues vs to be his people, and sure pledges of his loue towards vs, which we really haue, till we come actually to be possessed of perfect holinesse, and glory with Christ, in stead of which, these are here given vnto vs. The Sacraments of old, were Circumcision, and the Passouer, the Baptisme in the redd Sea, the water flowing out of the rocke, &c. which the Apostle reckoneth vp, as markes of the Israelites, where hee saith, that vnto them pertaines the covenants, *the giuing of the Law, and the seruice of God, &c.* Rom. 9. 4. And more particularly, when he would describe the old Church visible, and the true Church of the Iewes, for example to the Church that then was, hee sets it forth by these markes; *They all eat of the same spirituall meate, and drinke of the same spirituall drinke, for they drinke of the rocke that followed them.* And againe, *They were all baptized in the Cloud, and in the Sea vnto Moses.* 1 Cor. 10. 2. Verse 4. Verse 1. And in the Epistle to the Hebrewes, comparing the first Tabernacle with the second, that is, the Church vnder the old Testament, with the Church vnder the new, he makes the markes of that Church: *The Candle-sticke, the table, the shew-bread, the golden pot with Manna, and Aarons rod, sacrificer, &c.* Heb. 9. 1. 4. All Sacraments setting forth Iesus Christ. And more specially, at the first ordaining of Circumcision, & the Passouer, this is by the Lord assigned to bee the ende of them, viz. to bee a signe and marke of his People. Of Circumcision, hee saith to Abraham, *This shall be a signe of my covenant vnto thee,* Gen. 17. 10. that

Exod. 12. 23.

Verse. 27.

Proces of the
New Testa-
ment.

Marc 16. 16.

1 Pet. 3. 21.

Act 1. 38.

Act 8.

Third: lib. 4.
cap. 12.

Athanas. Ap. 2.

ad Constantinu.

Socr. lib. 4. c. 6.

Basil. exhort. ad

baptismum.

Nec. orat. in
bap.

Christof. hom. 1.

in Act.

Greg. orat. de

non diff. bap.

Basilus, Nazianzen,

Chrysostomus, Gregory of Nissen, &c.

that is, whereby all that would might know him and his posterity to bee Gods people: Likewise of the Passover; *The blood shall bee a signe vpon the post of the door*, by this Sacrament, the very Angell that came to destroy, should know where Gods people dwelt, and it was a perpetuall signe till Christs coming, for their children many generations after, must bee still continually instructed heerein. Now, vnder the new Testament, two others haue succeeded in the roome of these; Baptisme, and the Supper of the Lord. Concerning Baptisme, the Lord saith, *Hee that is beleeueth and is baptized, shall bee saved*: Heere Baptisme is made a marke of Believers: and S. Peter compareth Baptisme with Nochs Arke, which was easie to be knowne from other buildings, by the floating alone vpon the water, so is the Church by true Baptisme; and alwayes so soone as any embraced the Word, the first marke of the Church, they are exhorted to this second, without delay, as the Iewes that were at *Pentecost* Sermon. When they were pricked in their hearts, and would know what they should doe; *Bee baptized* (saith hee) *in the name of the Lord Iesus for the remission of sinnes*. And this was the next thing that the Eunuch proceeded vnto, after he had receiued the word, *What wilt thou say to me*, (saith hee) *from being baptized*. It was the next thing done to *Cornelius*, to the Iaylor: and all others of whose conuersion wee read in the holy Scriptures. It is true indeed, that after wards some famous men did delay their baptisme, vpon some sinister conceit, as is to be feared, that is, lest by sinning after Baptisme, they should for ever bee cut off from being Gods people, though some other reasons haue beene alledged on their behalfe, as that *Constantine* the Great deferred his Baptisme, that hee might receiue it at the riuer Iordan, where Christ was baptized, as saith *Theodoret*; and in the same delay did his sonnes follow him; *Constantine*, and *Constantinus*, and *Valens*, and *Theodosius*, as hath *Theodoret*, *Theodoret*, and *Socrates*. And this was so common, that there were *Chrysostom*, and *Grabatarius*, so called, who deferred till their last sickness; but they were misled by the *hereticks* Fathers, who therefore came inneigh heere against, at *non diff. bap.* *Basilus*, *Nazianzen*, *Chrysostomus*, *Gregory of Nissen*, &c. Last-ly,

ly, for the Sacrament of the Lords Supper; the Apostle makes it so certaine a marke of Gods Church, that when he would expresse the company of Gods people, of which they cannot be which partake of the table of Devils, he saith; *1 Cor. 10. 21. cannot partake of the Lords table, and of the table of Devils, and cannot drinke the cup of the Lord, and the cup of Devils: the reason is evident: for that the Lords table, is a marke or cognizance of Gods people; the Devils table, of the Devills: and not long after, speaking of corrupt partaking of the Lords Supper, when men came together in heart burnings and contentions, he saith; Wee have no such custome, nor yet the Church of God, as who should say, that this is no mark of a true Church, which is noted, not onely by the creatures vsed in the Lords Supper, but by them rightly vsed, according to his appointment, as soon after he doth further alledge. And for this cause was it, that they met vnto the Lords table euery first day of the weeke, according to that of S. Paul; Euery first day of the weeke, when ye are come together to break bread, &c. And this custome lasted long, as Basilus the great, and others doe testifie. Basil. Epist. 21. And thus the true marks of the Church are manifest, without any suborning, or glossing, or wresting of sacred writings. But as for these of antiquity, visibillity, succession, consent, &c. if these shall passe for certaine and perpetuall markes, see what absurdities will follow heerevpon.*

First, the Church is only marked out vnto the learned, and to such as haue beene long exercised in Ecclesiasticall histories a long time, no simple person, or barbarous, can possibly come to the knowledge heereof; for how should theie know such things, seeing that they depend vpon history, large, and much different in regard of the variety of writers, some affirming, some denying, some reporting this way, some that the same things. Now the Church hath euer beene marked so, as that, (supposing the admittance of the written word of God) it hath beene knowne to the simplest, though all writings of record made by man should haue beene burnt. Secondly, the primitive Church in the Apostles dayes, and their successors must by this reckoning haue been without any certaine marke whereby to bee knowne, there being neither

Marks of the Churcher
dowae by Rom
manists selu
ted.

antiquity nor vniuersality, nor succession in those times, and the like might bee said of *Abrahams* time, and *Moses*, and *Aarons*, &c. Thirdly, the Church of the Pharisees must haue bene the onely true Church of God in Christs time: for they onely could plead antiquity, &c. they onely could alledge the consent of their Elders, and succession of high priests for many yeares. Whereas none of these absurdities will follow, if wee acknowledge the Word and Sacraments, the markes of Gods Church, the simple may know it as well as the learned, it is a marke common to the Apostles times & these, the Pharisees, & all heretiques are soone detected. Again, say that no such grosse things would follow heer vpon; where haue you any testimonies for antiquity, &c. to be marks of Gods Church? I am sure that in the most worthy of credit, yee haue none at all: Whereas the Lord himselfe giues plentifull testimony in his word to the other marks, & the name of this very Creed, is an ancient monument of the Fathers of the Churches consent heerein, viz. their calling it *symbol* as a badge or cognizance, as who should say, that the doctrine in this Symboll contained, is a certain marke in the ef whomsoever it is receiued of Gods Church. If any man shall yet stick, because we doe not know who interpreteth the Scriptures truly, & receiues them according to the meaning of the holy Ghost, & so of the Sacraments. O let not this be any hindrance to our receiuing of the truth, because most are so vnripe in their vnderstanding: and so vnacquainted with Gods Spirit. For if we aske more vnderstanding to know this, the Lord will giue it vs, if we aske his Spirit to direct vs to his own meaning, he wil giue it also. Moreover, we haue for helps this analogie or rule of faith to trie the truth by, wee haue the forme of baptisme, and of administering the Lords Supper plainly set down: so that a discreet ordinary Christian may be sure, when they are rightly vsed, and when the faith is truly preached. We haue the burthen some traditions of men plainly condemned, the loue of Iewish or superstitious Ceremonies expressly censured, Idolaters, and Image worshippers adiudged to the pit of Hell, workes in the case of iustification excluded, and grace magnified, him that

Iam. 4.

Ioh. 14.

Matth. 19.
Gal. 2.
Gal. 5. 17.
Rom. 7.
Gal. 4.

that seeketh to set vphimselfe above Gods, that is Kings, and Emperours pronounced Antichrist, outward things vilified, and spirituall seruice commended, will-worships disgraced, doers of works supererogatory pronounced vnprofitable seruants, persecutors detected as woolnes, &c. If this will not serue to resolu vs, but with *Thomas* we will still be doubtful, let vs pray for some more special certificate; & the Lord sure will vouchsafe vs his speciall fauor, as he did *Thomas*, according to our infirmity. And let not weake Protestants be so vnstable, as to be carried away herewith, when they haue begun in the spirit, to end in the flesh, when they haue liued in the Church of God, by reuolting, to die out of the same. Many cauells more wold be met withal, about the promise of Christs building his Church, vpon the *Petra*, a rock, of the constant remaining of this Church, of his being present here alwaies to the end of the world, to saue them from error, and to leade them into all truth, of telling the Church in the case of offence, which they say must needs therfore euer be visible: & on the contrary side of the noueltie of our Church, our vnlawfull ministry, & in detracting from the first reformers, &c. but I haue been too long already for this brieft treatise, and therfore will referre the reader to the learned writings of others, of this argument purposely, where hee shall finde them like chaffe blowne away, by the spirit of Gods truth; for that the rock, vpon which the Church is built, is not *Peter*, but *Christ*, for other foundation, *then Christ can no man lay*, *S. Paul* plainly teacheth againe, his promise of the holy Ghost, & of being present with his Church vnto the worlds end, proueth nothing for any particular place, but for the persons of true beleeuers, according to that, *When two, or three are gathered together in my name, I will be in the midst of them*, and these shall not be suffered to fall, & lie in damnable heresies, but be led by the Spirit into all truth: & lastly his bidding: *Tell the Church*, proueth no more, but only, that where the true Church of God is formally gouerned by excommunications, and other censures for sinne: there obstinate, and otherwise incorrigible offenders, are to be complained of; & this discipline is to be exercised against them. For if it proueth the being of Gods true Church visible alwaies, it must also proue it in al places,

2. Tim. 3.

Mare. 7.

Ioh. 4. 10.

Math. 10.

1. Cor. 3. 11.

Obiections
answered.

clic

life when any person is thus grieued, how shall we come to the Church to complaine? and thus this rule shall remaine still vnperfect. For our ministry and Church, it is sufficiently iustified before, it much matters not, how lately the word began to be purely preached, and the Sacraments rightly administered, so that it now be so amongst vs, this maketh vs a lawfull ministry, and the true Church of God, against which our aduersaries may onely barke, but not be able to vtter one word with reason: more specially for our ministry, howsoeuer perhaps we might answere, that when an ordinary calling cannot be had, there is place for an extraordinary, yet we can truly maintaine that wee can deriue canonically our ordination from the successors of the Apostles, as Master *Morson* hath learnedly declared.

Proof.
Belecuers one-
ly the true
Church,

Math. 23

Math. 25.

Math. 23

Luk. 13. 35

Eph. 4. 13

Rom. 11. 30.

Now it followeth to be proued, that they onely are the true Church before God, who are belecuers. And this appeareth plainly: first, for that many of the visible Church are reprobates, and without part in Gods Kingdome, as our Saviour Christ teacheth by many parables, both of the sower that went forth to sowe, some of his seede falling vpon the thorny ground, some vpon stony, and some vpon the high way, and so bringing forth no fruit: and in the parable of the drawner, of the good corne, and the tares, of the Virgins, of the seruants with their talents, &c. all which tend to set forth the state of Gods Church to be such, as that therein there be many castawayes. Moreouer, hee teacheth the same plainly, wherein he saith, *They shall cry, Lord, Lord, open vnto vs, we haue prophesied in thy name, and, &c.* and in another place, *Thou hast eaten and drunke in our streetes, and taught in our Synagogue, but I will say vnto you, depart from me ye workers of iniquity.* Which being so, it must needs follow, that all the visible Church is not Gods true Church, but onely the company of true belecuers. Secondly, this is further manifest, because faith onely setteth vs into Iesus Christ, and maketh vs members of his body, which onely is the true Church: for to this effect speaketh the Apostle: *They were broken off by vnbeliefe, and thou shalt be faste by faith.* viz. Ingrafted into the Oline tree Iesus Christ, out of whom the Iewes were broken by vnbeliefe.

Faith

Faithfully makethus the children of *Abraham*, and heires Gal. 3.
 by promise. Thirdly, the same appeareth from the description
 of the true Church to the Ephesians: which bee calling
 them, and magnifying Gods mercy in calling them to this
 estate, he saith; *Ring me you one, and through faith in Iesus* Eph. 1.3
Christ and againe through him, you are Citizens with the Saints,
and of the household of God, and are built upon the foundation of the
Prophets and Apostles: Iesus Christ himselfe being the chiefe corner
stone, in whom all the building is compact together, groweth to an holy
Temple in the Lord. Here faithfully is that, which makes vs
 grow to this Temple, and to be thus neere vnto the Lord.
 No man therefore can beleeue himselfe to be a member of
 the true Church before God, by reason of any outward pri-
 uiledge, entring him into the visible company of Gods peo-
 ple, vntill he be inwardly before God, through fauing faith
 made a member of the same. Fourthly, that the Church is on-
 ly to be beleeued, that is, acknowledged, where it is found to
 be, and to be cleued vnto: but not to be beleeued in, that is,
 to be made the foundation of our faith. This point, as it con-
 sisteth of severall members, so are they distinctly and severally
 to be laid open. First it is to be acknowledged, wherefo-
 ever it is found out by the markes before spoken of; thus the
 Church at Rome, was once famous all over the world; and
 Peter indeavoured much, after that he had once bene with
Catharine and the Gentiles, to bring the Church of the Iewes
 to acknowledge them to bee the Church of God also;
 and indeed, how otherwise can I say, *I believe the Church?*
 Which is humely to hold, and constantly to acknowledge it.
 Secondly, it is also to be cleaved vnto: for when the Church
 began first to flourish vnder the Gospell, it is said, that God
 asked vnto the Church, *what such in should be saved*, he provided
 that they should be ioyned vnto the assemblies of his people,
 so that as Peter saide vnto the Lord, *whether should we goe?*
thou hast the word of eternall life: so saith every faithfull man
 and woman of his spouse the Church: *eternall life is no*
where else to be obtained, all the treasures both of the
perished, so doe all that keepe out of the Church. The word
 preached therefore, is by all to be attended, the Sacraments

The Church is
 to be beleeued,
 and not be-
 leeued in.
*Jerom part 5,
 Epist. 41. Non
 dicimus crede
 in, sed credo
 ecclesiam.*

Rom. 1. 8
 Act. 13. 50

Act. 2

Ioh. 6. 68

Cantic, 1. 8. 1.

Rerel, 3. 3.

Jerow:
Damasus,Of the supre-
macy.
Con: 7. 1. 1. 1. 1.

are reverently to be received, the assemblies of Gods people to be frequented: Thus the Lord directeth all his to doe in that mysticall song: *Get thee forth by, he shepher of the flockes, and feede them, Kias by, he tents of the shepherds.* Thirdly, it is not to bee made the foundation of our faith, because so the spouse should be set in the roome of the husband Christ, and because that so we might erre, and fall from true Christiani-ty, as any visible Church may doe, and many haue done. For the first, it was before shewed, that there can be none other foundation: for the next it is manifest, that the Church of the Jewes did often times erre, and chiefly in crucifying the Lords *Mission*. The Church of Galatia did erre so farre, that the Apostle professeth himselfe to bee afraid that hee had laboured in vaine amongst them: hee was afraide also of the Church of Rome for the same errour, which maketh him so long in prouing iustification by faith without the workes of the Law. The Church of Sardis was so farre gone, that the Lord saith, it had onely a name to be aliue, but was indeede dead, and the Church of Laodicea was spiritually miserable, poore, blind and naked: and ecclesiasticall history doth shew, that scarce any Church hath bene free, but at sometime infected with heresie, which though it was not in former times noted in the Church of Rome; yet I take it, it could not be farre from heresie, when the head thereof *Liberius* subscribed vnto Arianisme and *Humarius* vnto the errour of the Monothelites: when *Marcellinus* sacrificed to Idols, and *Siluester* the second sold himselfe to the Dinell, and became a Coniurour, and Negromancer. But say it was free a long time, doth that proue, that it must needs be so euert, nay, rather it is likely, that as other Churches had their time of infection formerly, so the Romans turne came more lately. Again, that the visible Church may fall into heresie is plaine, because it hath sometimes made decrees, and afterwards the contrary hereunto, even in matters of great moment. As about the supremacy of Bishops: In the counsell of Nice it is decreed, that as the Bishop of Alexandria had authority ouer all Egypt, Lybia, and Pentapolis, and the Roman Bishop had the like custome for the Churches about him; so the Bishop

Anno 806.

and have full power to call, and assemble Councils, and in this, or
abolish things decreed by Councils, through the favour of wicked
Phocas, who slew his master Maximian to obtaine the Em-
pire, and being reproved by the Bishop of Constantinople
preferred his adversary the Bishop of Rome in this manner,
who had a long time gaped after it. And this his privilege
was after continued by Pepin, who was made King of France,
his master being deposed, and did this to gratifie the Bishop
of Rome for this good office done vnto him. But his antho-
ritie over councils hath since againe beene reuerfed, and
he made subject vnto them by the counsell of Constantine, and
of others.

Hist. Mog.
Cent. 8. cap. 9.
p. 510.
Of Images.

Hist. May. Cent.
8. cap. 9. § 639.

con. Trid. Sef.
26 ca.

Againe, for free will, you may see the contrary decrees
of councils before in the Treatise of mans corrupt estate;
vnder the third question. For the worshipping of Images,
it was the plaine decree of the Constantinopolitan coun-
cell vnder Constantine Capronymus wherein were 338. Bishops,
that if any man should presume to make the Image of God
the Father, or of Christ, or of any Saint, hee should bee ac-
cursed. And about forty yeeres after, viz. Anno 794 vnder Charles
the Great was a Countell held at Franckfort, wherein it
was decreed, that, *he should be altogether estranged from the Chri-
stian faith, and held agreeable to the superstition of the Heathen, to
worship and adore Images.* And with this, doth all antiquitie
consent. But contrariwise in the second Nicene Countell,
assembled by Irene, the Emperesse of Constantinople, (who
wickedly and vnnaturally, put out her owne sonnes eyes, and
draue him into banishment) it was decreed, that they should
bee worshipped; and more lately, in the Countell of Trent
order is taken, that the same Nicene decree, bee of all men
followed. The like might be shewed of the calling of Coun-
cels anciently by Emperours; but now by Popes of supreme
honour, which was wont to be giuen to Kings & Emperours,
but now to Popes. Of Purgatory, the reall presence in the Sa-
crament, the adoration of the Host, workes meritorious & su-
pererogatory, of Monckery, & infinit ceremonies of which no-
thing anciently, but now the world is full of decrees herea-
bout.

But

But these contradictions already observed may suffice, to shew, that the Roman Church it selfe is not free, but subiect to error and heresie; for contradictories cannot bee both trues, therefore it must needes sometime onely haue bene in the truth, and sometime againe carried away with heresie. Lastly, this further appeareth from the consideration of the manner, how things haue bene carried from time to time, in the Church, sometimes according to the will of one Emperour, King, or Pope; and sometime of some few; and that not sincerely, but apparantly seeking themselves, and oftentimes to satiasie their malicious mindes. I should dwell too long here, if I should enter into a particular exemplification of this: it is so plaine to all that read of their proceedings, as that it cannot be denied. First, something hath bene conceived by an higher power, then a Councell called; and his minde being divulged, they feare to appeare, that he of a contrary opinion, or if they appeare, they are not admitted into the Councell, or through feare recanting are receiued; & so it is proceeded to the matter propounded. Then a great shewe is made, of calling vpon the Spirit of truth, for his assistance, but all is concluded, according as was before conceived: and accordingly is taught in the Churches; and thus the people of God, vnder the pretext of Councells, is seduced. Which things being so, let the Reader iudge, whether the Church visible may not easily erre, leaving the fountaine, from whence things there held, doe proceed, is thus troubled and filthy. Again, admit that freer councells, which represent the Church, bee called (which cannot be granted to haue bene in the Roman Church, certaine hundreds of yeeres last past) yet who be they that make vp councells? are they not men: that I may not say, men altogether intangled with voluptuous lining, aspiring after nothing but honours & filthy lucre for the most part? & what assurance, I pray you can we then haue, that they haue not in us, what fault may we not impute them, that they haue altogether erre? For if one, or some may, what more priuiledge can they haue altogether?

If it be said, that this is a doctrine tending to Atheisme, for if the Church may erre, there is no certainty of truth to be had;

- if no certainty of truth to be had then, in there such cause of suspicion given, that there is no certain truth at all; and then saith the Atheist, all is fabulous. I answer, that this consequence is most false: for though all the Churches visible in the world, were in an error, yet there is certainty of truth to be had, viz. in the holy Scriptures to which Gods people taking heed may be saved from following *Deil*, with the seven thousands in Israel in *Elyas* time, who complained of the common revolt of all, but himselfe alone, but was comforted with this, that the Lord had left unto him seven thousand, whose knees had not bowed to *Deil*, nor their mouth has killed himselfe. For thus taking heed vnto the holy writings of the Prophets. Saint *Peter* commendeth them of his time, calling it a *sure word*, and a *light shining in a dark place*, and telling them, *but they did not will*: and Saint *Paul* would haue the Galatians not to regard the very Apostles, in comparison of the Gospel, which they had received, saying, *if we are sinner, or an Angell from Heaven, teach any other wife, let him be accursed*.
- Obiect. 2.* If it be said further, All Heretiques doe paint over their heresies, with allegations out of the Scriptures, how therefore shall we know them? Ans. every simple man, barely by the Scriptures, discover their craft, and keepe himselfe from their poyson: they are rather thus in the way of being persecuted, to their incurable damnation as *S. Peter* teacheth; I answer, that this is a marvell, seeing *S. Iohn* biddeth every man trie the Spirits, *whether they be of God, or no*: and giue the goodly rule to know them by: and *S. Paul* saith, *Try all things, and cleave to that which is good*: and the men of *Berea* are commended, for searching the Scriptures, to finde, whether those things were so, which were taught them by chiefe Pillers in the Church of God. What impudencie then is it, to count this the high way of error? How did the people of God of olde, that had none but the Law, and the Testimony, with the help of Gods Priests to direct them: What were those of the Primitive Church more slenderly appoynted, then we of these last times? Or is there any now superior to the very Apostles? who submitted their teaching to the trial of this rule? Let the Romanists then be ashamed of this shamefull advancing their Pope, as infallible Iudge of all points of religion: For this

to indeede the way to Atheisme, the way to all error, when one Pope shall contradict another, or any shall fall into heresie, as they have done, and yet be held for infallible.

Our rule is more certaine, and neuer dolefull; but when sicke-headed persons will wrest it to their owne wills, & not bring their concepts into subjection to it, which is *S. Peters* meaning. *a. Cor. 8.* For he holdeth the promise of Christ, concerning the Spirit, to lead us into all truth, viz. if with humble hearts (thinking that we know nothing, as we ought to know) we come to read, and heare the word of God, and compare places more hard and obscure, with plaine and easie places, praying heartily in the name of Christ to be directed aright) and no way belongeth to the Bishop of Rome, as head of the Church, as his flatterers vainly pretend; and of his doctrine, that to move us to true religion.

If any man will further object, that this cannot yet make any Church appear to be a true Church to them that are without; *Obiell. 3.* For thus also the Roman Church will rather be justified, for that many points thereofe, different from us, are plainly set down, Of Points maintained by which without glozing, or paraphrasing, is not so in the Church, *Papists* from of the Protestants. For example, *Saint James* hath taught plain, *Plaine Scriptures.* *ly: We are not justified by faith; we have sanctification.* It is not so of justification by faith alone. Our Saviour Christ hath sayd plainly, *This is my body;* but not so of the signe of his body. *Saint Paul* hath sayd; *Work out your salvation with feare and trembling.* *Saint James* againe sayth, *If any be sicke, let him be anointed in the name of the Lord Jesus,* &c. and expresse mention is made of traditions &c. I answer: It is good for the Roman Catholiques to deale herein, but with some lighter points of their religion, for feare (if they should proceed further, to their grand doctrines, of invocation of Saints, of Image-worshipping, of worshipping the bread in the Sacrament, of withdrawing the Cup from the Laity, of their Latine Service, and ridiculous ceremonies and works of Supererogation, &c.) of being altogether grappelled here. A man would not thinke, that they had the face, to bring their fumble to the Scriptures without blushing; for, if they have one sentence of Scripture, in words speaking with them, we have ten for the Protestants.

We have an expresse command, forbidding Images, and their worship, *Exod. 20. 4.*

Deut. 4. 5

Esa. 63. 16

Rom. 1

1 Cor. 3. 5

worship, and a further commentary hereupon made, by the Lord himselfe; *Take heede, for you saw no image, in the day that the Lord spake unto you, &c.* against inuocation of Saints; it is sayd, *Abraham knewe; nor of us, Isaac is ignorant of us; and Angels and Saints haue refused this honour; against the Popes Supremacy; They that are great amongst the Gentiles, haue dominion over them, but a shall not be so with you.* Against the adoration of the Hosts: *They worshipped the creature, in stead of the Creator.* Against the merit of Workes, *We are vnprofitable seruants; wee haue done but our duty, when we haue done all.* Against free-will; *We denie thinking and thought of our selues.* With infinite places more; of which, very children are not ignorant. For the places by them alledged, they are but meere shewes. *Isaie* must be compared with *Paul*, who is more large in the poynt of Iustification, and so his meaning will appeare, that we are iustified; that is, declared to be iust before then by our attentive and vnpartiall workes, the rest are *ad idem*, casie to be answered, as no Reader is ignorant. And therefore if the Scriptures be acknowledged the rule of truth; the Church will soone be made manifest euen to the vnconuer-
ted.

4. *Obiect.*
The scriptures
translated,
Gods Word.

If it be further objected, that plaine people cannot know, which be the Scriptures because the languages, wherein they were first written, is hidden from them; now there be diuers translations indeede, but much differing one from another, how then can they know the truth by the Scriptures?

I answer, This is a very silly shift indeede: for are not the Scriptures translated, the very Scriptures of God; as well as the Originalls? If there be difference of translations, it is no more, but as if the same history written in a strange tongue should be tolde in English by diuers, so ne expressing it after one manner, some after another. Now for this little difference in words; no man I suppose, will say, that no certainty can be had of the truth of the thing told, by such as are vnskillfull of that tongue; but that he may the rather perceiue the truth, because they all agree in the matter, which they interpret. Yet this is not the onely thing, that bringeth them to the knowledge of the truth; but to the first beginning of knowledge. As the people of *Samaritan* were brought first to beleeue in Christ by the report of the woman, with whom
he

he had talked, but afterwards they professed, that they did be-
leeve, not because of her words, but for that *they had heard it*
themselves: So they acknowledged the truth at the first, because
they finde it so written in translations, but afterwards, because
they are certified by the Spirit, and their faith is not built vpon
men, as the Church of Rome doth slanderously alledge, thus pul-
ling themselves by the eare.

John 4.42.

If it be still further objected, that this iustificeth those inordi-
nate heady persons, the Brownists, Anabaptists, Familists, &c. for
that in simplicitie seeking for the truth in the Scriptures, they do
find it to be the doctrine taught amongst them, and cannot find
ours to be so. I answer, that they doe fouly deceive the world
vnder the colour of simplicitie, and religion: for that they seeke
not the truth, but to bring the truth to the fauouring of their
conceits, as may easily appeare to such, as shall obserue their
isolent carriage and seruile, which they follow, vnder the
pretence of conscience. Moreover, as *Gomarus* well noted, vnto
the Councell gathered against the Apostles, *If this counsel, or this*
work be of man, it will come to nought, but if it be of God, ye cannot
destroy it. So may it be sayd of them, If they were of God, they
should at some time or other, haue flourished; but in that their
work comes to nought, it is a signe, that it is of man. For they
haue long troubled the world, and yet they are at this day almost
none. As their fighting hath beene for shadows, and about no
substance; so haue these fantastickall Enthusiasts themselves, as
shadows vanished away.

5. Obiect.

The Familists
and Brownists.

Acts 5. 38.

Lastly, if it be objected, that yet it will remaine doubtfull, not-
withstanding this rule of the holy Scriptures, whether the Luth-
rans, or Calvinists so called, be the true Church of God: because
they both propound vnto themselves, to find out the truth here-
by: both are content thus to be brought to their trial, and both
do almost flourish alike. I answer: That howsoeuer the Luth-
rans be gricuous enemies vnto their brethren, especially some
more harsh and hot-spirited amongst them, yet we doe thinke lo
well of them, in regard of the points, wherein we consent toge-
ther: neither will we hold them to be the true Church of God also.
The onely thing that misleadeth them is, that they are addicted
too much, *Inuere in verba, Adagisti*, that is, to stick to *Luthers*
teaching,

6. Obiect.

Of Lutherans
and Calvinists.

teaching, who no maruell, though he could not see to reforme all things himselfe alone, and so were overtaken with some small errors. If they be not so charitably affected vnto other reformed Churches, the Lord rectifie both their iudgements and affections in his good time.

1. Duty.
To is. quest
the Word
Preached.

1 Peter 2. 2.

Now follow the duties of this faith. The first is, diligently to frequent the preaching of Gods word, and duly to read it: because it is Gods voice: whereby he calleth vs into the company of his people: it is that, whereby we must finde out his Church, it is that, by searching whereof we must finde a eternall life, as faith our Saviour. To this S. Peter is worthy, *As new borne babes desire the sincere milke of the word*: for this, the Bereans are commended vnto this all are by the Prophets and Apostles vrged, as hath beene already shewed. Other writings without this, are but as pits, that wil hold no waters. Wherefore, as thou lovest thine owne soule, suffer not thy mouth to be mulled by any flasing priests, or thine eyes too be turned herefrom, for feare of seeing, as *the* did that, which may turne to thy destruction: nay, looke warily into this word, pray heartily that thine eyes may be opened to see the truth, lest by turning away thou come to destruction, and know it not.

He that is in the truth, seeketh not to hane the mouths of all others stopped, but is willing to let every man speake: and so it will appeare the better, that the truth is with him. If there be any then that cannot abide that others should bee heard, but only themselves; what shal we thinke of these men, but much more if they cannot abide their chiefe witnessse of which they bragge, to be heard speaking? Surely we wil say their matter is naught, it cannot bee otherwise. And what shall we thinke then of the Romanists which straightly tie their people from reading any Adversaries writings, yea from the holy Scriptures, the chiefe witnessse of the truth: Their matter must needs be naught, and their workes euill, as our Saviour teacheth: *He that will dwell herein the light, sayeth I am light to the light: I say his light should be reproued: but he that doth truth, cometh to the light that his deeds may be made manifest, that they are wrought according to God.*

John. 3. 20. 27

The second duty is to stick inseparably to the Protestant Churches, as having the true and infallible marks of the Church of God, viz. the word purely taught, and the Sacraments rightly administered; and to account all the faire shewes of the Church of Rome in the antiquity, universality, &c. but as the whiling of Sepulchres, which inwardly are full of rottenness and dead mens bones. For trees often times seeme a farre off to be men, but come neerer and with better light, and they are soone discovered what they be: So the Church of Rome, which is but a trunk or dead tree in respect of the living Church of God, may seeme the Church by this diuine light; and if we be hold thus a farre off: but come neerer, and bring the light of Gods holy word, and it will appeare as it is, there being no page almost in the Scriptures, but some way deprauid by their false interpretations: none of the Sacraments, but so laden with their superstitious ceremonies, as that there is scarce any appearance of their first institution. Wherefore, whatsoever it shall cost vs, though all our substance and liues, yet let vs remaine for euer seuered from the Church of Rome; and as *Philip* said vnto *Nathaniel* concerning the Messias, *Come and see*: so let vs come and see by the marks, the true Church of God, and having found it amongst the Protestants, though some be ready to thinke and say with *Nathaniel*: *Can any good thing come out of Nazareth*? Let vs lodge with it as the two Disciples did with Iesus, all but day long.

3 Duty.
To cleane constantly to the Protestant Church.

John. 1. 46.

The third duty is, not to rest satisfied with an outward calling vnto the true Church visible, but to study, and strive by attending vpon Gods ordinances to be inwardly called, by being inuited with a true faith, which is, to become a member of that, which is the only Church before God: For he is not a Jew that is one without &c according to the letter; but he that is one within, whose circumcision is of the heart; all outward things will stand a man in no stead, God may still notwithstanding all these, be displeased with thee, and thou maist prooue a calthaway, as the Apostle speaketh by his own example: Dost thou beleue therefore in word, beleue in heart, and in truth also? dost thou make cleane the out-side,

3 Duty.
To be inwardly called.
Rom. 2. 19.

1 Cor. 9. 17.

4. Duty, to
know the in-
damental
points.

Rules of direc-
tion, to be
kept from er-
rour.

Numb 24.

cleanse the inside also: dost thou appeare to men to be a be-
lieuer, O provide that thou maist appeare such vnto the all-
seeing eye of God?

The fourth duty is to be wel acquainted with all doctrines
of the foundation, and that by comparing things written
hereupon with the fountaine, the word of God, and not to
hang vpon any mans decree, lest if he fall into the ditch, hee
pull vs also after him. For euery visible Church, as hath
beene shewed, is subiect to erre: Let vs therefore only fol-
low the Church as it followeth Christ Iesus. Take heed that
in reading or hearing, thy mind be not forestalled with errors:
thinke nothing, conceiue nothing, know and resolve vpon
nothing, vntill that thou findest it in the holy Scriptures:
Whatsoeuer thou hast learned hence, walke still in humility,
be not puffed vp above others. Pray heartily for the in-
struction of Gods Spirit, and with David looke vp to the
Lord, and say, *Lord open mine eyes to see the wonders contained in
thy Law*. And lastly, where the foundation is rightly layd,
where the substance of religion is held, separate not thy selfe
for trifles, and by matters: for as the Apostle saith of meats
and drinks, that they neyther commend vs, nor discommend
vs before God: so is it of all outward things, they may be in-
conueniences, but the greater is with Peter, to goe from the
company of our fellow Disciples: for this is a degree to the
deniall of Christ himselfe, with the Israelites, to goe vp to
fight against the enemy, without Moses and the Arke, and
ineuitably, to thrust our selues vpon horrible destruction.

Quest. 35. Which is the second thing, that you learne
to beleeue, touching the Church?

Answer. *Secondly, I learne to beleeue, that Gods Church is holy,
that is, sanctified, and washed by water, and the holy Ghost; and such
as daily proceede in holinesse, vntill it come as the last so he presented
before God, without spot, or wrinkle of sin.*

Explic. This thing is specially to be attended, as another
notable marke of the Church of God, and lest any occasion
of error be taken by them that seeke occasion, the sense is first
carefully to be opened, which is, 1. That the invisible Church

of

of God, we all true beleeuers, are accepted for holy in Christ Iesus, at the very first act of their conuersion vnto the true faith, though before they were most vncleane by sin. 2. That they are all indued with a small holinesse, through the operation of the holy Ghost, *viz.* with a constant hatred, and striving against all sinne, and with the love of vertue and grace, and with an earnest study and care to grow herein. 3. That, as they which are recovering from any dangerous disease, that had brought them very low, grow euery day stronger, vntill they haue recovered their perfect health and strength, and as children grow vp in stature, and in the lineaments of their body, till they come to be perfect men. So doe true beleeuers grow in holinesse, bringing forth daily more fruites hereof, vntill that at the last in death, all wickednesse be subdued, and they be in holinesse perfected, and so without spot, or wrinkle presented before the Father. 4. That euery true visible Church is holy also, *viz.* in regard of the best members thereof, though not in regard of the most, or greatest therein. 5. That howsoeuer the corruption of manners aboundeth, yet the doctrine remaineth holy, and pure, reproving these corruptions, and vrging to all holines of conuersation.

For the grounds of holy Scripture setting forth all this. I. *Proofs.*
 First, that through faith all true beleeuers are accepted for holy in Iesus Christ at the very instant of their conuersion: this appeareth plainely, because that faith iustificeth, that is, makes a man iust, and holy: faith ingrafteth into Iesus Christ and maketh vs partakers of his holinesse: faith maketh, that Christ dwelleth in our hearts. Againe, faith maketh vs to be the Sonnes of God; for, *to such as beleue in his name, bee* *Rom. 3. 13.*
gane power to be the sonnes of God: it maketh vp the marriage *Rem. 11. 16.*
 betwixt Christ and vs, *that we become flesh of his flesh, and bone* *Gal. 3. 17.*
of his bone. And what more can be said then, to proue the holinesse of true beleeuers? will any man deny any thing in Christ to be holy? dare he say, that the sonnes of God are not holy? can it enter into his thought, that the place where Christ dwelleth is not holy? The Father embraceth his Prodigall sonne at his very returne home vnto him? the Master

of the vineyard pascieth those, that were called at the last
houre of the day: our Saviour Christ receiveth the penitent
these into Paradise the very day of his conversion, shall wee
not thinke then, that all these were holy, which was, not
through any holinesse of their owne, for they had done no-
thing, but through their faith in Christ, making his holinesse
to be theirs?

2. *Prooffe.*

Secondly, that they are endued with a full holinesse, the
Apostle intimateth, when he saith to the Romans, that they
were called to bee Saints; and Saint Peter, when in praise of
Gods Church he saith, *Ye are a chosen generation; a royall Priest-
hood, a holy nation; &c.* And againe to the Ephesians, *Ye are
loved with by the Saints*, and Saint Iohn saith, *Hee that hath his
hope, purgeth himselfe, such as he is pure, that hath called him,*

Rom. 17

1. Pet. 2. 9.

Eph. 2. 10.

1. Ioh. 3. 3.

Moreover, that all beleevners are thus, is plaine, because they
have one common calling to be Saints, whatsoever they shall
plead at the last day, if this be wanting, if they bee workers
of iniquity, they shall be bidden: *Depart ye workers of iniqui-
ty, I knowe you not:* for this are the holy Apostles so diligent
in stirring vp hereunto. *Do all things;* &c. *That ye may bee
blamelesse,* &c. *part;* and the Sermon of God without rebuke. *Have
your conversation honest among the Gentiles, that they which shall
speake euill of you; as of euill doers, may by your good works, glori-
fye God;* and it is the plaine fennet of the Scriptures, *Mul-
titude holinesse no man shall see God:* Lastly, that this holinesse is a
constant hatred and striving against sinne, and an vnfaigned
loue of vertue; and endeavouring thereafter; and not onely
an outward obseruation of holy duties; nor yet on the con-
trary side, habitual righteousnesse, sufficient to iustifie vs be-
fore God. All this is also plainly taught, especially by St.

Math. 7. 22.

Phil. 2. 14. 15

1. Pet. 3. 12.

Paul in his owne example, hee professeth of himselfe that he
loved the good, and did strine after it, and that he hated the
euil, and elchewed it, in such words, as if hee would describe
a man panting in his strife with most deadly enemies; and
grieved that they should any whit overmaster him, and there-
fore plucking vp his greatest courage, and vnitng all his
forces against them. And the same affections against sinne
he sheweth to haue bene in the Galatians, where hee saith:

Rom. 7.

The

The flesh fighteth against the spirit, and the spirit against the flesh, so Gal. 5.17 that yee cannot doe those things that ye would: and exhorteth all men to the like, saying, Take unto you the whole armour of God, Eph. 6.13 that yee may be able to resist, &c.

More particularly that this holinesse of the faithfull is not onely an outward obseruation of holy duties; (as some pervert it) but this earnest hearty endeavour against sinne, appeareth, because that this affected singular outward holinesse, (as being a true Image to deceive the beholders) is rejected, and the endeavour of the heart only (as the substance) is accepted. The Jewes of old had otherwise beene holy enough, when they drew neere vnto the Lord, with their eyes,

Ela. 10.13

their hearts being farre away: and the Pharisees had beene the holiest of all, for their fastings, prayers, and aimes: for their Sabbath, and Synagogues, for their often washings, and outward deuotion: but they are condemned for most vaine, their

Math. 6.

seruice is so distasted that they are bidden to bring no more oblations; they are challenged for their incense, new moones, and solenne assemblies. For not the hearers of the word, but the doers are blessed, not the offerers vp of many

Ela. 1.

prayers, but the secretly deuoted are rewarded, not the sacrificers; but the mercifull doe the will of God the Father. Again, that our holinesse is not righteousness sufficient to iustifie vs before God, the Lord himselfe affirmeth, when he saith,

Math. 7.

If yee haue done all that yee can, yee haue done but your duty, ye are vnprofitable seruants: and S. Paul hath spent many of his writings purposely here about, viz. to shew, that all such as seeke this way to be iustified, shall surely misse of their merke, let

C. 2. 6.

them colour it ouer how they will, alleadging our union with Christ, so as that our actions are meritorious and perfect through him, I am sure that none of the Apostles doe giue any limit vnto this doctrine. Paul notwithstanding his vnion, acknowledge the imperfections of the flesh in him & S. James

Rom. 7. 18

saith, in many things, we sinne all; and S. Iohn, if we say that we haue no sin, we deceive our selves and the truth is not in vs.

1. Iohn. 1.

And if there be such a mixture of sinne with our holinesse how can any member of Christ trust at all to his owne righteousness. Can he iustifie himselfe more then the very Apo-

stles,

1. Cor. 11. 31.

stiles, and the excellent Christians of their times: nay, let him take heed rather lest by so doing he be condemned, seeing that, *if we iudge our selues, we shall not be iudged*, and not if we iustifie our selues.

Eph. 2. 20

Againe, that the faithfull are euer growing in holines, vntill that they come to be perfected in death, and then shall be presented without spot or wrinkle. Their growth is plainly taught in the Epistle to the Ephesians, where speaking of Christ, it is said, *In whom all the building being coupled together groweth to an holy Temple in the Lord*, that is, as any building which becommeth fit for habitation, groweth nearer perfection euery day, till at the last it be fully finished; so doth the Church of God. Wherefore wee are often remembred

1. Pet. 3. 18.

1. Pet. 1. 2.

Eph. 4. 24

Heb. 5.

hereof by Peter, who saith, *Growe in Grace, and in the knowledge of Iesus Christ*, and where he exhorteth, *to desire the sincere milke of the Word that we may growe thereby*: and by Paul, saying, *Be renewed in the spirit of your minde, and put off the olde man, and put on the new*, that is, put him off more, and become more holy, and righteous: and againe, where he reprooeth the Hebrews for their weaknesse euen then, when by reason of the time, they might haue beene strong men in Christ; to omit the Lords vpbraidings of his Disciples, for that hauing beene with him long, still they vnderstood not his parables, they were yet weake in faith, they had not yet growne in mortification of their fleshlinesse. Moreover, that perfection is not attained till death, appeareth, because whilst we liue, we carry the flesh about with vs, by reason of which we cannot doe those things we would: we are but like a bad writer, hauing his hand guided by a more skilfull master, & this scholler notwithstanding is vnable to write a perfect faire hand, by reason of his owne vntowardnes: so the holiest of Gods children is short of perfection by reason of the fleshes weakenes, though they be guided by Gods Spirit. And this they are not ashamed to confesse against themselves. Both Paul, *I strine*, saith he, *after the marke, not as though I had already attained it*, &c. and James and Iohn, as hath bin already shewed. But in death all imperfections vanish away, then shall they be presented without spot or wrinkle: for Christ therefore gave himselfe for his Church,

Gal. 5. 17

Phil. 9

Eph. 5. 27.

that he might cleanse and Sanctifie it, not hauing spot or wrinkle: then the

the Bride is in her perfect beauty, in a vesture of Gold of Ophir, with needle-works all glorious: this is then as a city, the paving of whose streets is of Gold, the walls of precious stones, all things most bright and shining: shee hath a silver Palace built upon her, if she be a wall, if a dove, she is enclosed with boards of Cedar, if she be in any degree of true grace, she is perfected and made happy. There is not need of an imaginary purgatory fire to purge them, Christs blood alone hath done it, his merits hide all their blemishes, and through him they are accounted worthy to enter immediately into Paradise, to receive their penny of eternall glory, though they have wrought but one houre of the day. If any perfection be ascribed to any in this life, it is meant onely of integrity, and vprightnes of heart, and not of perfect degree of holiness, and absolute fulfilling the law in all things.

For the holiness of Gods visible Church, that this is in regard of the best, not of the greatest therein, our Saviour Christ maketh it plaine in his comparifons, comparing the Church vnto ground, wherein corne is sowne; some falling in the high-way, some vpon thornie, some vpon stony grounds, there being for all these but one good ground: and vnto a field wherein is sowne both good corne, and tares by the enemy, which grow vp together, &c. now all this ground thus sowne, hath the name of corne ground, though the best of it onely be corne. So is it with the Church, it is called holy by reason of the faithfull, not of the most or greatest therein, which are tares, or thornes, and briars coming vp amongst the corne. And this hath ever beene the estate of the Church, vnder the law. They were all baptized vnto Moses, and did all eate the same spirituall meat, and did all drinke of the same spirituall drinke, yet with many of them, was God displeased: and vnder the Gospell, the Church of the Corinthians, was troubled with incestuous persons, with branglers, and with drunkards, the Church of Gallatia with false teachers, and many so inclined vnto them, that the Apostle feared, that he had spent his labour in vaine. The 76 Churches in Asia, named in the beginning of the Revelation, had many bad members in them: and the same is true of all others before, and after them.

Lastly,

Math. 4.

Lastly, for the holiness of doctrine taught in the Church, this is so necessary, that whereforever it is wanting, it is a certain signe of a false Church, of a strumpet of Satan, and no spouse of Christ. Even as salt, when it hath lost his savour, or a light hidden vnder a bushell, is no light, no salt, good for any vse, but to be troden vnder soote of men: so is the goodliest Church corrupted in the substantialls of doctrine, it is no more worthy to be honored as Christs spouse, but to be spurned, and trampled vnder soote, as his most treacherous enemy. The teaching of the true Church is

Mat. 10.

1 Cor. 11. 23.

1 Pet. 2. 2.

Deut. 13.

Christ his owne teaching, according to that: *He that heareth you, heareth me.* And I haue receiued of the Lord, that which I haue deliuered vnto you: *And as new borne babes desire the sincere milke of the word,* not mixed, and corrupted with the poyson of false doctrine. Yea, whatsoeuer signes be shewed, and wonders done, the company of those, that teach Idolatry, or any grand error fighting against Christs kingdome, or vilifying his precious blood, and mediation, is to bee avoided, it is a sure signe, that they are false Prophets, wicked teachers.

a Dmy.

To separate

from the

Church of

Rome.

2 Tim. 4. 3.

For the duties of this faith. The first is to make vs still to be more sepegrated from the Church of Rome, for that shee sheweth her self in this to be a very strumpet, a false Church. Witnesse her teaching, that it is vnlawfull for Priests to marry, howsoeuer vnable to conteine, when as the Apostle calleth this the doctrine of Devils forbidding to marry: Whence it cometh to passe, that in stead of holy Priests, she is full of filthy fornicators, and standeth to the iustifying of those abominations, teaching that it is better for them to haue many whores, then one wife, that simple fornication

Campe. Comit.

August. an. 30.

Fig. hinc. Ecciv.

is no more, then *more sialitve* *poscratch a man's eare*, Wherefore without making any scruple, is whoredome publicly practised all ouer Italy, &c. infinite flowers are tolerated in Rome by the Pope, who taketh a yeerely pension of 30000. crownes therefore, which they call, *lacta census*. Pope Clement would haue women common vpon this ground. By the order of nature, the vse of all things should be common. In a certaine countell vnder Pope Leo the first, it was decreed, that hee, which hath no wife, but a concubine in stead of a wife, should

Cent. Toll. 2.

Cap. 7.

Should not be expelled from the communion; if he were content only with the confession of one woman or concubine. And upon this liberty given, it would offend all chaste eares, to heare the reports of their filthines in Rome, made by such as have bene there. One saith that being at Rome he saw Priests and Priests take with them openly from the Churches common whores, and carry them in their Coaches to their houses and gardens: and in the time of processions, that honest Matrons durst not come abroad for feare of them, laying in waite to take them. The same man further protesteth, that he can truly & holy testifie, that in Italy and Germany he found not one Priest amongst an hundredth, which had contrained themselves from the filthy company of whores. And why should this seeme strange; seeing the Popes chasteluces have bene so beastly? *where the eighth had sixteen* *hundreds*, *the fourth was so vile a lecher, as that in his old age hee took things to provoke lust, & so exceeded that he died in the bosome of his strumpet, as his Epitaph doth witnesse.* *Iohn 12.* set vp publique stowes, and being reproved by the Cardinals he cut off the priories of one, the nose of another, the hand of another, &c. till at the last hee was slaine in the bed of adultery, by her husband, whom he thus abused. Who so listeth may read more in *Platina*, and others writing of their lives.

But this may suffice to make all true Christians in stead of loving, to loath the Roman Church: whose inerrable Head being such, what shall we iudge of thy rayle? If they shall say, that as great corruptions of manners are found amongst the Protestants also, our Apologie is, that it is the enuious man, which hath done this, there is no such come sowne in the field of our Church, but wholesome, and holy, we abhorre these as the quicke cares, and shame to defile our paper with writings patronizing these euills, as they doe: yea wee say with the Apostle, *Abst. God forbid*, that such abominations should raigne in the Church of God.

The second duty, is for every man to study to bee holy, an hater of sinne, and a lover of vertue, to strive against all false waies, and to endeavour after perfection of obedience.

care,

Ephel. 4

enough to walke in sinceritie: and to banish Hypocritisie: seeing that all the true members of Gods Church are worke thus to doe. They are Saints; as hath bene said, they put off the old man with the lusts, and put on the new. This we doe all acknowledge, when we confesse, *I believe the holy Church*, but alas, how few doe accordingly? How is holinesse feared? he that is not carried away with the streame of common impieties, but is carefull to have a good conscience before God and man, shall be made a gazing stock, and laughing stock. They say a young Saint an old child, they good fellowes, that defile themselves with swilling, whoring, swearing and vanitie, they are the men most generally esteemed in these miserable daies. The Lord then hath but a poore Church even in the midst of his true visible Church, it is but a little stock, upon which he will bestow the Kingdom. Wherefore let all such as love this Kingdom, beware this broad way, and study for true holinesse, without which no man shall see God.

Heb. 11.4

3. Duty. To
renounce
conscience in works

1 Cor. 1. 30

Rom. 9

Rom. 6

4. Duty to be
confident
against Purga-
tory,

The third duty is, to renounce all confidence in our owne workes, and whatsoever we can doe, and to seeke for iustificati-
on, only by the merits and obedience of our Lord Iesus Christ, who is made ours of God, iustification and redemption. We must be holy, and exercised in holy and good workes, that we may be members of the holy Church: but saue be it from vs, to relye upon our owne workes or holinesse, for so wee may seeke after righteousness with the Iewes, but not attaine it. We must haue the long white robes of Christs righteousness to couer vs, that we may be vnblameable, and without spot, before the Father, his blood washeth the Church, and sanctifieth it, that it may be presented without spot or wrinkle. Wherefore let not the flanders of Papists hinder vs, from following this rule, though they falsly charge vs with abrogating good workes, whilst we seeke to be iustified before God, by the righteousness of Christ alone: for, in so doing, we may boldly say with the Apostle, *We doe not dis-
count the Law, but establish the Law*, seeing we teach the necessity of holy and good workes.

The fourth duty is, to be confident against the feare of Purgatory fire (wherewith the Papists teach, that we al must be purged,

god, before that we can enter into Heauen, and that the torment hereof, exceedeth the paines of any suffering in this world because that by death the flesh is abolished in the faithfull and perfect holinesse is attained, as hath bene already shewed. That fire is but mans imagination, to carrie fables and habes, and to cooke, catch, and eat a great part of their substance. Our Purgatory fire, of which it is spoken in Saint James, and in sundry other places of the Scripture, is affliction in this world, which is, as the firing pot for silver and gold; all other Purgatories were unknowne to the Prophets and Apostles, and to the Christians of former times, and therefore no cause is there, why we should feare them.

Quest. 36. Which is the third thing, that you learne to beleue, concerning the Church?

Answer. *Thirdly, I haue to beleue, that the Church is Catholike, that is, containing persons of all sorts, scattered all over the world, and of all times and ages.*

Explic. In this answer, is fully layd open the meaning of the word *Catholike*, being a Greeke word, it signifieth *vniuersall*, and the Church is here declared to be vniuersall: First, in regard of persons belonging to the Church, i.e. men and women, of all sorts and conditions, high and low, rich and poore, bond and free, Princes and Subjects, noble and ignoble, the Lord taketh some out of all these estates and degrees into his kingdome. Secondly, in regard of places, the Church is dispersed East, West, North, and South, and not tyed to any certaine place, or places; neither to Ierusalem, nor to Rome, neither to Grecia, nor to Barbaria, but wheresouer the word of God taketh effect, there is the Church also; Thirdly, in regard of time, the Church was from the beginning, is now and shall be, throughout all ages, and in the end of this world, be crowned with Eternity, as the head thereof Christ Iesus is.

Secondly, for the proofes of these things. Nothing is more common in the Scriptures, than that all people, and all nations, shall come and worshipping the Lord, shall see the saluation of God, and haue joy, light, and gladnesse, instead of sorrow and heaviness. And this was typically represented in Noahs Arke, where-
into

A2 10.

Leuit. 11.

Reuel. 7.

Acts 2. 5.

Math. 23.

Marc 16.

1 Tim. 2. 3.

Verie 3.

Verie 4.

2 Pet. 9.

Math. 22.

Luc. 3.

into entered the creatures of all sorts, foure footed beasts and creeping things, feathered fowles, and all manner of cattle, both cleane and the vncleane: Now the cleane of these, let forth the Iewes; and the vncleane, the Gentiles, as was shewed vnto Peter; the cleane, let forth the righteous and good; the vncleane, the lewd and wicked, as the Lord would haue the Iewes vnderstand, when he forbade them to eat of the vncleane: the feathered fowles, and the more noble beasts: great and noble persons, the creeping things, the poore and needy, of all nations, some were receiued into the Arke, and some are receiued into the Church; yea, the very vncleane and wicked, when they repent.

Moreouer, in the Booke of the Reuelation, as some were sealed of euery Tribe of Iudah, the vncleane accepted, because of his Idolatry: so were some of all kindred, nations, and tongues, which together made such a multitude, as could not be told. And this immensity of the Church, was noted to haue bene, even whilst the Temple stood: for, when the Holy Ghost did wonderfully giue utterance to the Apostles, in all languages, some of all nations are said to haue bene there, Parthians, Medes, and Elamites, and the Inhabitants of Metopocamia, men of Cappadocia, Pontus, Asia &c. men fearing God, which dwell there for religions sake. More particularly for persons belonging to the Church, the Lord doth both inuite all, when he sayth, Come vnto mee, all ye that are weary and heavy laden, and I will refresh you: and, Get preach the Word to euery creature. And by his Apostle Paul saying; Let prayers and supplications, and offering of thanks, be made for all men: For this is good and acceptable, in the sight of God our Saviour, who would that all men should be saved, and come to the knowledge of the truth: and Peter saying; The Lord would haue no man to perish, but all men come to repentance. Even as he that inuiterh to a feast, is willing that all the guests which are bidden, should come & partake of his feast: onely if worldly temptations hinder any, hee is wroth, and will destroy them, if they refuse to come, because of their profit, their pleasure, their security, &c. And the Lord doth receiue all such as come vnto him, whether they be Pharisees, Publicans, or common people, of what calling soeuer, bond or free, male or female, Iew, or Grecian, or Barbarian, of what

what estate, loth, or sex fouer, prodigall children, loth sheepe, Gal 3: 28,
notorious sinners, persecutors, and blasphemers. Secondly, Luc 1: 11
for places, Christ saith, That neither at Ierusalem, nor at *Jer.* 1 Tim 1: 13
obe well, the Father shall be worshipped, but euery where,
truer worshippers should worship him in spirit and truth, that is, the *(John 4: 20*
Church should not be tied to this, or that place, but be uni-
uersally in all places: and Peter sayth, *In euery nation hee that* Acts 10: 37
fearreth God, and worketh righteousness, is accepted with him, and
not to multiply more Texts of Scripture, wee haue the pla-
ces of Gods Church, euen in the Apostles times, particula-
ly registred *to vintiv* *and how beneighted*

At Ierusalem, in Cesarea, Palestina, in Tyre, and Ptole- Countries
mais: in Antioch of Syria, in Tharsus of Cilicia, in Mesopo- where the Go-
tania, Ephesus, and Smyrna: amongst the Sardians, the- Gospel hath bene
Teallians, the Philadelphians, the Colossians: in Magnesia, receiued,
Hierapolis, Pergamopolis, Troas: in Nicomedia, Phrygia, *East of France*
Mysia, Galatia, Ancyra: in Viconianus, Pontus, Amaltria, *Neptunia*
and Synope: amongst the Parthians, Medes, Persians, Hyr- *Tertulian.*
cans, Brachmans, Indians, Armerians, and Elamites: And *Viconius.*
in all the chiefe Countries of Africa, in Egypt, Thebaïs, *Lyrinensis, &c.*
Marmarica, Cyrenaica, Numidia, Mauritania, Getulia, Ly-
bia, Ethiopia: in Alexandria, Carthage, the Islands Path-
mos, Creet, Gortyna, and Mellana a city of Sicily.

In Greece there were many famous Churches, amongst
the Athenians, the Corinthians, the Lacedemonians: in A-
chaia amongst the Philippians, and Thessalonians: in La-
ryssa, Thracia, Anchiolis, and Debeltris. In Illiricum, in
Dalmatia, in Croasia, in Corinthia, Vindelicia, Rhetia,
Noricus, Laureacus, by Danubius. In Maguntia, Trepiris,
amongst the Tungrians, Agrippines, and Bardenickes. In
Germany, Rome, Tiriunus, Genus, and Dardona. In France,
at Vienna, Lugdun, &c. and amongst the Celts. In Spaine,
at Compluto, and Tolledo; in Scotland, and England, a-
mongst the Sarmatians, Dacians, and Scythians, and other
barbarous people.

For the times of the Church, no age hath euer bene with- The Church is
out the Church of God, though sometimes it hath bene a- al ages descen-
mongst a very few, and sometimes inuisible to the world. ding from
Adam,

At the first it was in *Adams* family, when *Adam* was
 flaine, (that God might not want a Church) hee sent *Seth*
 into the world. Afterwards it was in the Family of *Noah*,
 then of *Abraham*, *Isaac*, *Jacob*, and of the Patriarkes, and
 their posterity, the *Iewes*, unto whom few of other nations
 joynd themselves, and so most were without the Church; and
 at the coming of the Gospell, it was amongst the Disciples,
 and Followers of Christ, and afterwards in all Nations, as
 hath beene already shewed, of which, though many revolted
 to Turcisme, and many were infected with the superstitions of
 Popery, or rather oppressed with the tyranny of the Papacy,
 yet some fewe still cleaved vnto the truth, and in these
 last times, the light brake forth againe out of darkenesse, and
 the pure preaching of Gods Word out of infinite corrup-
 tions, by false interpretations, blind traditions, and affected
 King. 24. 18. writtings. The true Church was invisible, in *Elia* his time,
 who thought, that he was remaining himselfe alone, whilst
 that the Lord had told him, that he had left seuen thousands,
 that had not bowed their knees to *Baal*, and whose mouths
 had not killed him: which the Apostle applyeth also to his
 times, wherein the Iewes did so much oppose themselves
 against the proceedings of the Gospell, that they seemed to be
 all enemies to the truth; yet without doubt, he saith, that there
 is a remnant through the election of grace.

Rom. 11. 5.

And the same was the state of the Church; at the time of
 Christs apprehension and crucifying, all fled from him, one
 of the chiefe denied him, others plainly professed their dis-
 trust in him; and oftentimes since hath it beene brought to
 the same passe, through the tyranny of Persecutors and Here-
 tiques, and chiefly by the tyranny of the Roman Bishops,
 who, as they were giuen over to corruptions, together with
 their Churches in Italy, by their proud affection of an vn-
 iuersall Dominion ouer all other Churches: so they haue en-
 forced the same corruptions vpon others so strongly, as
 that few durst mutter against them, but some haue ouer been
 endued with heroicall spirits to resist, and speake; and write
 against the same, by whose forwardnesse wee may gather,
 that there were many more in secret, in all times, which gro-
 ned

Luk. 24. 11.

ned vnder the burthen of popish superstitions, and that *Eusebius*, and *Zephyrinus*, were not the first, (as they would beare the world in hand, as though before them there were neuer any dissenting from the Church of Rome) but to lay down briefly what we finde in Ecclesiasticall Histories. After that the foundations of a new Church vnder the Gospell, were laid by Christ and his Disciples, the stormes and billowes of persecution arose, and continued vnder the raigne of many Heathen Emperours, for the space of three hundred yeeres and vpward: by all which, though it was brought vnder, and much hazarded of drowning, yet it was onely drenched, and by the good Emperour *Constantine* the Great, repaired, and much refreshed. Yet this was but a calme for a season, for in his sonnes times, Arianisme was set abroad, & caused almost as great troubles, as in the time of Heathenisme: the Orthodox, notwithstanding, cleare still to the truth, and manfully endured all the brunts of this long lasting storme, though it was at times, more then two hundred yeeres.

After this, the Monothelits, and Nestorian Heretiques lifted vp their heads, and hauing higher powers on their sides, did not a litle by their persecutions trouble the Church of God. After these things, about the yeere 800. the worshipping of Images beganne to be set vp by a wicked Emperre, *Irene* of Constantinople, against which, *Gregory* opposed himselfe allowing the use of Images, but not the adoration, nor praying before them, and the Diuines vnder *Charles* the Great. But before this, the Church of Rome hauing advanced it selfe by the meanes of *Phocas* (who of a common Soldiour, came to the Empire of Constantinople, by murdering his Master *Maurice*, the lawfull Emperour, his wife and children) laboured much with superstitious ceremonies, and stroue to conformance all other Churches hereunto.

For this cause, anno 617. *Calixtus* and *Gelasius* were sent forth with the authority of the Roman Bishop, to set vp their ceremonies in all places: but were in all likely hood then prevented; for two Councils were hereupon assembled, the

one in *Bavaria*, against the ceremonies of *Calumbanus* and *Gallus*; the other in *Maritima*, under King *Lotharius*, of both which the bare titles only remaine, the matter is suppressed, because that would have beene too great an evidence against them. Not long after *Adams* Bishop of Northumberland under King *Oswaldus* opposed himselfe against the same, alledging, that the grievous things of the law, the burthens of the Pharisees were not to bee propounded to the people. Anno. 670. *Colmannus* another Bishop stoutly resisted the shaving of Priests, and other foolish ceremonies, that were vrged: but the King taking against him, he prevailed not, and therefore went from his Bishopricke into Scotland, with those that tooke part with him. The like resistance had his Predecessour *Faustinus* made before.

Afterwards, Anno 714. when *Boniface* who was called the Apostle of the Germans, was sent of *Gregory* the second, for the like purpose, of establishing Romish ceremonies, he was resisted by *Adelbertus Gallus*, *Clemens Scotus*, *Samson Senus*, *Virgilius* and *Sidorius*, learned men, who could not endure the ceremonies vrged about the Sacrament of the Lords Supper and Baptisme, but they were oppressed by the Popes authority, viz. *Gregory* the second, *Gregory* the third, and *Zachary*. Anno 774. *Egila*, a Bishop in Spaine (who before, had much revered the Bishop of Rome) afterwards understanding that his traditions depended not upon Gods Word, hee contemned them, for which cause hee stirred up other Spanish Bishops against the said *Egila*. Anno 899. there was one *Claudius*, who had beene a Priest in the Court of *Charles*, the Great, which taught the same doctrine that *Lothar* afterwards did, inueighing against the imagery, and superstition of those times. Anno 841. *Reiricus* a Priest in France, who was greatly esteemed by *Charles*, the brother of King *Lotharius*, taught that the body of Christ was not really present in the Sacrament, but is by faith received. Anno 847. *Theopandus* Bishop of Treuiris inueighed grievously against Pope *Nicolas*, hee called the Pope Antichrist, and a Wolfe, saying, *Cum sis servus servorum Domini Dominum esse concedes*; when as thou art by profession a servant of servants, thou

Aventin. Anna. lib. 3. Autho. vnde Epistat in d. tom. operum Beda. Beda. Vincent. m. Balen. Joan. Major. Bed. lib. 3. c. 25. lib. 4. cap. 4. Episcop. Lindisfarne.

Amazins. lib. 3. Annalium, &c.

Nip. Magdab. Cent. 8. cap. 10.

Cent. 9. cap. 10. Balen. Tribu. num.

Aventin. Regin. lib. 2.

Justus to be a Lord of Lords. Hee called Rome Babylon. Being called to Rome, together with *Gensericus*, he was exiled. *Gensericus* B. minicated, vntil dead, and after slaine. Anno 859. S. T. Maltrick, Shop of Callen. Bishop of Augusta, held, that the Roman Bishop might erre, *Hist. Magd.* and proued learnedly by sundry arguments, that it was law. *Cent. 9. cap. 10.* full for Priests to marry. Anno 1054. *Thomaspurinus*, a learned man, had many followers, who stoutly maintained, that the body of Christ was not really in the Sacrament. Anno 1071. *Laufrauke*, Arch-Bishop of Canterbury, is said to haue corre- *Hist. Magd.* cted the writings of the Fathers, according to the Catho- *Cent. 11. cap. 10.* lique Faith, whence it must needes follow, that the Church was then gone from the purity of the Fathers times, which was noted by some, but to blinde their eyes this correction was made.

In the Epistle of *Anselmus*, there is a forme of visiting the sick, prescribed in this manner: The Priest should say: Thou confessest, that thou hast liued so ill, that thou hast deserued *Hist. Magd.* hell: The sick answers, Yea: Doeſt thou repent thee of *Cent. 11. cap. 6.* these thing? He answers, Yea: Doeſt thou beleue, that the Lord Iesus Christ dyed for thee? He answers, Yea: Doeſt thou giue him thanks? He answers, Yea: Doeſt thou beleue that thou canst not be saued, but by his death? He answers, Yea: Go to therefore whilst thy soule is in thee, put *S. Anselmus was* thy whole trust in this death, trust in no other thing, commit *a Lutheran,* thy selfe wholly to this death, with this conser thy selfe all *Cent. 11. cap. 6.* ner, winde vp thy selfe all once in this death. Whence it appears that according to the present doctrine of our Church, it was held then, and that meritorious workes wrought by men, were in no request, for iustification and saluation. Anno 1110. *Florentinus*, a Bishop denounced that Antichrist *Platina Blondus* was then born, for which he was called to account by *Papeb- li* the second, and suppressed. Anno 1135. one *Francis* an *Hist. Magd.* Abbot maintained, that Christs body was not really in the *Cent. 12. cap. 1.* Sacrament. Anno 1140. *Petrus de Bous* a Priest, & *Henry* a Monk in France, taught, that the body and bloud of Christ, were not offered in the Masse, neither that it was a sacrifice made for the saluation of soules, that Altars were to be destroyed, that the substances in the sacrament were not altered, that sa-

crifices, and masses, and prayers, and almes, &c. being made for the dead, were fooleries and profited not: that Priests and Monkes were rather to marry, then to burne; that Croffes were not to bee reuerenced; that the Canonickall Scriptures were onely to bee beleued, and that the writings of the Fathers haue not equall authority; and of these, the one was burned, the other hardly escaped. *Anno 1190. Bernard*, a learned Father, though hee was not so found, through the iniquity of the times in all things, yet in the case of iustification, he speaketh like a Protestant, when being in danger of his life, he said, *I am not worthy, I confesse neither can I by mine own merits obtaine the Kingdom of heauen: but my Lord obtaining it by a double right, viz. of inheritance, and by the merits of his passion, being content with the one himselfe, he bestoweth the other upon mee.* *Anno 1220. one William a Goldsmith*, said, that Rome was Babylon, & the Pope Antichrist, & was therefore burned. *Anno 1250. Gualmus de sancto Amedy*, was banished for an heretique, and his bookes burnt. *Robert Grosset*, Bishop of Lincolne, a zealous opposer of Papall tyranny, should haue had his bones digged vp and burnt, but that the Pope being terrified in a dreame, desisted from this his enterprise. *Anno 1260. on Laurence*, an Englishman had his bones burnt, after that they were taken out of the graue. *Anno 1330. there were many sincere Teachers*, specially *John de Wipac*, *Anno 1340. Willelmus de sancto Amedy*, an Arch-bishop in Ireland. *Anno 1370. John Wickcliffe* disputed openly at Oxenford, and was defended by *K. Edward* the third, and the Nobles, against the Pope. The poynts maintained by him, were: That the materiall substance of bread and wine remained in the Sacrament: That outward confession to the Priest was superfluous and vnprofitable: That if any man giueth almes to the idle Friers, hee is excommunicate: That hee which entreteth into any such order, is made more foolish and vnwise to obserue Gods Commandements: That the Church of Rome is a Synagogue of Satan, neither is the Pope the Vicar of Christ: That it is a foolish thing to beleue the Popes Indulgences, &c. *Anno 1410. John Huss*, and *Jerome* of Prague, were famous in Bohemia: The sayd *Huss*, began first with reading the writings

Hist. Magd.
Cant. 13. c. 12.

Summa Conc. a
Bartholomeo
Goranz a col-
lecia.

conc. fol. 41v.

tings of *Walshe*, and defended these things vnto the death: That *Paw* neither was, nor is the head of the Church: That the Popes dignity came from *Casa*, and that his institution, and perfection flowed from *Casa*: that they had done vniu-
 ally, that condemned the Articles of *Walshe*, &c. And an hun-
 dred yeeres after, as hee had foretold, came *Darke*, for hee
 had said, that they might indeed burne the Goose, which the
 name *Huff* signified; but within an hundred yeeres such a
 smell should arise out of her feathers, as all Italy should not
 bee able to put downe, for a remembrance whereof, these
 words were written in certaine coyne, which remaineth with
Huff Image. *Postea cum uisus Describendo sua diffinitione, uisus*
in uisibilibus quibus ibi sunt uisus in uisibilibus

And thus haue I led thee along (Christian Reader) through-
 out all ages, giving thee a little view of the disposition of
 former times, by which thou mayest see the monstrosities of fan-
 derous Papists, casting at our religion as too new, & but of
 yesterday: when as in very truth, the maine things wherein
 they differ from vs, viz. ridiculous ceremonies, idolatrous
 imagery, popish supremacy, and abuses about the Sacra-
 ment, &c. could neuer haue approbation from all, but part-
 ly feare of the Pope his tyranny, and partly the mutability of
 the most being apt to follow great ones (according to that,
Regis ad extremum, &c. After the Kings example all the world is
 framed) first made these abuses common, and in proceesse of
 time to be held the very religion of the Catholike Church of
 God: well affected, and sincere persons in the meane time
 seeing into these abominations, and according to their flen-
 der power fighting against them.

Now follow the duties of this faith. The first, is to praise
 and extoll the Lords mercy, who without respect of forme or
 beauty, of wealth or portion, of quality or condition, of
 countrey or nation, is pleased to espouse vs vnto himselfe in
 spirituall marriage and to endow vs with his heavenly King-
 dome. Vs, I say, in speciall this nation and Church of En-
 gland, which God of his mercy hath vouchsafed to call, not
 onely out of the viter darknesse of Paganisme of old, but al-
 so out of the dregges of Romish superstition of latter yeeres.

1. Duty.
 To praise
 Gods mercy
 or excluding
 none out of
 the Church

Even as *Joseph* was more pleasing to King *Ashurnasir*, then all the virgins, that were brought in vnto him: so should wee bee to the King of Kings more then all which bee out of the Church, whether Turkes, Iewes, Papists, or other Infidels, and heretiques. If there be any amongst them zealous for their superstitions, doubtful, charitable, iust and true in their dealings, much more should wee all bee such; that wee may please him, the brames of whose grace haue beene more shed vpon vs. But it being faire otherwise with most amongst vs, with what face shall we looke vpon him when he shall call to a reckoning, where shall our place be found? verily, as it was said of the Sodomites, they shall rise vp against such, and condemne them, idolatrous and heathen men shall rise vp against them and condemne them.

2. Duty.
Not to bee discouraged be-
cause wee are
poore.

Neb 4. 16.

The second duty is, not to be discouraged from coming to the Lord; because wee are grigious sinners, or poore, or base of condition, and thus without all likellhood of attaining to so great dignity, for the company which he receiveth bee of all sorts, as well poore as rich, as well sinners as righteous, as well low and base ones, as high and noble. Persecuting *Saul* is as well accepted amongst his Disciples, as preaching *Peter*; the poore Publicana and sinner, as iust *Zachary*, and rich *Joseph*. *Mary* possessed with diuels as *John Baptist* indued with the holy Ghost, the Prodigall spendthrift sonne, as the stayed good husband, that neuer brake his fathers command. Wherefore let vs all come boldly to the throne of grace, that we may finde helpe in time of neede. If a great feast were made, from which none should bee excluded, neither ragged nor rude ones, neither lame nor blinde, neither leproous nor loathsome, how would all that need, come flocking thervnto? How much more then should wee thrust into the Church of God and take his Kingdome by violence, seeing he hath set the gates open to vs all, how loathsome soeuer we are by reason of our sins, so that we may come not to a full feast for one meale, but to be fed so, as that we shall neuer hunger any more, to be watered so with the water of life, as that we shal neuer thirst any more. But let not impudent & hard hearted sinners herewith, as with fig leaues couer their filthy nakednes,

Kednesse, let not prophane ones, whose times are a trade of sinning, apply this as a cloake to hide their vicerous sores of sinne, making them the more to putrifie. For it is phisicke only for the sicke, it is a medicine only for the wounded, groaning vnder the burthen of their sinnes.

Math. 11.

The third duty is to be like affected, and to pray alike for Gods Church in France, in Germany, in Dramark, in Grecia, in Sweuia, and where soeuer else, as well as for our selues, and neere neighbours, because the mysticall body, of which we are members, is in all these places also: yea, in all places scattered through the world: and where soeuer it be, yet it is all but one body, one holy Catholique Church, wee are to pray then as heartily for the weakening, and rooting out of the popish heresie from amongst the French, and the setting ouer them sinitere governors, as in the like case wee would doe for our selues: we are to grieue as much for the Churches in Hungary, and Transyluania so spoiled by the Turke, as if it were our owne case. For in the body, if one member be griued, all are griued with it, and so on the contrary side, in like manner ought we to haue a fellow feeling of one anothers ioy and misery, though in places far distant one from another.

Duty.

To pray for the Church in all places.

Rom. 12.

The fourth duty is, not to be chauen from our hold for the antiquity of our Religion, by any popish forces; seeing it is most true, that our Church is also Catholique for time, that is of all times, and ages, and that of the Church of Rome hath beene moerely forced vpon the world, and in continuance of time for want of knowledge of the better, came to be esteemed for the truth, as Mahumetisme is amongst the pulcritude vnder the Turkish dominions. No age, as wee haue seene, hath been without some witnesse hercof, and no doubt but there were many more, but who was there then to register such things? Wherefore let vs not wauer in our faith, but maintaine it to the death, seeing that, which the Romanists make their greatest strength, *viz.* antiquity, is strongest for vs. If others euen in the darkenesse of popery, hauing but a little dim light, did follow it, though left alone, and through many dangers: let vs much more walke euer in

Duty.

Not to be troubled at antiquity pretended by Romanists.

OUR

our cleare light, having many companions, and all encouragements.

Let vs not loze darkenesse more then the light, as many doe, least turning vnto it, I meane, to popery againe, it turne to our condemnation.

Quest. 37. How may a man know certainly, where this Church of God is?

Answer. By these two speciall marks, viz. holinesse taught, and professed and attained, when both goe together.

Quest. 38. Is not the Church of Rome then the true Church of God, seeing it exceeds in holinesse, and is most ancient?

Answer. No, it was a true Church indeed in the Apostles times, and many yeeres after, but now it is neither truly (for many euillnesse is there maintained) nor ancient, for the ancient religion, being defaced with a new Religion, and so a new Church is raised up there.

Quest. 39. Where then may wee finde the true Church?

Answer. In England, and all other places, where these corruptions are done away, and religion is restored to the first puri.

Quest. 40. How can this be, seeing the religion of these places, is, but as it was of yesterday, and neuer heard of before Luther and Calvin?

Answer. This is a mere slander, for there hath neuer bene any age, since the Apostles, wherein there haue not bene some, which haue stood to the maintenance thereof, and against Romish corruptions.

Quest. 41. How happened it then, that the Church of Rome still euer preuailed, and was accounted of all the world for Christs true Church, and these oppugners were neuer of any esteeme?

Answer. By the greatness, and tyranny of the Roman Bishops, whose chiefe care it hath bene almost ever since Constantines time, so magnifie their owne Church and themselves, and to suppress their aduersaries.

Quest. 42. But, is it possible, that the Roman Church

Church having become once a true Church, should fill, seeing God hath promised his spirit vnto his Church to be alwaies present to lead it into all truth :

Ans. The Lord send his spirit hereby to any place, for that the famous Churches of Asia, long since destroyed, should still have bene true Churches, but the Spirit is alwaies present to the faithful in all places of the world.

Expo. All these questions are before resolved in the opening, and confirming of the ninth Article, onely I have thought it necessary to insert them here, for the better understanding of such, as cannot so well conclude of a continued discourse. Let the Reader therefore seeke above, and hee shall finde all these things more fully laid open, by arguments and reasons by Scriptures, Histories, and observations. It is time now to proceed to the tenth Article, setting downe the fourth thing to bee beleev'd concerning the Church.

Quest. 43. Which is the fourth thing, which you learne to beleevue concerning the Church?

Ans. Fourthly, I learne to beleue, that there be certaine speciall benefites belonging to the Church; and to every true member thereof, viz. The Communion of Saints, the forgiveness of sinnes, the resurrection of the body, and the life everlasting.

Quest. 44. What meane you by the Communion of Saints?

Ans. That holy and sweet fellowship, which all the members of Christs Church have one with another; as they unity all but one body in Christ, so communicate of all good things unto one another; whether spirituall or Temporall, as their mutual necessities doe require.

Expo. After the description of the true Church of God by the marks, here followeth the comfortable, and blessed estate thereof set downe in these Priviledges: The Communion of Saints &c. that no man may thinke it lost labour, either to seeke out the true Church, or to endeavour to joyne himselfe vnto the same. For the meaning of this first priviledge: The Communion of Saints is as much in effect, as their communion vnto Christ their head, and through him vnto God the Father, and of one vnto another, even as there is an union betwixt members

of the same body, which vnion strengtheth not onely to the Church militant, how soeuer dispersed, but euen to the Church triumphant also, and the Saints in heauen. So that first in be-
 leeuing the communion of Saints. I doe hold, and acknowledge that none in the world of what company or degree soeuer, are so highly advanced, and so happy for the fellowship, into the order of which they are ioyned, as the Saints are, as they which are of the company of Gods Church and people; Because that they may happily bee ioyned to men famous vpon earth, but these are ioyned to the holy ones placed in heauen; they may be ioyned to Princes, and men great vpon earth, but these are ioyned to the King of Kings, to the greatest both in earth, and in heauen. Secondly, the communion of Saints is as much, as their communicating with their head Iesus Christ, and with one another, whereby Christs merits and righteousness are made common vnto them, and their finnes and miseries vnto him: and their prayers, fastings, and deuotions are made common vnto one another, not only amongst the liuing, but euen amongst the liuing, and the Saints departed also; and lastly, whereby temporall, and outward things of this life are made common vnto them, through Christ, who is heire of all things, so as that they only haue true right, and title before God vnto earthly things. I doe then in the second place here acknowledge, and beleue that no small good comes of this communion, but such as the world cannot afford; for my sins are laid vpon Christ, and his righteousness serueth to cloath me, if I be in misery, hee is not without sense and feeling thereof, but what is done against mee, he accounts it, as done against himselfe: Moreover the continuall, and daily prayers of all good people ascend vpon me, if I be afflicted they grieve, if in welfare they ioy; yea, the Saints in heauen cry to God for the shortening of our daies of misery: Lastly, though mine estate bee neuer so poore in this world, yet I am richer then many, that haue great possessions, they being vsurers, but I hauing right vnto my poore clothes, and slender diet, & vnto more, as God shall be pleased to send it mee, and if I be rich, I communicate vnto the necessities of Gods children, and thus prouide me riches, that shall neuer perish, or be lost.

For the prooffe of these things, and first of the vnion of the
 Saints with Christ Iesus. This benefit the Lord himselfe pray-
 eth for, saying, of all such as should beleue in his name; *I pray* Prooffe.
O Father, that they all may be one, as thou art in me, and I in thee,
that they may be also in vs. And as he prayed for it, so he hath by
 a spirituall marriage of his Church vnto himselfe effected it, for
 which cause the Apostle is bold to say, that as the wife is one
 flesh with the husband, so we are of his flesh, and of his bones; and Eph. 4.30.
 that the Saints are the building, and Christ Iesus the chiefe corner-
 stone: and that, as imps are ingrafted into an Olive tree, so are Rom. 11.
 we into Christ; with many like comparisons setting forth this v-
 nion. And that we might be able the better to apprehend it, he
 tooke our nature to the God-head in his incarnation, and pro-
 pounds himselfe wholly, to be taken into vs in his last Supper.
 Secondly, for our vnion with one another: it is set forth by the Roman.
 members of a body, by the parts of an house, by the branches of Eph. 4.
 a vine, and by the spouse of an honest husband, which is one on- 1oh. 15.
 ly: so are the Saints but one body, one house, one vine, and one
 spouse, though they be many parts, and members. Wherefore it
 is said, that in Christ Iesus, there is neither Jew nor Greeke, nor
 that bond nor free, neither male, nor female; but all are one. Who
 so would see more for this, let him reade ouer the twelfth Chap-
 ter to the Romans, and the second to the Ephesians. Thirdly,
 for our vnion with the Saints in Heauen; though they be remo-
 ued farre from vs into another world, they still remaine our fel-
 low seruants and one brethren, as the Lord told them in the Re-
 uelation, wherefore looke what fauour the Lord beareth to-
 wards them, the same hee beareth towards vs: for nei-
 ther shall they wish vs in heau, neither shall we wish them in hea-
 uen, as fellow members of the same body, we shall begin to raise together with
 our head Christ. Fourthly, for those things, which are
 more properly set forth by the word Communion, etc. first our
 communion with Christ our head, whereby his righteousness be-
 cometh ours, and our finnes his: the Apostle saith, that hee
 made him sinne, which knew no sinne, that we might bee made
 the righteousse of God through him: and the Prophet Esai-
 saith, *wisely he hath borne our infirmities, for he was wounded for our
 transgressions, and was broken for our iniquities, the chastisement*
of

Math. 25.

Math. 20.

22. 9.

Eph. 4. 3.

Verf. 4.

1. Cor. 3.

1. Ioh. 3. 24.

Esa. 11.

Rom. 12. 1.

2. Cor. 1. 2.

of our peace was open him, and with his stripes we are healed. And as in our finnes, so hee partaketh with vs in our miseries, for that which is done to his faithfull seruants he taketh, as done vnto himselfe, whether it be matter of benefit or of affliction and neglect. To such as haue not fed his members being hungry, nor clothed them being naked, &c. He will say; *I was an hungry, and ye fed me not, I was naked and ye clothed me not, &c.* And on the contrary side to those that haue done contrariwise. When his Disciples should come and preach vnto any City or house, such as receiued them, were iudged to receiue him, they which persecuted them, were iudged to persecute himselfe, as may be scene in the example of *Saul*, vnto whom posting from one place to another, to drawe forth the Saints to punishment, it was saide from heauen, *Saul, Saul, why persecutest thou me?* Fifthly, for the Communion betwixt the Saints themselves liuing in this world: this is first in their hearts and affections, in which they are knit one vnto another through loue: thus the Disciples were saide after Christs ascension to haue becne together, *with one mind.* And we are all exhorted, *To keepe the vnitie of the Spirit in the bond of peace, forasmuch as there is but one body and one Spirit, one Lord, one Faith, and one baptisme.* When the Corinthians were deuided in their mindes, they were sharply taken vp for carnall, and not spirituall, and Saint Iohn maketh it a note of men, *translated from death to life, if we loue the brethren. In the multitude of the Lord, they all dwell together, saith the Prophet, with the Lyon, the Kid, the Wolfe, the Lambe, the Leopard, and the Ass, viz.* Through the vnitie of their affections, though they were as diuersly affected before as these creatures: yet now they are all alike, truly, holy, and heavenly minded, meeke, gentle, temperate, sober, and addicted to euery good way, and to euery good worke.

Secondly, this communion is in the effects of their hearts thus vnited, viz. first ioyes and sorrowes, vertues and weaknesses, mutually communicated amongst them: vnto which the Apostle exhorteth, saying, *Reioyce with them which reioyce, and weepe with them which weepe, and professeth it to haue becne in himselfe, saying, Who is weak, and I am not weak? who is*

afforded and I burne not. Secondly, hearty prayers put up to the Lord for one another, with supplications, and giving of thanks. This S. Paul desireth at the hand of the Ephesians, both for himselfe, and for all Saints. And, *Pray one for another* (saith S. James) *for the prayer of the righteous men availeth much,* Eph. 6. 18. Jam. 5. 16. *if it be fervent.* This is so necessary, as that to neglect it, is a great sinne, according to that of Samuel: *God forbid, that I should sinne against the Lord and cease praying for you.* 1. Sam. 12. 9. Thirdly, exhortations to the mutuall excitation of Gods grace in one another; for which the Hebrewes are effectually moved, where it is said; *Let vs consider one another, so provoke unto love and good worker:* and againe, *Let vs exhort one another,* Heb. 10. 14. *and that* so much the more, *because ye see that the day draweth nere.* Ver. 33. Fourthly, repairing and edifying one another: for, where mens affections are aright, there such as are fallen through weakness, are restored by the spirit of meeknesse and this is the repairing of grace decayed: such as stand are strengthened, according to the saying of the Lord vnto Peter; *When thou art converted, strengthen thy brethren:* and this is the edifying of men in grace, when every man according to his measure of knowledge in the mystery of the Gospel, endeavoureth to breed knowledge in others, as Paul dealt at Ephesus, when he protested, *That* he had kept backe nothing which was profitable for them, but shewed, and taught openly, and throughout every house. Fifthly, the communication of worldly goods. The practise of the Primitive Church was wonderfull for this, the necessities of their fellow-servants requiring it, they sold their possessions, and laid downe the price at the Apostles foote, to be distributed, as every one had neede. The Christians of Macedonia are commended for their liberality to the poore Saints of Ierusalem; wherein they are said to have beene willing, beyond that they were able, and the Corinthians are exhorted vnto the same, that is in all likelihood, they did even diminish their owne estates, and herewith make provision for the poore in the famine, *gathering together sufficiency for their owne maintenance.* Nor doth this favour the Antipapistical Community of all things: for, we are not otherwise to conceive of the Community of things in the Apostles times; but onely, that

as any man did sell, and dedicate any thing to the Apostles and Disciples which had not wherewithall else to live; so that onely, so dedicated, did remaine as the Church treasury, out of which, the faithfull that wanted were relieved, there remaining vnto euery man, still some things which were proper vnto himselfe: or at least there remained a liberty to haue retained some parcell vnto himselfe. As in all populous places abounding with poore, there be stocks and treasures at this day: the onely difference is, that then men being more deuoted, & the necessities of the Saints greater, it was more abundantly brought into this treasury, but now more sparingly. For if all things had beene common, that exhortation to the Church of Corinth, of laying aside for the poore euery first day of the weeke, as God had blessed euery man, had bin to no purpose; there had bin no vse of their loue-feasts, which were made by the richer, for the comfort of the poore, neither could some by excesse haue beene drunken, and some hungry, as they were when the vse of these feasts was corrupted amongst them.

Sixtly, and lastly, for our Communion with the Saints departed, it is first in our conseruing with them, by heauenly thoughts, according to that exhortation to the Colossians; *Set your affections on things which are above*; by holinesse of life, according to that profession of the Apostle to the Philippians; *Our conuersation is in Heauen, from whence we expect a Saviour*; and by fighting after Heauen, according to that consolation of the Corinthians; *Therefore we fight, desiring to be clothed with our house which is from Heauen*. Secondly, in our like affections vnto Gods glory, and against the enemies of the Church: for, as we pray for the aduancement of the one, and the confusion of the other, so much more doe they; for they cry, *How long Lord, holy and true, dost thou not iudge and avenge our blood, shed by them vpon the earth*: which they say, not because they are indured with lesse charity towards their enemies and persecutors, then faithfull Martyrs vpon earth, who haue prayed for them; but partly through the loue of their fellow-servants, still subiect to their fury, vnlesse they be cut off, and partly through their ynderstanding, cleared to discern

1. Cor. 16.

1. Cor. 14.

Col. 3. 1.

Phil. 3. 20.

1. Cor. 5. 2.

Rom. 12. 10.

that to all eyes he is the same All things, that he might be some
 some, but to make them in choice, companions to delight
 in them, and single them out to be our comforts, can no
 more stand with the communion of Saints, then the Sunne
 cleareth light with the most pitchy darkness of the night
 Let vs abstaine then from such company with the world, as
 they let vs cry, *Prepared have we for the day, when the
 house shall open, as others in many of the night, when he
 understood entering the bath, that he was the Heretique*
was there, or in the night, his one comfort at night, when he

3. Duty.
 To walke
 by the light of
 the word
 1 Ion. 1. 7.

The third duty is to walke in the light of Gods holy Word
 by verious lining benefits of our fellowship with Christ, &
 through him with God the Father, for Gods light, saith S.
 John, *And if we walke in the light, we shall have fellowship with
 him, and his light shall be in us, and we shall have fellowship with
 the light of the world, and we shall have fellowship with the
 light of the world, because light was created first, and darkness
 came after, because the darkness was with him, that is, with
 him, and he lightened them with his holy precepts of faith
 and repentance, they neglected this, and perished in unbel-
 lofe, and thus, which would be their damnation. What
 lower therefore tread in the same steps, may well expect
 the same end, they are not in Christ, they are gone from any
 union with him, for such walke after the spirit, speaking in
 the Word, and so there is no redemption unto them. This
 is the spiritual whoredome of which the Prophet did so much
 complain, causing a divorce betwixt the Lord and his peo-
 ple, and so a deprivation of all goodly ornaments before he
 showed us that as the case of a woman is which hath playd
 the whore, and for this is gone away from her husband, which
 she hath and without all goodly ornaments in the face, so is our case,
 if we neglect his will, and follow our own carnal pleasures,
 our union with the Lord is cleane broken, we are put from
 him, and without all goodly ornaments, and the next duty
 is to walke in the light of the word, and so to have fellowship
 with the light of the world, and so to have fellowship with the
 light of the world, and so to have fellowship with the light of the world.*

4. Duty.

4. Duty.
 To doe good
 unto all.
 Gal. 6. 10.

The fourth duty is to doe good unto all, but specially
 those of the household of faith, as the Apostle warneth be-
 cause of our communion with them, and therefore we are
 to walke in the light of the word, and so to have fellowship
 with the light of the world, and so to have fellowship with the
 light of the world, and so to have fellowship with the light of the world.

with bearing our common griefs, but will faithfully, as I have
 said, lift up our heads towards them, rejoicing with them that re-
 joyce, and weeping with them that weep. For in the mem-
 bers of our body, to wit the Arguing of the Apostle. Can
 one be grieved and not all of them in like manner grieved? Is
 the whole body of Christ, of which we profess our
 fellowship, to have no griefs? No, it must be
 our griefs also, none comforted, but it must be our comfort
 also. And if we be thus affixed towards one another, we
 shall need no private griefs or sorrows, to any duty of love
 towards one another. But Ministers will preach diligently
 to all those which are now in the world, and people will pray heartily
 that a season of visitance may be given unto them, neighbors
 will not suffer one another to sin, but plainly rebuke vice, the
 forward in matters of religion will not suffer others to be
 slack, and those that are in the world will not be stayed
 will not suffer they may go on in their inordinate con-
 fides, but refuse them in the spirit of meekness, the rich will
 consider the poor, to provide for want of food, but refuse
 them the rich will be weary, will supply the necessities of
 such as labor, and be thankful, such as be and such which they
 are able, and all this ready and cheerfully, because it is
 the benefit of our common body, of which we are all mem-
 bers alike. Neither is this all, but in thus doing, we do won-
 derfully create our own comfort, and shall have great in-
 crease in the last day, for we shall be comforted, and we
 need have no break within us, for the comfort of our
 bowels of compassion towards the poor, and for re-
 lating in regard of others, become anxious and diligent
 for the keeping of them upright in the way of righteousness.
 For if in this manner, our head and husband Christ is in Heaven, our
 will. The first duty is to be comfortable in all our sufferings,
 whether they be present or future, or stand ours, by fellowship of all
 brethren, and people, because our head Christ is able
 without sympathy, and feeling of these miseries, and will
 comfort us, to be comforted here by beyond that which any
 good will give the into together with the companions. This is
 a wonderful way to the mind of the Disciple, when
 most beginners of, by making visitance to our neighbors and to the Church.

Math. 10.

Christe told them, He that denieth me and his words, shall deny him that sent him. And on the contrary side, to those that do contrary will. Did it not become them much becoming a Preacher of the Gospel, to beate that they, which persecuted the Christians, did persecute Christ himselfe? Doubtlesse, it did. Likewise then, should it not become and comfort you in all your troubles and sorrows, if any man were so bold as to touch the King, and so great in his favour, as that who should dare to touch him, it should be good for him to touch the King himselfe. hee would be secure in all things, stand in all his doings, and in all his sayings. But we are so farre from the King of Heauen, as that who should touch us, getteth about to kill the King, and to overthrow the whole world.

Esa. 49. 17. 16.

What joy and comfort then should we expect, such in the time of our tribulations, seeing that when we suffer, the Lord is grieved, who will not hold his peace for ever, but as a mighty Cyrus, waked out of his sleep, will surely come forth and smite all his enemies with a great destruction, and will destroy the cords and ropes of all miserie, he shall deliver us in the day.

Rom. 8.

The flesh duty is, to lead an heavenly life while we live upon earth, because there is a communion betwixt us and the Saints in heauen. And this is, by having our hearts lifted up to heauen by meditation, by setting up for our leaders so Heauen by prayer, by having our minds furnished with speeches of Heauen, and of heavenly things, by making vs to converse with the Angels, for comfort and assistance in doing Gods will, by being busy through zeale, with the Scriptures, for Gods glory. If wee lookewell about vs, all things do seeme to gather to worke in us this heavenly life, our Father is in Heauen, our head and husband Christ in Heauen, the Prophets and the Apostles with the rest of saints follow.

6. Duty.

To lead an heavenly life.

servants in Heauen, our riches, our joy, and our crown in Heauen, and our deare Country and pleasant dwelling place, where we live in Heauen. How is it then, that we should forget our Father, as to be sensual and earthly, and live so little in love of heavynesse in vs? Why doe we not hang downe our heads, and be ashamed, that the Lord should see our hearts and tongues so basely taken vp, so estranged from

our

our dear Husband, Father, Brethren, and Country, where so excellent things are provided for us?

Quest. 45. What mean you by the forgiveness of sinnes?

Ans. *The wonderful grace of God in Jesus Christ, whereby he remits of sinne, as if it had never been committed.*

Explic. We shall not neede to be so large about this Article, because it is easie to be understood. The meaning is nothing else, but as it is said downe in that answere, viz. that the Church of God, and every member thereof, hath all their sinnes so done away, that they shall never be laid unto their charge, no more then if they had acut by them bene committed, and all this through the mere grace, and mercy of God in Jesus Christ.

For the proofes of holy Scripture, here is plainly set downe first, that the forgiveness of sinne is a wonderful favour: for, *He is mercie, with the Psalmist, to whom his sinne are forgiven, and good cause is there, why he should be counted blessed indeede, who can be so mercie that, seeing that he is forgiven ten thousand of tallents, which he was not able to pay one penny, and so stood ever in danger to be cast into prison, to lie there in misery perpetually.*

Again he is delivered from the curse of God, which attendeth vpon sinners: for, *Cursed is he that continueth not in all things which are in the booke of the Law, to doe them: and this curse is death, according to that, The wages of sinne is death, the death of the body, which is terrible, for death cometh in by sinne, and all such punishments, as doe hasten vnto, and be fore-runners of this, for, many sufferings for his sinnes, and which is most terrible of all, the death of the soule, which is the loss of it, the intolerable pang to be suffered by it in the fire, which never yett is out, and by the which, they never flye: Lastly, he is freed from the bondage of Sinners, who rule in the children of disobedience, that is, sinners, who is their master, and they his servants, according to that: *He which delivereth from sinne, is the servant of sinne, Who hath them in his snare, and carrieth them away as captive sinners, at his pleasure, who terrifieth them, and putteth them in feare all the dayes of their liues,**

Proff.

Psal. 52. 1

Matth. 24

Deut. 27.

Rom. 6

Rom. 7.

Lament. 3. 19

Matth. 25

Eph. 2. 3

1 Tim. 2. 26

Rom. 7

Mar. 27.

Exod. 34. 6.
Ver. 7.

Ioh. 20. 23.

Secondly, that God is the author of this grace, is evident, for no man forgiveth finnes but God only, it is one of his attributes, as was declared by the Lords owne voice vnto Moyses, saying, *The Lord, the Lord, strong, gracious, and mercifull, slow to anger, and abundant in goodness, and in truth, forgiving iniquity, transgression, and sinne, &c.* Wherefore, as was objected by the Pharisees against

Christ, it may truly be said of the Popes of Rome, *This man blasphemeth, for none can forgive finnes but God.* It is true indeede which our Saviour said vnto Peter, and the rest of his Disciples: *Whoe finnes ye remitt, they are remitted, and whose finnes ye retaine, they are retained.* But what authoritie hath the Pope given him here, more the any other minnister of Gods word? what ground is here for his manifold indulgences by which he beguiles the simple world of such a masse of Money, and increaseth his treasures? For the Disciples had none other power hereby given them, but that, which was fit for men appointed to carry the glad tidings of saluation to the rest of the world, *we* to publish forgiveness of finnes to all such, as did, or should repent, and beleue in Iesus Christ, and the retention of finnes, vnto all that remayned hardened against this faith of Christ and his Church.

For, as when by their preaching they were said to respect as by to Christ or to beget any to Christ, nothing else is meant, but that faithfully executing their office of preaching, men were through the working of Gods Spirit made beleeuers, and so the members of Christ: in like manner; when they are said to forgive finnes it is meant, first in general, that preaching forgiveness to beleeuers, it should not be in vaine, but so many as be-came hereby through the working of Gods Spirit, beleeuers, should haue their finnes forgiven them befor God in heauen, and contrariwise to vbeleeuers. The words also haue a further meaning in particular of forgiving finnes by admitting into the Church notorious offenders, becoming penitents, and retrayning them by iust excommunication, and casting out of the Church, as Saint Paul teacheth to comment hereupon in his first and second epistle to the Corinthians, for first hee giueth charge that grauely, and orderly the incestuous person bee delivered to Satan, here is retaining of finnes: then hee calls them vpon his repentance to receive, and comfort him againe, here is forgiveness

of

Col. 2. 14.

Lord did carefully keepe his bookes, as it were, and accounte of all our finnes, as infinite debts, yet being forgiven, he hath put out the band, writing that was against vs, and it is, as it were, payled vnto the crosse of Christ, because it is now no more any debt to be exacted at our hands.

Math. 23.
Chap. 23.
Ioh. 15.

Lastly, wee must further know, that this forgiveness is only to the faithfull, all others remaine in the bands of their finnes, and this partly appeareth by that which was said before, *that hee shall save his people from their finnes.* Vnto others hee denounceth manifold woes, saying, *Woe be to thee Co. regain, woe be to thee Scribes, and woe be vnto you Scribes and Pharisees, hypocrites,* And if I had not come to comfort them, they had not had finne, but now their finne remaineth.

Mat. 2. 2. BA

yes, hee threatneth many of his followers, that hee will bid them, *Depart from mee ye workers of iniquity, I know you not,* so that euen they are without this benefit, of all forgiveness of their finnes, viz. all such as notwithstanding their profession of the Christian faith, doe still liue in sinne.

1 Dury.
To pray for the
pardon of our
sinnes.

For the duties of this faith. The first is to pray vnto God earnestly euery day, about all things of this world, for the pardon of our finnes, because this is so great and wonderfull a grace. For if a man were greatly endebed, and for his debts imprisoned, or sold for a slave, euer so to continue in most hard bondage, would hee desire either good cheare, or apparell, pleasures or fits of ease, wealth or health, in comparison of freedome from this miserable estate, in like manner, seeing wee bee so farre indebted by our finnes, and thus made miserable slaves of the diuell, why doe wee craue, so earnestly against worldly wants, and for worldly good things, and not rather against our finnes, and for this blessednes to be deliuered from them. And the rather, because, if our sinne be forgiven, we cannot looke to speed in any other desire, for our sinne do separate betweene vs and God and vs. All the time that sinfull Achan was in the Israelites campe, they could not preuaile against him: when Sam had sinned hee could get none answer at Gods Oracle, either by vision, by Urim, or by Prophets: so whilst wee are in our finnes, we may aske indeed, but wee shall not haue, we may make many prayers, but

Ex. 32.
Ioh. 7.

1 Sam. 28.

but not be heard, for the prayers of the wicked are abomin-
tion to the Lord. Wherefore let this be the first and chief-
thing which wee pray for in all our supplications, and as we
will vse all humilicy and importunity to speed of some spe-
ciall benefit, and renew our hearts from day to day, thus wee
may speed, so let vs neuer cease our praying vnto the Lord
for the pardon of our sinnes, being a benefit of his mercy, and
the most necessary thing for vs in the world.

The second duty is to love the Lord, and our neighbour as ^{a Duty.}
Christe hath taught us heartily, and with all our might, to love ^{To love the}
God is the Author of this good grace, Christe hath meri-
ted the same for vs. A miserable bankrupt, owing a thousand
pounds, if he should haue all forgotten him, if some rich
man would vnder take the payement of his debts for him, and
for his vp, that he might haue a freedom againe, and exercise
his trade as an possessor, he would not be so careles, were a
most ingratefull wretch, if he should not be so careles, and be
refactor, and thus vniuersally in this life. The which more
ingratefull should wee shew our selues, when as the Lord
hath raised vs from our bankrupt estate, being indebted not
a thousand pounds, but ten thousand, or yet more, yet innum-
ons without count, and made vs blessed and happy, should
not love his Majesty without all dissimulation, and therefore
study to please him all our dayes. With what thankment
doth St. Paul thank for his deliuerance from sinne by Iesus
Christe, when being but when now at the point of death, he
presently lifeth vp himselfe through faith of the pardon of
his sinnes, hauing tryed our miserable state, <sup>How de-
sires hee for the body of the which hee presently answereth</sup>
himselfe, <sup>How de-
sires hee for the body of the which hee presently answereth</sup>
How desirous is he, by publishing Gods mercy to the world,
to expresse his wonderfull thankfulness, for this wonderfull
grace, which so openly hee confesseth, ^{How I will be a Preacher,}
and in his sermons, and in his prayers, ^{and in his prayers,}
thus greatly affected should we be to his word. But indeed
in that wee study to set forth his glory, as hee doth, and in all
things not to please men, but God: they which doe otherwise
loue not the Lord whatsoeuer they say, but as the Gentiles
who

Rom. 1.

3 Duty.

To cease from
sinne.

who by their sinnes dishonoured him, are said to haue benee, so are these haters of God, and hated of him.

The third duty is, to breake off all our sinnes by righte-
ousnes, and not continue any longer therein: because wee
haue benee already enough endangered through sinne: may if
wee lye in sinne, we are still in the same danger, seeing the
workers of iniquity are shut out of dearea, what oever they
plead for themselves. If a man through sinne hath fallen in-
to any dangerous disease, which had like to haue cost him his
life, but he againe recovered, he will take heed of falling into
the same againe, and likewise if hee had fallen into a deepe
pit, or into any other great euill, so should we being restor-
ed from the furthest sinne, being lifted vp from the dange-
rous pit of wickednesse, hauing escaped through Gods great
mercy the greatest euill, we could haue befallen vs, wee
should I say, be at defiance with this euill, and alone all
watches, watch against sinne. And the rather, because wee
doe otherwise still remaine endangered through this deadly
furthest wee still lie, and are like to lie without all helpe in
this horrible pit, till wee exchange for the pit of hell. The
Lord hath not so much as promised, or spoken any syllable
tending to a promise of forgiving sinnes, but to such as for-
sake their sinnes. He is often in these and the like comfor-
table speeches. *When a wicked man shall turne from his wicked-
nesse, and doe that which is lawfull and right, hee shall saue his soule
alike. Hee hat confesseth and forsaketh his sinne shall haue mercy,* &c.
but where is it to be found, that men, liuing in their sinnes
shall haue mercy, that such as goe on in their wickednesse,
shall haue their soules aliue? not any where in Gods booke,
but the cleane contrary, that they shall die in their sinnes, that
they shall haue iudgement without mercy, according to that,
*Then which after thy hardnesse of heart, that cannot repent, dost
beare up to thy selfe wrath against the day of wrath: so that it must
needs then be the diuels booke, whence men learne that they
shall bee forgiven, although they goe on in adding sinne vn-
to sinne, and so neglect all holy admonitions of breaking off
their euill course of life.*

Ezech. 18.

Prou. 28. 13.

Rom. 2. 4.

Ques. 46. What is meant by the resurrection of the body.

Answer. That, although the body after death be lying in the grave, yet at the last day it shall be raised up again by Gods power, and being reunited to the soule shall stand before Gods judgement seat, to receive the reward of all that he hath done, whether good or evil, and that eternally according to his desert.

Explic. This last article, as it consisteth of two members, the one the resurrection of the body, the other the life everlasting, I have propounded to speak the sum of them, because they are both weighty points and deep mysteries. Touching the resurrection of the body, it is nothing else, but that first I do acknowledge, that our bodies are all frail and mortal, and how many yeares soe they continue, yet fall to the ground they shall at the last, such as they were, when one of it. Secondly, that howsoever they fall, yet whensoever they shall be raised againe by a supernatural power, the soules being reunited unto them, and that not only the bodies of the just and righteous, but of all vniuall and wicked, the bodies of all, both high and low, rich and poor, great and small. Thirdly, all this shall be at the last day together, in a moment, at the sound of a Trumpet, and not some at one time, some at another. Fourthly, being thus raised, they must come to iudgement, all the secret things that they did being laid open, and the hidden things of all hearts being manifested.

Now for the further manifestation and proofing of these things, and first that our bodies shall fall; as it is intimated in the word resurrection (for that cannot rise againe, which did not first fall) so it is proved by the experience of all times, and ages of the world, for euen they of the first times, whose bodies were most durable, yet their end was they dyed, when they had liued nigh a thousand yeares, these strong oaks, though they stood hence so long, they fall at the last: but long liue the state of mens bodies grow more weak, which made I compare mans life vnto a shadow, a Weavers shuttle, and a floure, and *David* to a light that is soone put out, and to a spane.

spans length, and *Esay* to grass, which is green in the morning, but is cut down before night and withered. And daily examples confirm the same thing, every small matter overthrowing the strongest man, and making him to fall to the earth from whence he was taken. Secondly, that our bodies having lain rotting in the grave, should be raised again by a supernatural power which is more specially here intended: *S. Paul* proueth at large in the fifteenth chapter of the first Epistle to the Corinthians, making this the basis of all religion, to deny the rising of the dead: and our Saviour *Christ* before him, exposing his sufferings against the Sadducees, which denied the resurrection, saying: *How can we say, who respect them, when it is spoken unto you of God, saying, I am the God of Abraham, Isaac, and Jacob, who Christ was the God of all dead persons, and long before with him, who shall say, The dead shall come forth, with me, but I shall say, you, and Daniel, saying of him, thou shalt rise in the day, shall say, and I, I know that my resurrection lieth by me, I shall stand on my feet upon the earth, and though after my sleep, the worms shall consume my body, yet my life shall be his for ever, and that it is plain, that the resurrection shall be, though we say nothing of our bones, dried bones rotting, nor of skulls, whose sleep was a type of death, and his waking, of the resurrection.*

Math. 22. 32.
Verſe 32.

Dan. 12. 2.
Job. 19. 25.

Reuel. 20. 11.

Math. 25. 32.

1 Cor. 15.
Math. 24.

Now, that it shall be general of all without exception, is shewed in the bottles of the Revelations, where all, both great and small, are like coming forth: *the earth shall give up the dead in it, and the sea yielding up the dead therein:* and *Christ* saith, that at his coming, *all dead shall rise, and shall stand before him.* Wherefore that of *Daniel*, speaking of many, is to be understood, as though he had said, that they being a great many, an infinite multitude shall rise: Truly, that all shall be raised by a supernatural power, and not by any thing in the course of nature is shewed, where the Lord saith, *The dead shall hear his voice, and shall come forth,* it is then by the virtue of his call, that men every where shall rise again, and *per* shall sound, and the dead shall rise, *per* saith the Apostle: *He shall send forth his Angels to gather them,* he saith in another place, the meaning is the same, that as God, at the first

by

And he will raise all so he will raise all that are dead, and all the Angels or Ministers will be gathered together from all parts of the world. Now we need not say which way they will be raised, for the Scripture is both here a rare instance that they have been raised as all a first death, and after, testifying that they are properly dead, and be ever raised again (as is correct here). For such was the resurrection of the Son of David, raised by *Jesus*, the Widow's son of Sarepta, raised by *Jesus* that was, and was more raised by *Christ*; *Drumming* (Satan; and *Resurrection* by *Christ*). Then on this day, it should not be required to be raised as that there should be a general resurrection of all. For if in the winter time, some plants or herbs shall put out, and grow green, it is an argument, that others may do so too; if a man expect in any common trade, that Goldsmith, in trying gold and silver from the fire, the Goldsmith may be sure, that the silver shall be better, for he knows all the secrets, is it not an argument, that they can do more, more than they shall think good to like *man*, if he having been already, by the divine power raised from the dead, springing up again after death, in the resurrection, this having been done in the winter of this world, standing, all shall be like for life again. At the spring time of the resurrection. The Lord having in fact performed this kind of thing, that he can do the same in all kind of things (as he does) his power, and his skill sufficient for it.

Obiect. 1.

1. King. 17.

and so shall further secure you on hard matters that all should be raised, because some are drowned in the sea, and eaten up by fishes, and these fishes being taken by men &c. Now if it shall stand, according to the Scripture, that such was coming out of the dead, shall be raised for others shall the parts of the bodies be found? (setting the same on worth the substance of divers bodies? I answer, with God all things are possible, and so with the comparison of a learned Father. When the body is directly abstracted and are mixed with others: you find the members together being far from home, yet they are raised into the universal resurrection, so the souls of divers men departing out of their bodies, and remaining long from home.

Obiect. 2.

All shall be raised, howsoever they have perished.

2. 1. 107.

Greg. Nyssen Lib. de opificio hominis cap. 16.

home 17.

bodies, yet they had substance all of other elements all
 motion by which they are affected and divided into their
 bodies, unto which they have been used. Quintessence being
 poured forth amongst the dust, is mixed with all the
 but though slenderly parted, yet it remains in like globes,
 for it is as if for pain to gather it together again, and
 then layeth it away as before, and much more easily shall it
 be for the great God of heaven, to gather in one the parts of
 the same bodies, howsoever dispersed and powred forth into
 into the dust of the earth. When bodies are cast into the
 ground, every one doth with which it falleth, and the
 which is necessary for the resurrection, though it be a
 companion unto them all, yet men in the resurrection shall re-
 ceive these parts, and all that substance which doth naturally
 belong to them, although in the present state they be in
 conjunction together, in the bowels of the earth. And thus have
 we of this learned Father, Gregory of Nyssa, in his book, also
 touching the same matter, set forth up many things as types
 of the resurrection, the day succeeding the night, the seeds of
 the earth that spring up after corruption, the corn that
 bringeth against the hayes of our hands which are sown, the
 haire of our head being cut, and growing again, the King-
 dome reigning again, and a lion being called again, the
 Phoenix an Arabian fowle, which burneth in fire, and is
 yearly of age, and after that day, it is said, shall rise out of her
 owne ashes.

Eph. lib. de
 vitiis & vitiis
 Dio 14. 24 de
 Refus.

And that this general resurrection shall be in one mo-
 ment, it is the plaine doctrine of the Scriptures, in a moment,
 in the twinkling of an eye, as the last trumpet. The Lord
 shall need no space of time to effect it, but as at the little of
 the Angel, all the prisoners are brought forth, so at the ge-
 neral assise of the whole world, all shall come out of the pri-
 son of the grave.

2. Cor. 15. 52

And lastly, for the end of the resurrection, that the works
 of all men shall be made manifest, and all (howe they be hid)
 they may be rewarded accordingly, as hath been already
 said and proved under the sixth branch of the seventh article,
 touching Christ his coming to indigne judgement, and then for
 the

1. Cor. 15. 20

1. Cor. 15. 20

1. Cor. 15. 20

the time when these things shall be. But for the further understanding of the doctrine of the resurrection, I have thought it not amiss further to add a few words or three, which we are taught that the body shall be raised.

Q. What manner of bodies shall we have in the resurrection?

And, "The very same which was to kill, and deliver them by
was their life: they lived to receive pardon, not subject to death any
more. As for the Jews, they were punished by many all manner of death, and
crucifixion, and so forth. (14th)

Esai. This question is each thus moved and answered by the Apostle to the Corinthians ; *The father mean will say, how were the dead raised? with what body shall they come forth? Hee an-*

Forasmuch as each of us come being cast into the ground, sown in a body, and the Lord giveth every frame its own body, whether of flesh, or bone of other: So, in the resurrection of the dead every man shall have his own body, the one

...and it is lower than the natural body, for water is lighter than earth, which is lower than stone, which is lower than iron, which is lower than gold. Now the variety of words

here vied of honour and power, leaueh especially, to let forth
the manner of the rising againe of the faithfull. All others
were to be in the same manner, as were the departed faithfull.

in hell, that is ever continuing, feeling death through the treatment of the misery, but not being able to find it.

That we shall find the same bodies, yet all different, saying: "These are the bodies of the dead men." And good reason is that, as our bodies have together with our souls

be the instruments either of Gods glory or of mine to his honour. To remember what the souls they would partake of

Ques. 48. Amongst those that live, some be crooked through age, some under infants, some blind, and some lame, what their bodies were at the entrance from the

1. *Allegro* 2. *Allegro* 3. *Allegro* 4. *Allegro* 5. *Allegro* 6. *Allegro* 7. *Allegro* 8. *Allegro* 9. *Allegro* 10. *Allegro* 11. *Allegro* 12. *Allegro* 13. *Allegro* 14. *Allegro* 15. *Allegro* 16. *Allegro* 17. *Allegro* 18. *Allegro* 19. *Allegro* 20. *Allegro* 21. *Allegro* 22. *Allegro* 23. *Allegro* 24. *Allegro* 25. *Allegro* 26. *Allegro* 27. *Allegro* 28. *Allegro* 29. *Allegro* 30. *Allegro* 31. *Allegro* 32. *Allegro* 33. *Allegro* 34. *Allegro* 35. *Allegro* 36. *Allegro* 37. *Allegro* 38. *Allegro* 39. *Allegro* 40. *Allegro* 41. *Allegro* 42. *Allegro* 43. *Allegro* 44. *Allegro* 45. *Allegro* 46. *Allegro* 47. *Allegro* 48. *Allegro* 49. *Allegro* 50. *Allegro* 51. *Allegro* 52. *Allegro* 53. *Allegro* 54. *Allegro* 55. *Allegro* 56. *Allegro* 57. *Allegro* 58. *Allegro* 59. *Allegro* 60. *Allegro* 61. *Allegro* 62. *Allegro* 63. *Allegro* 64. *Allegro* 65. *Allegro* 66. *Allegro* 67. *Allegro* 68. *Allegro* 69. *Allegro* 70. *Allegro* 71. *Allegro* 72. *Allegro* 73. *Allegro* 74. *Allegro* 75. *Allegro* 76. *Allegro* 77. *Allegro* 78. *Allegro* 79. *Allegro* 80. *Allegro* 81. *Allegro* 82. *Allegro* 83. *Allegro* 84. *Allegro* 85. *Allegro* 86. *Allegro* 87. *Allegro* 88. *Allegro* 89. *Allegro* 90. *Allegro* 91. *Allegro* 92. *Allegro* 93. *Allegro* 94. *Allegro* 95. *Allegro* 96. *Allegro* 97. *Allegro* 98. *Allegro* 99. *Allegro* 100. *Allegro*

show

Scriptures doe speake hereof to the comfort of Gods people where we are taught, that the body shall bee raised in power, and in glory, & without corruption, instead of the weaknesse of decrepit old age, and infants, strength and youth in stead of deformity, heauy : in stead of lamenesse, agility : in stead of blindness, the sight : which could neuer here be attained vnto. 777. Whereby wee shall see the most glorious God of all. As for other questions about the knowledge of one another, of the cessation of the difference of sexes, &c. For that they be not so necessary nor very profitable, we will wade no further herein.

A. Duty.

To live as those
that expect the
resurrection.

For the duties of this faith. The first is not so line as they which are eager to continue in this world : for wee must all die ; we must first fall , and then shall wee afterwards rise againe , the strongest and stoutest could never bee prynced from death : no nor one day or houre by any strength of nature. Wherefore we are not to vie any unlawfull means to get any of the goods of this world , either by carling and caring , by robbery and stealth , by fraud and oppression , for who can tell that he shall live to enjoy them ; yea , who can tell that his very enemy shall not reape the fruit of his labour , and then what shall it profit a man by his toyle in a strange together mountaine of gold ? Is a man lured in a Country where he were in danger of publique Officers every day to be drawne out of his house and to be spoiled of all his goods , he would not I suppose take any great pleasure in gathering together and increasing his wealth , much lesse would hee seek to pull from others , seeing this were nothing else but to procure more enemies by making the booty greater for the spoilers ; but this is our estate in this world , we live in this earthly country , subject every day to be pulled out of our houses by Death the common all-consuming Officer , who is to spoyle us of our worldly goods : O how unadvised is it then in vs to rob and to deuoure one another , to be vncharitable in wringing up of wealth , and without end , in our deluge in worldly

worldly vanities? for men could not more exceede in their affectation of worldly things, if they should liue betre euer; then the men of this generation who haue no sooner gotten any thing, but they are ready againe by death, to be deprived of it all.

The second duty is, not to liue as they that deny the resur- 1. Duty.

rection, whose hope onely is in this world vs. like brute beasts, eating and drinking, as saith the Apostle, because that to morrow they should die; and then they should be cut off from all pleasure: for we hope for a resurrection, in which, they that haue done good shall arise vnto life; they that haue done euill, to condemnati. on. We ought then to be ashamed, to be sensuall like the beast, whose end is, when he dyeth: to be like the Epicure *Sardanapalus*, whose Epigram was.

Edo, bibo, ludo, dormi, post mor: cum nulla voluptas.

Et: e, drinke, sleepe, and play;

In death all pleasure flits away.

But we know that this is the voyce of the blacke children of the night, that want the light of the vnderstanding of this thing, or that will not vnderstand the same; wee are all children of the light, we all confesse the resurrection of the body, why doe wee not then cease from the workes of darknesse, from surfetting and drunkenesse, from chambering and wantonnesse, and walke as in the light, in sobriety, & impenance and chastity?

The third duty is to beare all our bodily imperfections and sicknesses patiently, because in the resurrection all shall be done away, weaknesse shall be strength, deformity shall be beauty, crookednesse shall be straightnesse, naturall shall be spirituall. It would not grieve a man to be in a litle paine for a moment, so that he might be free from all paine for euer after, to be sicke a day, that he might liue the more healthfully all the yeere after yea, men will in this case put themselves to paine, and make themselves sicke by loathsome drugs, of the Apothecary: No more ought it to grieve vs that belieue the resurrection, if wee suffer by sicknesse, or weaknesse, or any

1. Duty.
To beare all
distresses patient-
ly.

aberrations in our nature in this world, which is but a short time, seeing that euer hereafter we shal be freed from all these. If we haue any friends or children that be thus, let vs neither be ashamed of it, nor trouble our selues herat, but let it rather trouble vs if they haue deformed soules, miserable, blind, & vgly through sin, for these will remaine vpon them as blacke badges for euer, disgracing them before God & his holy Angels, whatsoeuer their outward proportions be.

4. Duty.
To serue God
with all our
members.

Rom. 14. 1.

The fourth duty is, not to account it sufficient to serue God with our hearts, but with our tongues to speake of his praises, with our hands to worke the thing that is good, with our feete to runne to religious exercises, with our mouthes to glorifie God in daily prayer, with our eares to hearken to his holy Word, with our bodies to practise sobriety, with our eyes to be stayed from wanton lookes, and to offer vp our whole selues, as sacrifice vnto God, to doe his will with all our might: because that euen our bodies shall rise, and be honoured, and become spirituall. But how can we expect, that it should be thus with vs in our bodies, if our members be instruments of sinne? How can he, which by vncleannesse weakeneth his body, and bringeth it into a filthy case at the stewes, looke that it should be strengthened and healed at the resurrection? He that drinketh out his eyes, how can he expect to haue them made more cleare at that day? Hee that breakes his bones by quarrelling and fighting, how can he expect so much fauour as to haue them rightened againe? Such whorish women, as by painting their faces, bring them to ill-fauourednesse, how can they expect to haue faces as Angels at that day? And so for all other iniuries offered to mens bodies by seruing sinne. No King will pity his rebellious subjects so farre as to send Chyrurgians or Physicians to cure them, if in their rebellion they haue beene wounded, or gotten through distemper any dangerous sickness, but will rather send out his Hangmen to doe execution vpon them: no more will the King of Heauen heale the infirmities of such, as by sinnes haue rebelled against him, but will giue them ouer to his Executioners, the Diuels, to be further tormented. Wherefore thinke it not enough to serue God in thy

thy heart, and in thy soule, but offer vnto him thy body also, that the estate of both may bee amended in the resurrection; and so remaine for ever.

The first duty is, to mitigate our sorrow when by death wee are parted from our dearest friends; because wee are not without hope with the Heathen, of meeting againe as the resurrection. They are not lost, which dye; but as *David* said of his childe, so is it true of all that dye in the Lord: *He shall not come to us, but I shall goe to him.* Wee cannot but grieve, I grant, so many as bee indued with naturall affections, at the departure of our friend; but as *Christ* said vnto the women, that followed him to the Crosse; *Weepe not for me, but for your selves, and for your children:* so is it to bee applyed vnto vs, when our friends goe to their death; weepe not for them, but weepe for your selves who shall for the time of this fraile life, want their sweet society, counsel, and company; but we shall all meet againe.

Quest. 50. What meane you by the life euerslasting?

Ans. All that run-inuading happinesse, and all such ioyes which the Lord imparteth to all his Elect, in the world to come, which are so great, yet that the eye hath not seene, nor the eare heard, neither can the heart of man conceive thoroughly of them.

Expla. This member of the last Article, as it is placed last of all, so is it the greatest comfort of all, to all belouers. Vnder these two words, *Life euerslasting*, is set downe a surpassing weight of glory, which all the words devised by the best wit, and uttered by the most eloquent tongue of man, cannot expresse. It is not only life, but ioy; not only ioy but riches; not only riches, but glory; and all these; not in some measure, but in excess; not mixed, but absolute, without griefe, without want, without dishonour, not by intermissions and fits, but continually, not after some long time to end, but euerslastingly.

Secondly, for the grounds of these things. 1. *Euerslasting life* taken at large, is common to the Elect, and to the Reprobate; for, even these shall souke for death, and not finde it, but to liue, shall be a paine vnto them: It shall not be so with the elect, their life shall be full of ioy: for, at Gods right hand, *thou shalt* *Psal.* 16;

- be pleasures, and fulnesse of ioy: They breake out into singing for ioy, according to that of the Prophet, My servants shall sing for ioy of heart. They shall have all things to make them ioyous, the pleasantnes of their dwelling place, the pavements being of gold, the walles of precious stones, their amiable company, none but holy, none that hurt or devoure, shall be in the holy mountaine of the Lord: the presence of the King of heauen their Father, who will himselfe, with his glorious presence, dwell with them, giving them every thing, even before they shall aske; the impassible constitution of their bodies, not dis tempered through heat or cold, hunger or thirst, sicknesse or infirmities: and lastly, their continuall rest from all labour and paines, and yet no darkenesse of the night; for, they shall keepe a Sabbath from weeke to weeke, and from moneth to moneth, and the Lord shall bee a perpetuall light unto them.* 2. They shall have added vnto their ioy, riches; for, be not there wonderfull riches, thinke you, where the very Pavements shall be of Gold? &c. where the riches of all the Gentiles shall be brought in to them. 3. Vnto their riches, shall be added glory; therefore it is called a crowne of glory, reigne ouer nations, our bodies shall shine as the Sunne, and be like the glorious body of Iesus Christ. 4. Our happinesse shall exceede for all these, even as the glory of the Sunne exceedeth all the rest of the Starres; and the glory of Kings, all the rest of their subiects; for this life shall bee vnto vs a Kingdome: and hence it is that the Prophet saith, *The eye hath not seene, nor the eare heard, neither God, that doth so for him, that waiteth for him.* 5. Our happinesse shall bee absolute, uniforme, and entire, not mixed, as all worldly happinesse is, pleasure having irksomenesse, abundance having wants, glory and honour, accompanied with shame and ignominy: but in this life, *All teares shall be wiped from our eyes, we shall sorrow, nor grieve us more;* our delight shall ever bee fulnesse of ioy. 6. These things shall not be by intermission and fits, but continually, yesterday, and to day the same: as the damned in hell can have no remission of their paines, so shall the saved in heauen have no diminution of their ioyes, but as they that live, shall not sometime be dead, and sometime living, no more shall they that live the everlasting life, bee sometime in pleasures, and
- Revel. 22.
 Esa. 65.
 cap. 65.
 Esa. 65. 24.
 Revel. 7.
 Esa. 66. 23.
 Rev. 22. 25.
 chap. 2. 26.
 Phil 3. 21.
 Esa. 64. 4.
 Revel. 7.
 Esa. 65. 19.

the way thither? yes, to be true to the guides, or to be led by them; when the Lord hath appointed to be a direction vnto vs. For neuer more guides in euery corner, pointing and haling men; as it were, to the right way, yet neuer were they so little regarded, which bringeth our profession into a suspicion amongst the enemies, as teaching good works to be needlesse vnto life; but they shall answer for it, who are an occasion of this blasphemy.

The third duty is, to use the remembrance of eternall life, as a balme against all sores, as a cordiall to comfort our hearts against our greatest heauinesse. Are we in misery, in poverty, in pangs, in disgrace, in danger, in the middell of continuall crosses? What are all these to dismay vs? the Lord hath provided an excellent estate for vs euen enduring, our suffering of these things is but momentary: the Lord hath assured his servants, of Heauen, and of Crowns of glory. how can he then but giue vs deliuerance from these things, & supply our temporall wants in his good time? Nay, which is more, the Lord hath sweetned the bitter pile of the troubles of this world, by working through them the health of the soule, by making them means of further assurance, that wee are his children, and that hee is our Father, and by leading vs through them, as through the right way vnto the euermaiting life. If a bigger might haue twenty pounds, for travelling in the wet and cold one night, or for some few stripes to be giuen vnto him with a rod, hee would not bee much grieved hereat; no more would we at our crosses, if wee had faith to be assured, that instead of these wee shall haue another day of great glory, and the lesse would wee murmure at it, but as these stripes be vpon vs worthily, as if a poore prisoner that had deserved death, should bee set free, and rewarded with a great summe of money, for willingly submitting himselfe vnto some light chastisement. Let vs therefore, not onely be content to beate our crosses, but with the Apostle, through faith, trieyer in our tribulations, and praise the Lord for them, as *Isa* did saying, *The Lord giueth, and the Lord taketh away, blessed be the name of the Lord.*

The fourth duty is to pray, that this time might bee

To pray for
the health of
the soule

To remember
our heauy
state

To remember
euermaiting life
in all troubles.

1. Cor. 13.
Heb. 12.
Iam. 5.

Rom. 8. 28

Isa. 45.

1. Day.

To pray for
the health of
the soule

4. Duty.
To pray for
the hastening
of glory;

Reuch 12. 17

Vest 20

2. Cor. 5. 4

Reuch 12. 17
Vest 20
2. Cor. 5. 4

Standing up at
the Creed,

Reuch 12. 17

Vest 20

2. Cor. 5. 4

4. Duty.
To pray for
the hastening
of glory;

hastened; wherein we first enter into life, and then to be joyed
when we see it approach to any of vs in particular: because
it will be so happy a change for vs, of mortall for immortall;
of weaknesse for strength, of dishonour for glory: and (as
one dying said) of tinnie for silver, of copper for gold. We
must learne therefore to be like vnto the Bride which saith
Come; and vnto St. Iohn: who when he had had some sight of
these things, said, *Even so come Lord Iesu: We say, saith Paul,*
desiring to be clothed upon: that is to goe out of this clay house,
and to ascend to our house in heauen. What faith haue they
then, that by the course of nature, or by the danger of sickness,
being brought almost home to this house, desire to be farre a
way from it againe? How vicerally a speech is it in old
men to say, I would I were young againe? how lamentable a
sense in sick men, to heare that they shall die: let vs be more
strengthened in these things, that at our departing hence we
may truly be one and haue everlasting life. *And not on this world*

There be two circumstances further used, in the rehearsing
of these Articles, the first is the rising and standing up, which
is a ceremony neither vaine, nor superstitious, as some sup-
pose, but they thinke amisse, thus more reuerence is heere by
done to the Creed, which is no Scripture, then to the written
word of God. For first of all, it is not vaine, because it ser-
ueth to testifie our consent to the points rehearsed, and is a
silent confession of the same faith by all the Congregation, as
in the time of prayer all kneele, by this gesture manifesting
their consent with the Minister in this heavenly action. In
other duties done at Church in publique, there is not the like
reason of following the Minister in his gesture, whether he
readeth, expoundeth, or preacheth, because that in all these
the Hearers are Patients, and he only an Agent: And nothing
of this about, at the end of the first Question: Wherein may
also be added, that this gesture of standing upright is the most
fitable and convenient, as being the posture of soldiers, and
champions ready to fight vnto the death for that faith which
they then proclaim by rebtall, as *and not on this world*

The second circumstance is, the addition of this word
amen, signifying *truly*, or *certainly*, or *undoubtedly*. It is added,

1. To

1. To the w^{ch} we doe not in word only, but in heart, and without doubting. 3. Not as though it were in our power, as if we were secure for our name and steadfast beleefe of these things, but earnestly craving this favour at the hands of God, which is our only hope.

All which shewes the wonderfull abuse of this Creed, first amongst hereticks, which say these words with their mouthes, but the contrary in their hearts. Some denying beleefe in the Sonnes of God, for that they hold him to be inferiour man, and God onely true, as Princes are called Gods upon earth, as the Arians: Some in the Holy Ghost, as the Macedonians, for that they affirme him to be finite, and inferiour to the Father & Sonne: some deny beleefe in the holy Trinity, for that they beleefe only in one God, holding the distinction of persons, a monstrous fiction of man; as the Antrinitaries.

And some againe denying Christs bodies reall being in heaven, because they hold it to be present in every Masse: his Office of mediation sitting at the right hand of God, because they appoint other Mediators to commend vs ynto God: and the beleefe of the resurrection of his, with the life euerlasting, because they teach doubting till the last gaspe.

Secondly, this Creed is further abused amongst the Papists, because when they pretend to make a confession of their faith, they doe onely confesse their hope, which is a distinct thing from faith, according to the Apottle, *There remainseth therefore three things, Faith, Hope, and Love*: Now, besides that they teach Faith to be a beleeuing in generall of all the Scriptures to be true, they make it to be all one with hope through the mercy of God of being faued.

3. Thirdly, it is further abused by all insidell-like Christians, which say with their mouthes, *I beleefe in God, &c.* But like Parrets, not regarding, what they say, not considering the fearefull estate of such as want this faith, what obedient, and godly lining is required to haue comfort in this faith, & how scandalous professors heereof shall bee barred out of eternall life, euen as they that neuer knew how to rehearse this confession at all.

The abuse of
the Crede.

The Creed
abused by the
Papists.
1. Cor. 13.

They also which imagine faith to be in their own power, and therefore neglect to pray for it, when the Apostles themselves prayed, *Lord increase our Faith*. So many as be faithful indeed, let vs bee otherwise minded, beleeuing all these things in heart without doubting, studying about all things to bee more and more confirmed herein by godly living, and euer heartily praying, *Lord give faith where it is wanting, and where it is, increale our faith more and more.*

And thus by the grace of God haue we finished our commentary vpon the first part of the Catechisme, concerning the things to be beleeued, and maintained to the death, that we may come to life.

The end of the Creed.

Secondly this Creed is further shewed amongst the people, because when they pretend to make a confession of their faith, they doe only confesse their hope, which is a differing thing from faith, according to the Apostle, *They are without faith, but they are full of hope.* And therefore in the Creed, it is said, *I beleue in God the Father Almighty, maker of heauen and earth, and of all things visible and invisible.*

And thus we haue finished the first part of the Creed, which is the confession of our faith. And now we come to the second part, which is the confession of our hope. And thus we haue finished the second part of the Creed, which is the confession of our hope. And thus we haue finished the third part of the Creed, which is the confession of our charity. And thus we haue finished the fourth part of the Creed, which is the confession of our resurrection. And thus we haue finished the fifth part of the Creed, which is the confession of our eternal life. And thus we haue finished the sixth part of the Creed, which is the confession of our glory. And thus we haue finished the seventh part of the Creed, which is the confession of our kingdom. And thus we haue finished the eighth part of the Creed, which is the confession of our power. And thus we haue finished the ninth part of the Creed, which is the confession of our wisdom. And thus we haue finished the tenth part of the Creed, which is the confession of our holiness. And thus we haue finished the eleventh part of the Creed, which is the confession of our justice. And thus we haue finished the twelfth part of the Creed, which is the confession of our mercy. And thus we haue finished the thirteenth part of the Creed, which is the confession of our grace. And thus we haue finished the fourteenth part of the Creed, which is the confession of our love. And thus we haue finished the fifteenth part of the Creed, which is the confession of our peace. And thus we haue finished the sixteenth part of the Creed, which is the confession of our joy. And thus we haue finished the seventeenth part of the Creed, which is the confession of our sorrow. And thus we haue finished the eighteenth part of the Creed, which is the confession of our hope. And thus we haue finished the nineteenth part of the Creed, which is the confession of our faith. And thus we haue finished the twentieth part of the Creed, which is the confession of our charity.



Of the Commandements

Quest. **T**Hou saidst, that thou wert bound to keepe the Commandements of Almighty God: Which be they.

Answer. God spake these words unto me: I am the Lord, thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have none other Gods but me.

Thou shalt not bow down thyself to any image, or to any thing that is in the heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: For the Lord thy God is a jealous God, and angry: the Lord of the fathers: over the children unto the third and fourth generation of them that love me, and have mercy over the fields of them that love me, and keep my Commandements.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltlesse, that taketh his name in vain.

Remember, that thou keep holy the Sabbath day. Six dayes hath the Lord made the heaven and the earth, the sea, and all that is therein: the Sabbath of the Lord thy God: in it thou shalt doe no manner of works: thou nor thy sonne, nor thy daughter, thy man-servant, nor thy maidservant, thy catt, nor the stranger that is within thy gates. For in six dayes the Lord made heaven, and earth, the sea, and all that is therein, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

Honour thy Father, and thy Mother, this thy duty may be long in the land which the Lord thy God giveth thee.

Thou shalt do no murder.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou

Thou shalt not rob thy neighbours house, thou shalt not covet thy neighbours wife, nor his servants, nor his maid, nor his Ox, nor his Ass, nor any thing that is his.

Q. How many things dost thou learne out of these commandements?

Ans. Two things: *My duty towards God, And my duty towards my neighbour.*

Exp. Before that we come to shew in particular, where these duties are set downe, it will not bee amisse to speake some things in generall by way of preface or introduction to the commandements.

The time of the law giuing.

First, of the time when these commandements were giuen, and this was about two thousand and five hundred years agoe after the Creation: not that they were left all this time without a law, (for there was a law written in mens hearts by the pen of nature) but to make that more plaine, which by the corruption of nature was become very dimme and much defaced. That there was a law even before these commandements giuen, the Apostle sheweth, where hee saith: *that the Gentiles were having the law, even before themselves, which form the effect of the law written in their hearts.* So that, as long as men haue bene, there hath also bene a law, although not expresse in words, yet written in the heart.

The knowledge of the law before it was giuen.

Wherefore if it be well observed, wee shall finde, that even before the giuing of the law, all these precepts were knowne and acknowledged.

Gen 17.1.

Abm. Alex.
Ab. 1. Strom.

The first Commandement was knowne to *Abraham*, when as almost in so many words the Lord said vnto him, *I am God al-mighty, stand before me and be circumcised*: and there were no false Gods brought into the world before the flood. *Clement*, *Alexandrianus*, a learned Father sheweth, that *Abraham*, a great God amongst the heathen, was made a God 604 years after *Moses*, and so most of the Gods of the Grecians: hee sheweth further, how the chiefest God of all *Indians*, was made by one *Phidias*, and the chiefest Goddesse *Ioue*, by *Euchides*, and that *Serapis*, *Pluto*, *Xenophon*, *Celestus*, *Pelagoras*, the

Out. Hist. ad Gen.

the ancientest Philosophers, and that *Pythagoras*, *Plato*, *Aristotle*, *Pythagoras*, and *Origen* the ancientest Poets, acknowledged but one God.

The second commandment was *Enacted* vnto *Moses* for he purged his house from Idols, when he was to build an Altar in Bethel, acknowledging hereby, that this was a corruption, that the true God would be offended at; yea, heathen men themselves did see by the light of nature, that it was a grosse thing to represent God by an Image, as *Numerius* an Emperour sometime in Rome who forbade the use of any Image, because hee held it a wicked thing, that things so incomparable excellent, should be set forth by baser matters; and *Plato* an excellent Philosopher, did so agree with *Moses* herein, that hee was said of *Numerius* a Pythagorean to be none other, but *Moses* speaking in the Atticke tongue.

The third Commandment, touching the right use of Gods name, both *Abraham* seemeth to haue knowne well, when he sware by the true God vnto *Abimelech*, to confirme his league, and *Isaac* when he sware vnto *Laban*, by the feare of his father *Isaac*. And the very heathen *Epiciurians*, who were led only by the light of nature, shewed how odious a thing they held it, that the name of their gods should be blasphemed, when suspecting such a matter in *Paul*, and in his companions, they grew to such an vproare, and cryed out so long, the greatnesse of their goddesse *Diana*.

The fourth Commandment is recorded to haue beene giuen in Paradise: for the seventh day, saith *Moses*, GOD rested, so hee blessed and iustified it, because that in it hee had rested from all his works, which hee had created and made.

The fifth Commandment, *Isaac* shewed in his practise, when he followed his parents direction in taking a wife, herein giuing an instance of his obedience vnto them: and the children of *Isaac* at his command going downe into *Egypt* to buy food for him, and being so carefull to giue him contentment in the returne of his son *Beniamin* and *Joseph* nourishing him in *Egypt* in his old age, &c. The sixth command against murder was written in *Cains* conscience: for that made him

Gen. 4 to the first Commandment of his brother: *After this he said.*
And Cain said unto Abel his brother.
 Ver. 13, 14 *Where art thou? he said. I have kept my self from sinning: for that he had this law not only
 written in his heart, but was warning in his great Grand-father
 Adam. And immediately after the flood, the Lord doth expressly
 set downe: *Who so sheddeth mans blood, by man shall his blood be
 shed, for in the Image of God hath he made man.**

The seventh command: *that to her seeme in Josephs heart,*
 Gen. 34 when being tempted by his mistress to adultery, he said: *that*
 Gen. 34 *I doe this, and sinne against Gods law: for the other formes of sinnes, al-*
 so, when Dinah their sister had beene defiled by Shechem, who
 doe therefore put him to death.

The eight Commandment *Laban* vrgeth vpon Joseph, say-
 ing: *Though thou wert of thy may, such as thou longest to come vnto thy*
 Gen. 31:30 *Fathers house, yet why hast thou stolen away my Gods? vnto which*
 he answered, acknowledging this to be so great a fault, as
 Gen. 44:9 *that he saith: *With whomsoever they be found, let him dye.* And this*
 was held to be so heynous a sinne, as that *Leahs* sons being
 charged by the steward, with Josephs silver cup falsifying, con-
 fessed themselves vpon the finding of it, with any of them, to
 become his bondmen.

The ninth Commandment, heathen *Amnon* shewed to
 Gen. 38:9 be written in his heart, when hee complained of *Amnon*s
 false testimony concerning his wife, of whom hee had said,
 Gen. 34:9 that she was his sister, telling him, that *he had done things, which*
 ought not to be done: and *Isaac* is afterwards reproofed by him
 also for the like faults.

Lastly, for the tenth, so many as did knowe God aright,
 could not but acknowledge also, that it was a sinne against
 his Maiesty, to entertaine euill motions in the mind, con-
 trary to any of these Lawes, because where these are, there
 cannot be the *prightnesse* commanded vnto *Amnon*, God
 cannot bee honoured with the heart: and thus much of the
 first thing.

The difference of the Lawes of God. Now we are to speake of the difference betwixt the Law
 of God, containing these Commandments, and other Lawes
 given also by the Lord: for besides this Law, which is called
 Morall,

Morall, there is another called Iudiciall, and a third Ceremoniall. The Morall is so called, because it is a perpetuall rule of good manners, without the obstruction of which, the world cannot stand, or if it should stand, it would bee but as a confused Chaos, and without forme of a world. The Iudiciall is so called, because as a statute law, it search down with what iudgements and censures men were to be censured, that did offend in speciall cases. The Ceremoniall is so called, because it is altogether concerned about rites and ceremonies, shewing what ceremonies were to be used by the church of God, and what not in his seruice.

Now, the difference betwixt these, standeth in many things. First, in that the morall Law was published and written by God himselfe, so as that all the people did receive it from his mouth: but it was not so with the Iudiciall and Ceremoniall; for the Lord instructed Moses onely herein, and the people receiued them from him, who wrote them downe for them. 2. The Morall Law was first given, as most worthy, the other two afterwards, as not so much to be regarded, in respect of it: for when the Morall Law hath bene neglected, and the other most diligently obserued, the Lord hath bene as much annoyed, as if no Law at all had bene regarded, which may easily be gathered both from that of the Prophet Elijah: *Bringing much all his lawes in remembrance, more so in observing the lawes, &c.* And from that of Samuel to Saul: *Heard the Lord in great pleasure in burnt offerings and sacrifices: as when the voice of the Lord is heard, it shall be as they is better then sacrifice, and to have then the fat of rams: that is, to obey the Morall Law, farre exceedeth all ceremonies.* And David hath the like saying in the Psalmes, *David will not halt flesh, or drinke the blood of goats? Plaid so offer unto God praise, and pay thy vows unto him, &c.* And I will heare many, saith Christ, and not sacrifice, with many more places to the same effect.

Elijah. 1.
1. Samuel 13.

The time also appeareth from the practise of corrupt men, which hath ever bene most diligently to observe ceremonies, but most negligently the precepts of the morall Law: for our nature is set upon contraries, and therefore looke what we should most carefully observe, that we most neglect, looke
what

Math. 23.

what should be cared for in the second place, that wee looke vnto in the first. The Pharisees tithed mint and cummin in the payment of their riches, but let passe the weighty matters of the Law: and thus was it the manner of the Jewes euer to doe. Whert with say they in *Matth.* shall we come before the Lord: shall I come before him with burnt offerings, and calves of a years old? will the Lord be pleased with thousands of rammes, or ten thousand rivers of oyle? And this is the manner of most men at this day, they are most strict in outward obseruances, but most remisse in the substance of godlinesse: in the very act of hearing, and prayer, not regarding that innocency, charity, and righteousness, which should accompany this outward deuotion.

Gen. 22.

Exod. 12. 36.

3. The ceremoniall Law hath beene oftentimes broken without sin: but the morall Law neuer without some speciall countermmand from God, as when *Abraham* was bidden to kill his sonne *Isack*, when the Israelites were bidden to rob the Egyptians: yea euen in these very cases the learnedst of the Schoolemen do by sound distinction maintaine, that the law it selfe was not broken, no nor dispensed withall if we speake properly, but onely the matter or object of the precept changed by God, & so the Israelits did not steale from, or defraud the Egyptians, but tooke their owne, when God (who hath an absolute power to dispose of all these) had before by his command transferred the right and dominion of those rights from the possessors to the takers. So likewise did *Abraham*, in offering to kill his sonne vpon Gods command, no more breake the Law then a Souldier, that at the command of the Generall, (who hath power of life and death) killeth his fellow Souldier: As for that act of circumcision, or sacrificing, by which our Sauour Christ saith, that the Priests breake the Sabbath, it is not so to be vnderstood, as though the Law were broken, being rightly vnderstood, or as though the Lord went about to iustifie this; that a man might without sinne breake this command: but hee speaketh of their strictnesse, shewing their weaknesse in maintaining that it was against the Law, to doe any worke at all vpon the Sabbath day: for that in this sense, their very Priests did continually

Math. 12. 5

usually breake the Law. His intent then was, to shew the right meaning of the command to be this, that they should doe no manner worke, except such, as was of present necessity, or helped to the sanctification of the Sabbath day. Now for the Ceremoniall Law, that it might bee admitted without sinne, the Lord himselfe sheweth, where hee saith, *I will not reprove thee for thy sacrifices, or burde offerings, thou hast not bene continually before me*: and for Circumcision, all the time of the people of Israels being in the wilderness, for the space of forty yeates, their children were vncircumcised, and yet no sinne imputed, and without doubt they failed in sundry other things also, as the Priest did in giuing *Dauid* of *Joshua* 5. the shewbread, which it was not lawfull for the people to eat, *Mathias*. and yet we do not find, that they were therefore reprov'd by any of the Prophets, howsoever it cannot bee denied, but that when they presumed to alter any ceremony, they were grievously punished, as when the two sonnes of *Aaron* ad- *Leuit* 10. ventured to sacrifice with common fire, they were destroyed by fire comming from heauen: When *Uzzah* presumed to carry the Arke vpon a Cart, and to stay it with his hands, (when as he ought not to haue touched it, and it should haue becne borne vpon mens shoulders) he was smitten with pre- *2 Sam* 6. sent death. All which I doe not speake, to the end, that men should thinke that any of Gods lawes might lightly haue bin broke without offence, but that there being iust cause, the ceremoniall law was many times transgressed, and yet the transgressors remained blameles, which is not so with the Morall.

4 The Morall Law being neglected, maketh men (of how holly a sect, and profession soeuer) worse then Infidels, that are without all written lawes, and yet obserue the Law of Nature, according to the doctrine of the Apostle: *If thou be a transgressor of the Law, thy Circumcision is made vncircumcision: thou shalt not be vncircumcision, which is by Nature (if it keepe the Law) condemn thee, which by letter and circumcision are a Transgressor of the Law*. It maketh men worse then brut Beastes, which haue not a reasonable soule, according to that of the Prophet. *The Oxe knoweth his owner, the Ass his Masters Crib, but Israel hath not knowe me*, *Esa* 1. 1.

It is not so with the ceremoniall, that being neglected, much
 licke only worse; then the seruants, and pedlarie people of the
 Lord should be, and a confused multitude of altogether.

5 The ceremoniall law was very chargeable and costly,
 the Altar could not bee maintained without costs; the
 first borne could not bee redeemed without manifold and
 deepe costs, neither could there be an expiation of sin with-
 out costs and charges; so that it was burthensome vnto the
 the people, and grievous to bee borne: but the Morall Law
 putteth to no such busie multiplicitie and encombrance of
 cost, it requireth the right disposition of the heart, and then
 obedience in pract se will easily follow.

6 The Morall Law engrauen in Tables of stone, was kepe
 in the Arke, which was a signe, that it should last perpe-
 tuallie, euen as Heauen, the Throne of God, in the figure
 whereof it was put: for euen in Heauen the Morall Law
 is obserued, for which cause it is that we pray, that Gods wil
 may be done in earth, as it is in Heauen. But it is not so with
 the other lawes, these being to last only to the fulfilling of all
 by Christ.

Reas. 1.
 The ceremoni-
 all Law ceased.

For, first to speake of the Ceremoniall Law, that was then
 without doubt to cease, euen as there is no further vse of a
 Candle, when the Sunne is risen, of a picture, when the
 person is present; of the A. B. C. when the Grammar is
 taught. For the ceremonies of the old Testament had none
 other vse, but a little, as they were able, to set forth
 Christ Iesus, who was to shed his blood for our sinnes, as
 the blood of beasts was shed and sprinkled in the Taberna-
 cle and Temple of the Iewes; to offer himselfe vpon the
 Altar of the crosse, as the beastes were offered there vpon
 an Altar: to beare our sinnes, as the scape Goate did the
 sinnes of the Iewes especially, and so of the rest, according to
 which Saint Iohn saith, *The Law was giuen by Moses, but grace,*
and truth came by Iesus Christ: and this may serue for a first rea-
 son of the abrogation of the Mosaicall Ceremonies.

Ioh. 1. 17.

Reas. 2.

Secondly, the renting of the vail of the temple at Christs
 suffering, and the destruction of the Temple not long after,
 (which could neuer since bee built againe) shew the same.

For

For all the time, that the ceremoniall law was of force, God would not suffer it to be thus, but if for sinne he did, he soon returned in mercy againe, at the humiliation of his people; and restored these seruices.

Thirdly, Christ was a new high Priest, after the order of *Melchisedek*, who was greater, then *Aaron*, and therefore his order was to cease at the coming of this worthier, euen as at the change of head officers amongst the Romans, the Dictators ceased, when the Emperours came on. This argument the Apostle handleth learnedly, and at large to the Hebrewes.

Fourthly, Christs coming made vs to be of age, when as before men were children, and nothing differing from seruants, as the Apostle reasoneth to the Galathians, saying: *When we were children, we were in bondage, vnder the rudiments of the world, &c.* Now such things as serue for the instruction of children, are of no further use, when they come to be men; & so is it with this law.

Secondly, as for the iudiciall lawes, some are willing to grant that those of them were to cease, which concerned some speciall ciuill customes of that people, the entailing of their Lands, the freedom of seruants in the yeare of Iubilee, and such like: but as for all those Iudiciall, which vpheld and backed any Morall Law, they would haue them to be still in force, and to bind all Christians. Of those that lay this yoke vpon vs, I must craue pardon, and rather thinke, that all obligatory power of those Lawes, was to cease at the dissolution of the Iewes Common-wealth; in as much as those Lawes were by speciall measure of circumstances squared and fitted to the nature of that people, as well in the Ciuill, as Ecclesiasticall estate and government. Here I tread in reuerend Master *Caluins* stepps, who in his Institutions doth very soundly determine this point, shewing that it is neither necessary, nor expedient, that the Lawes of other Nations should be the same that were prescribed vnto the Iewes in punishments of crimes; euen against the expresse Morall Law, Theft, Adultery, &c. But referring the aggrauation, or mitigation of such penalties to the nature and propensitie of particular Nations, and to the necessities of diuers times and occasions. To the Iewes (saith he) God was *peculiaris legislator*; and, as a wise Law-maker, ordained those Lawes with a singular respect to that people.

Re. 4. 3.
Heb. 7. 12.

2. Iudiciall
Lawes cease.

Cal Instit. lib. 4.
cap. 10. Sect. 16.

pile: And so here there concludeth against some more alowen
 wise imposures of those lawes vpon vs; *Quod iustitiae a quibus-
 dam fieri communium Legi Dei per Moysen Lawe spem, abrogata illa,
 nonne alie illi preferantur, vanissimum est. It is an idle conceit to thinke
 that it is any disrespect to Gods Law, delivered by Moyses, if in her new
 lawes be preferred before it, and established in stead of it. To this au-
 thoritic of Caluin and others I may adde this evident reason for
 the refusing of that motiue, drawne from relation to the Morall
 Law. What Law of the Iudicialls of the Iewes; nay, what Ciuill
 Law almost at all in any orderly Common-wealth throughout
 the world tendeth not to the maintaining some Morall Law, and
 forwarding some duty concerning the liues, goods, chastitie,
 good name, peace, and iustice of, and among our neighbors?
 must therefore the Lawes (I meane the iust and honest lawes) of
 all other Nations bind vs? must the same penalties in euer gene-
 rall offence be currant through the world? Surely I know no
 Law for that. Generall equitie is diuersified by particular, and
 not onely due punishments, but also offences are truly greater
 and lesser in varietie of times, places and people, especially in
 those actions, which concerne the more remote parts and skirts
 of the Morall Law. What shall wee say then? are we Christi-
 ans no more in dutie tied to the Iudicialls of Moyses, then to the
 Positiue Lawes of the Persians, Lacedemonians, or of the Romans,
 made for the punishment of vice, and vpholding of common ho-
 nestie? I dare not in any wise say, or thinke so. These were de-
 uised by the light of Nature only, those suggested by immediate
 reuelation from God, and therefore incomparably exceeding for
 eminent wisdom and iustice. Nay, moreover, the Iudicialls, how-
 soeuer they haue not in themselves any obligatory power, or le-
 gall force to bind other Estates and Kingdomes; yet in regard
 of the generall equitie implied in them, they remaine as a reason-
 able and conscionable direction vnto Law-makers now adayes
 in Christian Common-wealths, where the nature of the people,
 and strong motiues from experience doth not enforce another
 way. This exemplary direction, though it be lesse to be re-
 garded in those provisions, which are most circumstantiall and vari-
 able, as being farre off a kind to the Morall Law; yet me thinks,
 in the more essentiall and fundamentall parts of the perpetuall
 and*

may be pleased, but here learneth vs, without instruction how to do it, because that way, which it setteth downe is to vs impossible, but the Gospell doth fully informe vs, how this may be done, namely by Iesus Christ who hath fulfilled all for vs, and is made vnto vs belittling in him, as the Apostle teacheth: and so the one may rightly be termed, the Law of Faith, the other of works.

3. The Law is full of terrible threatnings, and without comfort in the promises thereof, because nothing is promised, but vpon too hard conditions, *Do this, and thou shalt live*, it doth therefore only cast downe, and wound with the wounds of deadly sinne; by it none can be iustified, or saved, according to the doctrine of the Apostle in sundry places: but the Gospell serueth to heale all our wounds, and to liue vs vp with comfort, for that it is full of sweet promises, flowing from Gods meere grace and mercy, so that how unworthily soeuer we are, yet turning to the Lord by true repentance, we may be iustified, and saved hereby.

The law is therefore the *letter*, that killith by the Gospell is the *spirit*, that quickeneth vs.

Lastly, the Law is a Schoolemaster, as the Apostle saith, for as without a Schoolemaster first, and vyled for entrance in rudiments, children come not to the vniuersities, so without the law we cannot be sufficiently taught to be preferred vnto Christ, because we rest contented through ignorance in sin, wounded to the death, and yet not knowing, that we need to seek a remedy: but the Gospell admitteth vs vnto Christ, and incorporateth vs into his body, it openeth the gate vnto vs, and giueth vs entrance into his most stately palace of heauen. The Law is also a Schoolemaster, when we are come to Christ, ever checking and correcting vs, when we walke not according to the straight rule thereof: but the Gospell vpon our humiliation comforteth vs, and assureth vs, that al our aberrations, and going astray are remitted, so that there be an heart vnsaindly hating that euill which we doe.

Now, as there be differences betwixt the Law and the Gospell, so there be some things, which in the Law are said, and in the Gospell are not.

1. In the author, God; not as the mid Manicheus taught the bad God to be the author of the law, and the good God, the author

Rom. 7.
Gal. 3.

2. Cor. 3. 6.
Gal. 3. 24.

Rom. 7.

The agreement of the

author

author of the Gospell for the same God, which spake by his Son Iesus Christ in these last daies, spake also at divers times, and in divers maners in times past, he that said from heauen, *this is my beloved Son heare ye him*, the same God spake all these words, & said from heauen, *I am thy Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage, &c.*

1. They agree in the threatening of sin, and urging obedience vnto the Lord in all things: but the Law vrgeth it for feare, the Gospell for love. *If ye love me keepe my Commandments*, the Law is the meritorious cause of life, the Gospell, as most necessary signes of the life of faith, and the way that God hath appointed us to walke in vnto life, the Law giueth no hope in the case of swarming from the strict rule thereof: the Gospell giueth hope to the penitent, and where the like hope is giuen by the Prophets, they doe rather play Euangelists, then Preachers of the Law.

2. They agree in this, that howsoever the Gospell giueth hope to the penitent yet it denieth all hope to those that liue, and die in transgression of the Law, for against such most common are the threatnings contained in the Gospell, *they that do such things shall neuer inherite the Kingdom of Hea-* Gal. 5. 17.

3. They agree in this, that there is no contradiction betwixt them, but as they come from one, and the same spirit, so there is a sweet harmony & consent between the one, only sheweth, what God doth strictly require in his iustice, the other, how his iustice is satisfied, and yet his mercy to sinfull man appeareth: the one saith, *he that breaketh the Commandments shall die*, the other saith, that because man through the weaknes of his nature could not but breake them, one man, that neuer brake any the least of them, died in the stead of sinfull man, and thus freed him, that was the son of death, from death and damnation.

4. They agree in the Ministers of them both: for they of the Law were to be without blemish, their lipps were to preserve knowledge, they were to liue of their seruice, they were diuers sorts, both Priests & Leuits, they were watchmen, &c. so ought the ministers of the Gospell, they must be vnblame-

1. Tim. 3.
1. Cor. 9. 24.
Ephes. 4. 12.
1. Pet. 5. 2.

The manner
how this law
was giue.
Exod. 19. 10.

able, not to teach, they that preach the Gospel, are to this of the Gospel, some are Doctors, some Pastors, &c. they are Pastors watching and keeping their flocks; as those that must give accounts for them. And thus much of the third generall.

The next thing to be spoken of in generall, is the manner how this Law was giuen, and that is described in the nineteenth, and twentieth of Exodus.

1. First, there was great preparation, three dayes together, the people were sanctified according to the manner of those times by washings and purifying; shewing, both what need wee haue by prayer, and reading of the holy Scriptures (which may bring vs from worldly to heavenly meditations) to prepare our selues euer before that we come to heare the Lord speaking vnto vs in the Ministry of his holy word: and also, how wee must euer be more and more doing away, by the Spirit of Sanctification, the blot and blemishes of our natures, that we may be the fitter to come into the presence of the Holy God.

2. Secondly, a straight charge was giuen, that neither man nor beast, vnder paine of death, should come nere the Mount, whence the Law was to be deliuered, but certaine markes were set beyond which none might dare to passe: shewing, as the Apostle hence teacheth, how glorious was the Law, now to bee deliuered, and, if such as passed the markes set them, were without mercy to the death, that much more the transgressors of any of these precepts should die, and find no mercy.

Thirdly, the Lord descended with great terrour, the Trumpe founding, the earth shaking and Lightnings flying abroad, in so much, as that the people are noted to haue run away, and Moses himselfe to haue said, *Tremble and quake*; shewing, that the things here vttered were grave and weightie, and to be receiued into the heart, with a feare of offending against them: and also, that when the time shall bee, of calling the offenders to account, with what wonderfull terrour the Lord will then come against them.

4. Almighty God himselfe spake at these words in the hearing of all the people; but whe they were too weak to beare his words, and desired that the Lord would not speake any more (for so they

2. Cor. 3. 6. 7.
Heb. 12. 19.

Hab. 12. 20.

they should die but promised obedience if ~~they~~ should speak, two tables of stone were given unto him, written with Gods own finger, that he might carry them to the people. shewing hereby, how stony-hard our hearts be, and that Gods finger alone is able to imprint them: there his speech from Heaven must wake in ys a remembrance of them, otherwise we shall all be too negligent in his lawes.)

9. When *Anger* had broken these Tables through seals (seeing how God was dishonoured in his absence, by golden Calves, which they had set up, and worshipped) the Lord had him new two other Tables, and therein he wrote all the words that were in the first: shewing hereby, that many heart, by Gods creation, had all the law ready written in it, as the Tables prepared by God himselfe had, but the heart, which he had given vnto himselfe by falling away from God, without any letter hereof in it, vntill that the Lord would shew, as it was with the Tables prepared by *Moses*, and that which he would shew him.

12. Finally, when *Adafes* had been long with the Lord, and came with those Lawes vnto the people, his face shone so, as they were not able to looke vpon him: for which cause he had a vail when hee came vnto them, and put it off, when hee returned vnto the Lord: shewing hereby, as *S. Paul* notheth, that the Jewes should not be able to see into the end of the Law, Christ Iesus, vntill the raine of blindness and hardnesse of heare were taken away by the Lord, neither yet constant of the Gentiles, without the first his helping hands: we I thus speake of him, and his good law, signed

There remaineth yet one thing more in general; and that is the use of this Law, in these times of the Gospel: for howeuer after Lawes be done away, as hath been shewed, yet this still remeineth, as it hath coul been in the heart, yet such be fore than full. And this appeareth (now to be more proofed) from our often being urged wth an holy and new life, from the many commands giuen aginst sinne; and from the threatnings; that they which do such things shall neuer enter into life, euen in the new Testament. For when the Apostle willet vs re-purged the old man and to put on the new, which after Christ Iesus, is in holines, as part of the workes of darkenesse, and to put on the armour of light, what doth he els, but reuise the Law? *Hee saith, as I said*

The use of the Law in these times of the Gospel.

John 1.1.

James 1.10.

Deut. 5.31.

Leuit. 1.6.

Deut. 1.1.

Mat. 5.19.

Gal. 4.12.

Rom. 7.1.

Gal. 4.4.

they faith the Lord. When's faith faith, these things were done: And S. James. Here it is written: The Law and yet faith is in our point is guilty of all: what do they else, but preach the continuance of the Law? Then faith keeps all these commandments, and declining to the right hand, not to the left: yea, when all the writings of the new Testament are full of sweet promises to such, as constantly go forward in a Christian course of life, and that bring forth the fruits of the Spirit; but on the other side, full of terrible threatenings to the disobedient, and such, as bring forth the fruits of the flesh: what or rather thing do they tend unto, but to make another Deuteronomy, for that they repeat, as there it is repeated out of Deuteronomy? If thou shalt diligently observe all these laws, then shalt thou be blessed at home and abroad. &c. but if thou break them, and find that thou art cursed, then shalt thou be cursed. And to make it out of doubt, our Saviour Christ, when he was suspected, that he would give liberty from the Law, said, I came not to destroy the Law, and the Prophets, but to fulfill them. But it will here be objected then, If it be thus, how can those places of the new Testament stand, where it is often said, the Law is abolished, or the Law is not under grace. As in a woman, whose husband is dead, is freed from the Law of her husband, so we are freed from the Law under the Gospel, and Christians made of a woman, and made under the Law, to free those that were under the Law: with many like places? What is all this to make a shew only of libertie, we being still bound to keepe the Law, as we were before Christs coming?

I answer, that most of these, and the like places, are to be understood of the ceremoniall Law, against which, occasion was then daily offered to write, by reason of the Jewes, which were turned to the faith of Christ, and yet held it necessary to keepe this law by circumcising, &c. there was little, or none occasion to write so earnestly about the disannulling of the Morall, but onely to shew, how unable it was to iustifie, for then Christs coming had been needlesse. Let the Epistle to the Galatians be well looked over, and this will easily appear to be the Apostles scope there, for that he telleth them with wonderfull vehemencie: If ye be circumcised, Christ will profit

And *ye* *knowing* *and* *he* *maketh* *this* *exception* *of* *persecu-* *Gal. 1.*
ting *this* *matter* *of* *immunity* *from* *the* *Law* *to* *earnestly* *for*
that *he* *being* *at* *Antioch* *seemed* *to* *bee* *too* *cold* *in* *this*
doctrine *when* *at* *the* *coming* *of* *the* *Jewes* *he* *obtained*
from *measures* *forbidden* *by* *the* *Ceremoniall* *Law* *for* *which* *he*
saith *that* *he* *approveth* *him* *to* *his* *face* *for* *that* *justification*
before *God* *was* *not* *thus* *attained* *but* *hindered* *which* *is* *the* *Chap. 1. 11.*
only *thing* *he* *laboureth* *in* *throughout* *the* *residue* *of* *that* *Ep-*
istle *But* *it* *cannot* *bee* *denied* *but* *that* *some* *liberty* *also*
from *the* *Morall* *Law* *is* *here* *published* *it* *will* *be* *worth* *the*
while *therefore* *to* *see* *what* *this* *is* *which* *was* *the* *question*

And *first* *this* *is* *in* *regard* *of* *the* *time* *before* *Christ* *com-* *1*
ming *we* *were* *vnder* *the* *law* *as* *vnder* *our* *only* *Schoolemaster* *Liberty from*
to *reach* *and* *to* *direct* *us* *but* *now* *we* *have* *another* *Schoole-* *the Law.*
master *Christ* *Jesus* *who* *came* *more* *late* *out* *of* *the* *bosome* *Gal. 3. 24.*
of *God* *the* *Father* *to* *declare* *him* *and* *his* *will* *unto* *us* *Now* *Iohn 1. 18.*
hath *he* *made* *the* *mediator* *of* *the* *Law* *and* *Christ* *Jesus* *reach*
one *and* *the* *same* *thing* *only* *as* *he* *that* *goeth* *from* *a* *coun-*
trie *Schoole* *to* *the* *Univercity* *changer* *his* *Tutor* *and* *is* *no*
more *vnder* *him* *that* *taught* *him* *in* *his* *younger* *years* *but*
vnder *another* *in* *at* *the* *coming* *of* *Christ* *we* *are* *no* *more*
vnder *the* *old* *tutor* *the* *Law* *but* *vnder* *him* *who* *doth* *deale*
more *generally* *with* *us* *teaching* *us* *more* *familiarly* *helping* *us*
forwards *more* *perfection* *and* *where* *we* *faile* *pardon* *ing* *and*
forgiving *us* *and* *because* *of* *this* *merciful* *dealing* *we* *are*
said *not* *to* *be* *vnder* *the* *Law* *but* *in* *grace* *and* *for* *this* *it* *is*
that *the* *Lord* *himselfe* *said* *that* *the* *Law* *and* *Prophecy* *were* *un-*
til *Iohn*

Secondly *in* *regard* *of* *the* *power* *and* *authority* *of* *the* *Law* *2*
being *now* *put* *downe* *by* *exercising* *of* *which* *it* *did* *travaille* *Lib. 1. 14.*
ouer *mens* *consciences* *and* *put* *them* *into* *a* *slavish* *fear* *all*
their *lives* *long* *before* *Christ* *s coming* *but* *now* *having*
another *master* *to* *admonish* *to* *reprove* *to* *threaten* *and* *to*
correct *us* *the* *lawes* *threatnings* *neede* *not* *to* *correct* *us* *it*
hath *none* *authority* *ouer* *us* *no* *more* *then* *a* *master* *whose*
servant *is* *dimitted* *and* *gone* *from* *him* *hath* *ouer* *the* *same*
servant *and* *for* *this* *cause* *is* *it* *that* *the* *Apostle* *saith* *That* *Gal. 3. 19.*
Law *was* *added* *because* *of* *the* *transgressions* *untill* *the* *seed* *came*

Thirdly,

Thirdly, I regard of the following, which hath come to us, heartily by Gods Spirit raling, and requiring in us, to leave the things of the Law, which were before difficult, hard and tedious. Some are now become sweet, light, and easie according to that of the Apostle, *177* *178* *179* *180* *181* *182* *183* *184* *185* *186* *187* *188* *189* *190* *191* *192* *193* *194* *195* *196* *197* *198* *199* *200* *201* *202* *203* *204* *205* *206* *207* *208* *209* *210* *211* *212* *213* *214* *215* *216* *217* *218* *219* *220* *221* *222* *223* *224* *225* *226* *227* *228* *229* *230* *231* *232* *233* *234* *235* *236* *237* *238* *239* *240* *241* *242* *243* *244* *245* *246* *247* *248* *249* *250* *251* *252* *253* *254* *255* *256* *257* *258* *259* *260* *261* *262* *263* *264* *265* *266* *267* *268* *269* *270* *271* *272* *273* *274* *275* *276* *277* *278* *279* *280* *281* *282* *283* *284* *285* *286* *287* *288* *289* *290* *291* *292* *293* *294* *295* *296* *297* *298* *299* *300* *301* *302* *303* *304* *305* *306* *307* *308* *309* *310* *311* *312* *313* *314* *315* *316* *317* *318* *319* *320* *321* *322* *323* *324* *325* *326* *327* *328* *329* *330* *331* *332* *333* *334* *335* *336* *337* *338* *339* *340* *341* *342* *343* *344* *345* *346* *347* *348* *349* *350* *351* *352* *353* *354* *355* *356* *357* *358* *359* *360* *361* *362* *363* *364* *365* *366* *367* *368* *369* *370* *371* *372* *373* *374* *375* *376* *377* *378* *379* *380* *381* *382* *383* *384* *385* *386* *387* *388* *389* *390* *391* *392* *393* *394* *395* *396* *397* *398* *399* *400* *401* *402* *403* *404* *405* *406* *407* *408* *409* *410* *411* *412* *413* *414* *415* *416* *417* *418* *419* *420* *421* *422* *423* *424* *425* *426* *427* *428* *429* *430* *431* *432* *433* *434* *435* *436* *437* *438* *439* *440* *441* *442* *443* *444* *445* *446* *447* *448* *449* *450* *451* *452* *453* *454* *455* *456* *457* *458* *459* *460* *461* *462* *463* *464* *465* *466* *467* *468* *469* *470* *471* *472* *473* *474* *475* *476* *477* *478* *479* *480* *481* *482* *483* *484* *485* *486* *487* *488* *489* *490* *491* *492* *493* *494* *495* *496* *497* *498* *499* *500* *501* *502* *503* *504* *505* *506* *507* *508* *509* *510* *511* *512* *513* *514* *515* *516* *517* *518* *519* *520* *521* *522* *523* *524* *525* *526* *527* *528* *529* *530* *531* *532* *533* *534* *535* *536* *537* *538* *539* *540* *541* *542* *543* *544* *545* *546* *547* *548* *549* *550* *551* *552* *553* *554* *555* *556* *557* *558* *559* *560* *561* *562* *563* *564* *565* *566* *567* *568* *569* *570* *571* *572* *573* *574* *575* *576* *577* *578* *579* *580* *581* *582* *583* *584* *585* *586* *587* *588* *589* *590* *591* *592* *593* *594* *595* *596* *597* *598* *599* *600* *601* *602* *603* *604* *605* *606* *607* *608* *609* *610* *611* *612* *613* *614* *615* *616* *617* *618* *619* *620* *621* *622* *623* *624* *625* *626* *627* *628* *629* *630* *631* *632* *633* *634* *635* *636* *637* *638* *639* *640* *641* *642* *643* *644* *645* *646* *647* *648* *649* *650* *651* *652* *653* *654* *655* *656* *657* *658* *659* *660* *661* *662* *663* *664* *665* *666* *667* *668* *669* *670* *671* *672* *673* *674* *675* *676* *677* *678* *679* *680* *681* *682* *683* *684* *685* *686* *687* *688* *689* *690* *691* *692* *693* *694* *695* *696* *697* *698* *699* *700* *701* *702* *703* *704* *705* *706* *707* *708* *709* *710* *711* *712* *713* *714* *715* *716* *717* *718* *719* *720* *721* *722* *723* *724* *725* *726* *727* *728* *729* *730* *731* *732* *733* *734* *735* *736* *737* *738* *739* *740* *741* *742* *743* *744* *745* *746* *747* *748* *749* *750* *751* *752* *753* *754* *755* *756* *757* *758* *759* *760* *761* *762* *763* *764* *765* *766* *767* *768* *769* *770* *771* *772* *773* *774* *775* *776* *777* *778* *779* *780* *781* *782* *783* *784* *785* *786* *787* *788* *789* *790* *791* *792* *793* *794* *795* *796* *797* *798* *799* *800* *801* *802* *803* *804* *805* *806* *807* *808* *809* *810* *811* *812* *813* *814* *815* *816* *817* *818* *819* *820* *821* *822* *823* *824* *825* *826* *827* *828* *829* *830* *831* *832* *833* *834* *835* *836* *837* *838* *839* *840* *841* *842* *843* *844* *845* *846* *847* *848* *849* *850* *851* *852* *853* *854* *855* *856* *857* *858* *859* *860* *861* *862* *863* *864* *865* *866* *867* *868* *869* *870* *871* *872* *873* *874* *875* *876* *877* *878* *879* *880* *881* *882* *883* *884* *885* *886* *887* *888* *889* *890* *891* *892* *893* *894* *895* *896* *897* *898* *899* *900* *901* *902* *903* *904* *905* *906* *907* *908* *909* *910* *911* *912* *913* *914* *915* *916* *917* *918* *919* *920* *921* *922* *923* *924* *925* *926* *927* *928* *929* *930* *931* *932* *933* *934* *935* *936* *937* *938* *939* *940* *941* *942* *943* *944* *945* *946* *947* *948* *949* *950* *951* *952* *953* *954* *955* *956* *957* *958* *959* *960* *961* *962* *963* *964* *965* *966* *967* *968* *969* *970* *971* *972* *973* *974* *975* *976* *977* *978* *979* *980* *981* *982* *983* *984* *985* *986* *987* *988* *989* *990* *991* *992* *993* *994* *995* *996* *997* *998* *999* *1000*

Fourthly, in regard of the following, which hath come to us, heartily by Gods Spirit raling, and requiring in us, to leave the things of the Law, which were before difficult, hard and tedious. Some are now become sweet, light, and easie according to that of the Apostle, *177* *178* *179* *180* *181* *182* *183* *184* *185* *186* *187* *188* *189* *190* *191* *192* *193* *194* *195* *196* *197* *198* *199* *200* *201* *202* *203* *204* *205* *206* *207* *208* *209* *210* *211* *212* *213* *214* *215* *216* *217* *218* *219* *220* *221* *222* *223* *224* *225* *226* *227* *228* *229* *230* *231* *232* *233* *234* *235* *236* *237* *238* *239* *240* *241* *242* *243* *244* *245* *246* *247* *248* *249* *250* *251* *252* *253* *254* *255* *256* *257* *258* *259* *260* *261* *262* *263* *264* *265* *266* *267* *268* *269* *270* *271* *272* *273* *274* *275* *276* *277* *278* *279* *280* *281* *282* *283* *284* *285* *286* *287* *288* *289* *290* *291* *292* *293* *294* *295* *296* *297* *298* *299* *300* *301* *302* *303* *304* *305* *306* *307* *308* *309* *310* *311* *312* *313* *314* *315* *316* *317* *318* *319* *320* *321* *322* *323* *324* *325* *326* *327* *328* *329* *330* *331* *332* *333* *334* *335* *336* *337* *338* *339* *340* *341* *342* *343* *344* *345* *346* *347* *348* *349* *350* *351* *352* *353* *354* *355* *356* *357* *358* *359* *360* *361* *362* *363* *364* *365* *366* *367* *368* *369* *370* *371* *372* *373* *374* *375* *376* *377* *378* *379* *380* *381* *382* *383* *384* *385* *386* *387* *388* *389* *390* *391* *392* *393* *394* *395* *396* *397* *398* *399* *400* *401* *402* *403* *404* *405* *406* *407* *408* *409* *410* *411* *412* *413* *414* *415* *416* *417* *418* *419* *420* *421* *422* *423* *424* *425* *426* *427* *428* *429* *430* *431* *432* *433* *434* *435* *436* *437* *438* *439* *440* *441* *442* *443* *444* *445* *446* *447* *448* *449* *450* *451* *452* *453* *454* *455* *456* *457* *458* *459* *460* *461* *462* *463* *464* *465* *466* *467* *468* *469* *470* *471* *472* *473* *474* *475* *476* *477* *478* *479* *480* *481* *482* *483* *484* *485* *486* *487* *488* *489* *490* *491* *492* *493* *494* *495* *496* *497* *498* *499* *500* *501* *502* *503* *504* *505* *506* *507* *508* *509* *510* *511* *512* *513* *514* *515* *516* *517* *518* *519* *520* *521* *522* *523* *524* *525* *526* *527* *528* *529* *530* *531* *532* *533* *534* *535* *536* *537* *538* *539* *540* *541* *542* *543* *544* *545* *546* *547* *548* *549* *550* *551* *552* *553* *554* *555* *556* *557* *558* *559* *560* *561* *562* *563* *564* *565* *566* *567* *568* *569* *570* *571* *572* *573* *574* *575* *576* *577* *578* *579* *580* *581* *582* *583* *584* *585* *586* *587* *588* *589* *590* *591* *592* *593* *594* *595* *596* *597* *598* *599* *600* *601* *602* *603* *604* *605* *606* *607* *608* *609* *610* *611* *612* *613* *614* *615* *616* *617* *618* *619* *620* *621* *622* *623* *624* *625* *626* *627* *628* *629* *630* *631* *632* *633* *634* *635* *636* *637* *638* *639* *640* *641* *642* *643* *644* *645* *646* *647* *648* *649* *650* *651* *652* *653* *654* *655* *656* *657* *658* *659* *660* *661* *662* *663* *664* *665* *666* *667* *668* *669* *670* *671* *672* *673* *674* *675* *676* *677* *678* *679* *680* *681* *682* *683* *684* *685* *686* *687* *688* *689* *690* *691* *692* *693* *694* *695* *696* *697*

flowing merely from idle fantastick braines, which teacheth all freedome from the Law, to be the Gentile freedome, vnto whom it was neuer given, but onely to the Israelites, neither doth belong vnto them, but onely so farre forth, as it agreeth with the Law of nature, and is explained in the Gospell.

This is new, because all antiquity was ignorant of it: *Tertullian* knew it not, for otherwise he would not haue taught, as he did, that God gaue *Moses* his Law to all men, and not to the Iewes onely: that reuerend Father *Ambrosius* was ignorant of it, for otherwise hee would not haue taught, that the Law was not brought in for the Iewes sake onely: neither were the Prophets sent onely to them, but were appointed to this, that they should be Masters and Pedagogues to the whole world; and that they might be accounted a publique and holy schoole, as well in those things that belong to the knowledge of God, as to the discipline of the soule. And the like may be said of all other Ancients, who knew their continuall labouring to commend *Moses*, and to magnifie his writings, that they might breede a reuerend opinion thereof, in the vbelievers.

Wherefore this is a new deuise, and as it is new, so is it dangerous many waies, and to be taken heed of: Let vs then knowing the truth cleaue vnto it, knowing that Christ hath giuen no liberty to stiepe against the Law, in the smallest things: Iet vs still walke as strictly in regard of the Law, as if we had no libertie at all there, from that that we may be answerable to our himes of freedome by Christ Iesus, and being led by the Spirit, haue comfort that we are not, neither shall euer be under the curse and condemnation of the Law: from which, thou Lord, finally deliver vs. Amen.

Having been long enough already, in the generalities touching the Law, we are now to proceed vnto particulars.

Quest. 51. How many Commandements bee there, and how are they diuided?

Ans. There be ten, which are diuided into two Tables.

Expln. This number of the Commandements, as also the diuision, was made by God himselfe, who gaue them written, as hath been already shewed, in two Tables of stone, to his seruants

The Com-
mandements
divided into
two Tables.

scilicet Moses and herein therefore doe all Writers agree, both ancient and moderne, both Protestant and Popish, the onely difference is about the right distinction of these Commandements. For some have placed five in either Table, as the Jewes, *Philo* and *Iosephus*, learned Writers amongst them: Some have placed three in the first Table, and seven in the second, as sometimes *Augustine* did, to expresse the mysterie of the Trinitie: but the Papists doe it at this day, to defend their Idolatry, and yet to keepe the number often, they divide the last Commandement into two; and so doe the Lutherans. Some againe divide them by foure in the first Table, and sixe in the latter, as almost all ancient Greeke fathers, *Atanasius*, *Origen*, *Gregorius*, *Nicodemus*, *Chrysostomus*, &c. and some Latines, as elsewhere, *Augustine*, *Hieron*, *Ambrose*, *Sulpicius*, &c. But this controuersie might soone be ended, if men would bring their religion to Gods Law, and not Gods Law to their religion, as they of the Roman Church doe. For if the first table bee the first and greatest Commandement of the Law, teaching vs to loue the Lord with all our heart; and the second be like vnto it, teaching our duty towards our neighbour, how we should loue him, as our selues, as Christ himselfe hath taught, then it is without doubt, that all which teach the loue of God, belong to the first; and all which teach our duty towards our neighbour, belong to the second Table. Which being so, and sure distinct things, giuen in charge, touching the loue of God; and six touching our neighbour, and no more; how can this distinction fitly be otherwise made, but into foure and six? Again, let the last Commandement be well considered, and it will easilie appeare to be but one, even all that, which forbiddeth coueting, both because it toucheth but one thing onely, and is againe repeated in a different order, in the booke of Deuteronomy, *Thou shalt not covet thy neighbours wife: thou shalt not covet thy neighbours house*; whereas in Exodus it is, *Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife*. Which would not have been, if it had been two distinct Commandements: but as all the rest, so these in their repetition, would have kept their proper places.

Deut. 5. 21.

Each.

Quest. 52. In which Table do you learne your dutie towards God?

Ans. In the first: containing the seven former Commandements.

Quest. What is your dutie toward God?

Ans. My dutie towards God, is to believe in him, to feare him, and to love him with all my heart, with all my strength, and with all my might: to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy name, and his word, and to serve him truly all the dayes of my life.

Expou. This is in generall the content of the Commandements of the first table, and is thus without further distinction set downe, having respect vnto young children, with whom it is well, if some good things in generall be put into them, as they are able to heare, and with such brevity, these things could not better have been couched together. The first words expresse the first Commandement, of hauing the Lord for our God; for this is to believe in him, to love him, to feare him, and to pray vnto him, the second is expressed in the next words, *to worship him, and to give him thanks*, it being the duty of this Commandement purely to doe the parts of his worship: the third is expressed in the words following, *to honour his holy name, and his word*, it being the main matter specially pointed at there, that in all things Gods name and his Word be glorified: and the fourth, of keeping holy the Sabbath and then devoutly serving God, in the duties by him appointed, is expressed in the last words: *and to serve him truly all the dayes of my life*: as will appeare more plainly in the larger opening of euery of these Commandements, as here followeth.

Quest. 53. How many be the parts of euery of the Commandements of the first Table?

Ans. Two, the Commandement it self, and the reason thereof.

Expou. Before that wee come to the particular handling of each Commandement, two things are further to bee premised, first certaine rules are to be laid downe, tending to the better vnderstanding of them: and then is to be shewed the singularity of these

these Commandments concerning God, above those that concerne our neighbour.

Rule 1.
Rules for expounding the Commandments.

First for the Rules, one is this: Every affirmative commandment includeth his negative, and the negative the affirmative: as for example, the third commandment is negative. *Thou shalt not take the name of the Lord in vaine*, now it containeth also the affirmative, thou shalt honour the name of the Lord, and so of the rest: and this is plaine, from sundry places thus expounding them. The fourth Commandment expoundeth it selfe thus, when the Lord vnto the affirmative, *Keepe holy the Sabbath day*, addeth the negative, *Thou shalt doe no manner of worke therein*. The fifth is thus expounded, where it is said: *He that curseth Father or Mother, or that is disobedient vnto them, shall bee brought forth, and stande in death*, and generally the commandments of the second Table being all negative, but one, are thus expounded of our Saviour Christ, saying the second is this, *Thou shalt loue thy neighbour, as thy selfe*.

Rule 2.

The second rule is this; Every negative commandment doth bind alwaies, and vnto all times: every affirmative doth onely bind alwaies, but not vnto all times also, as for example: *Thou shalt not haue no other Gods but me*: the affirmative of hauing the Lord for our God doth bind alwaies, so that he sinneth; whosoever at any time denieth the Lord in his heart, or doth contrarie to the feare or loue of God: but hee sinneth not, that doth not actually exercise these affections at all times, because that a man sometime sleepeeth, sometime through the violence of diseases looseth the vse of his reasonable soule, many times also is possessed with vehement thoughts which employ the mind another way; and lastly, occasions are not at all times offered to try our hearts. The fourth Commandment in the affirmative hath, *Remember that thou keepe holy the Sabbath day*: against this hee sinneth, whosoever doth breake the Sabbath: but he sinneth not, that doth not keepe it at all times, and parcels of times, because the weakenesse of our natures requireth some rest and pause, at what time we cannot be busied in holy exercises. The like is to bee said of honouring our parents &c. But come to negative Commandments, and you shall see, that whosoever ceaseth from observing them at any time, is a sinner: for example; *Thou shalt*

Thou shalt not commit adultery; if any man then shall murder at any time; or be adulterous, whether he be drunken or sober, angry or quiet, tempted or not, in whatsoever place, time or occasion, hee is a transgressor, and this distinction is set forth amongst scholars, under the terms of *semper* and *ad semper*.

The third Rule is this: Every commandment forbidding any sinne, doth not onely forbid the sinne named, but all sinns of the same kinde also; and all occasions of the same; and the same sinne onely is named, to make the branches the more odious, as being of the same nature before the Lord. Thus Christ himselfe interpreteth the sixth, seventh, and third commandments, where reproving the Pharisees doctrine, only forbidding murder, and the act of adultery, and false swearing by Gods holy name, by teaching, that even unadvised anger is a sinne, and to looke upon a woman to lust after her is adultery, and to sweare any oath at all in ordinary communication, is from the Devil, by which we may gather how we are to vnderstand the other commandments also.

The fourth rule is this: The Commandments of the first table are absolutely to be kept, and for themselves, the other of the second table are to be kept for the first. For, if any man shall obserue this, *Thou shalt have none other Gods but mee*, *Thou shalt not make any graven Image*, &c. or thou shalt not take the name of the Lord in vain; in mere obedience to the Kings Lawes, or thereby to please holy men, who doe stir at the workers of such abominations, and not through an immediate reuerence of that heavenly maiesty which hath commanded, that mans obedience is none obedience, his keeping of these lawes is no keeping of them, because the maine thing heere intended is neglected, viz. the setting up of God in our hearts aboue all, and that which is most abhorred, is practised, viz. the sinne of Gods taught by the precepts of men. And Elia 19. 13, on the other side, who so shall obserue these lawes, *Thou shalt not kill*, *Thou shalt not steal*, &c. without being moued hereunto through a conscience of the first table, commendeth the loue of God vnto vs, and the loue of man for Gods cause, after

Math. 6.

Math. 5.

Rule. 5.

Math. 10

whose Image he is made: his keeping also is no keeping of the law, because the praise of men is the make, at which he dyeth, or else, that he may be dealt friendly withall againe, and thus did the very Pharisees and Publicans. Not only lo- ueth his neighbour aright, which maketh the loue of God the fountaine and beginning of his loue to his neighbours.

The fift Rule is this. Howsoever the least commandment is not so small, but the breach thereof deserueth death; yet the breaches of some commandments are greater, and more heynous, then of others. Thus to breake the commandments of the first Table, is in it selfe simply more heynous, and this sinne shall haue a more grieuous punishment in hell then sinnes against the second table. For Sodom and Gomorrah, saith Christ vnto the Iewes, *shall rise up against you, and condemn you;* because their sinne in refusing and denying their God and Sauour was greater then all the sinnes, though most loud crying of that people. And for this is it, that the maine sinnes against euery precept of the first Table were censured with death, but it is not so with all those of the second Table.

Yet doe I not so rigorously presse this rule, as to inferre, that the least sinne against the first Table, must needs bee more heynous then the greatest against the second, which hath bene rashly concluded by some. Can any Christian perswade mee that I commit a more damnable sinne in being ouertaken with a nap at a long Sermon, or comming once late to Church, then if I had murdered my owne Father? Let me be throwne out of a window if I thinke that. *Euyebus, Act. 20. 9* sinned more grieuously then *Cain, Gen. 4. 8*. In gathering a proportion betweene one sin and another, all respect is not to be had to the object against whom the offence is done, but regard must bee had also of the kinde of the action committed, of the malice or infirmity of the committer, &c. These bee sometime so superlatiue, that they ouerbalance the generall respect to the object. The comparison therefore betweene the two Tables, is, to receiue modification and moderation by restraints, as *cautis paribus;* or where there is not ouermuch imparity otherwise, in *eodens gradu*

granda aut specie, wherein affections, intentions, malices, presumptions, infirmities, neglects, &c. are to bee counterbalanced among themselves and one against another.

The sixt Rule is this, there is so neere a relation betwixt all the commandments of the morall law, that whosoever observeth all, failing onely in one poynt, is guilty of all, because, as *S. James* teacheth, there is one, and the same, the Author of them all. And hence it is, that, *Of two evils, being mala culpa not pona, non est lesser, but utriusque est to be chosen.*

Rule. 6.

lam. 2. 10.

And hitherto of the first thing: now followeth the second, of the singularity of these commandments, which is in this, that every of these foure hath both the commandment, and the reason, which is plaine in the three latter, and is only called in question in the former, because it is not placed, as a reason, but as a preface to all the commandments, before any charge giuen. Whence it is, that some haue made it a generall preparatiue perswading to the obedience of all these lawes. But it will appeare I take it to bee a speciall reason of the first also, and more properly belonging vnto it, if we consider, first that the other three being subordinate, haue their speciall reasons, and much more then should, this being chiefest and ground of all.

Rule. 2.

Of the singularity of these Commandments, which hath a speciall reason.

Secondly, the identity of the reason heere vied, and in the second, *I am the Lord thy God*, and *I the Lord thy God am a jealous God*, both being alike fit to strike terror into the offenders, as the precepts are alike, the one forbidding inward, the other outward Idolatry, so that, if this of the first be made only generall, for the same cause may that of the second, and neither shall haue their speciall reason.

Thirdly, if it be further considered, how this reason doth specially fit the precept, *I am the Lord*, therefore thou shalt acknowledge me and none other, *I brought thee out of the Land of Egypt*, &c. therefore thou shalt be vngatefull, if thou deny me, or ioyn any fellowes with me.

Quest. 4. In which wordes is the first Commandement contained; and in which is the reason?

Ans. The Commandement is in these words, Thou shalt have none other Gods but me. The reason in these, I am the Lord thy God, which hath brought thee out of the Land of Egypt, out of the house of bondage.

Quest. 5. What are wee heere commanded?

Ans. To have the Lord for our God, which is to love him, above all, to feare him above all, to put our whole trust, and confidence in him, and to make our prayer, unto him alone.

Explen. The method which I intend generally to follow in opening the commandments, is first to handle the commandment it selfe, and then the reason, and in every commandment these two parts, the duty, ingoyed, and vice forbidden, where the commandment is affirmative, and contrariwise, first the vice forbidden, and then the duty, when it is negative. This first commandment is mixt, or compounded of both, thou shalt have me for thy God, and none other. Touching the duty it is to have, and so to set up in our hearts and practices, the Lord (*Jehovah*), who only reigneth in Heaven and in earth, for our God, which is the maine and principall scope of the whole Law; even as the maine duty of a Subject towards his Prince, is to acknowledge him, and to sweare allegiance vnto him, which if it be not, what will all other Lawes and Statutes availe? What likelihood is there of being contained in obedience in other things? Surely, none at all; but that the person which is vncconformable in the first, will liue like a disorderly, Riotous, and dangerous Traytor. So if we refuse to set vpon the true God in our hearts, which is our vowing allegiance, what other account can the Lord make of vs, but as of a company of Out-lawes, and vnworthy to liue in the Common-wealth of his Church, and to bee fellow-Citizens with his Saints. Now the Lord is not then acknowledged, this duty is not then performed, when we make profession in word, and outwardly, of seruing the true God, but when wee loue him in the highest

degree

The manner
adhered in
handling the
Commande-
ments.

1. Duty Inioy-
ned,

degree, when we feare him, trust in him, and seeke vnto him, in all our necessities. Wherefore Almighty God, in commenting vpon this precept, in other places of his holy Word, hath shewed expressly how earnestly hee requireth all these things.

First for loue, he requireth it with such a Prefect, and first Duty, neth himselfe to so many varieties in pressing it, as if hee would make knowne, that all else were nothing without it; *Hearde, O Israel*, (saith he by his seruant *Moses*) *Yehouah is one*; *Deut. 6. 4.* *doe it*, that is *very* *deuotely* *with* *thee*; *And thou shalt loue him* *mightily*; *Or*. And againe; *Hearde, O Israel*, *the Lord is God only*; *Verse 4.* *then shalt thou the Lord thy God, with all thine heart, with all thy* *Verse 5.* *soule, and with all thy might*.

2. For feare, he calleth for it by his Prophet, as they would haue him to requite him for his seruants and children, *Thou shalt feare the Lord thy God*; *Mal. 1. 6.* *for thou shalt be his Father*; *saith the Lord of Hosts*. And our Saviour Christ so preferred this feare, as hee putteth downe all feare of great ones in this world, in regard of it, saying, *For he that feareth me, shall not kill his body*; *but he that feareth the Lord, shall be able to kill the soule*; *but feare him*; *for he is able to destroy both body and soule*.

3. For trust and confidence, they which trust in other things, either men or horses, strength or wit, shall bee confounded; onely hee that putteth his trust in the Lord, shall stand fast; *For he shall be as Mount Zion, that can neuer be moued*; *Wherefore all other trust is straightly forbidden*, and this alone euery where commanded, as being a most mighty and strong arme and tower.

4. For seeking to the Lord by prayer, which is also an action of the heart, the lifting vp of the soule, we are exhorted vnto him, saying, *Call vpon me in the day of trouble, and I will heare thee, and deliver thee*; *and vnto him onely, where it is said*, *Thou shalt serue the Lord thy God, and him onely shalt thou serue*; *Deut. 10. 13.*

5. And by the examples of holy men, mentioned in the Scriptures, of which no one is to be found negligent in this duty, not one that did the Lord this dishonour, to make the lifting up of his heart common to any other Saint or Angell. And truly there is great reason, that wee should thus set vp

Iam. 1. 17.

the Lord in our affections. For who is to be found so worthy of loue as he, seeing that he is our maker, and every good gift and every perfect gift cometh downe from him the Father of light; and if excesse of loue require the like in those who are thus affected: then the very loue of God towards vs, if there were none other motive may constrain vs to this excesse of loue towards his Maiesty. For he loued vs, yet being enemies, he loueth vs with that loue with which Parents doe loue their deare children, yea with greater then tender-hearted mothers; for though they should forget their children, the fruit of their owne wombes, yet God will not forget his people.

Rom. 5.

Psal. 103.

Esa.

Who so mighty as the Lord
God
Esa. 40.

Againe, who is so terrible as the Lord and so worthy to be stood in awe of? Princes are but grasshoppers, and all the world but as the drop of a bucket, in comparison of him. When he cometh downe, the earth trembleth and quaketh, the brightest body of the Heauens for feare contr themselves with blacknesse: His voyce is thunder, casting downe the strongest things, and making the very Hilles to raine for feare, his breath a smoke, and consuming fire, his chariot the strong tempestuous windes, for he rideth vpon the wings of the winde, his rod an iron Scepter, beating in pieces whole Nations, as a potters yessel; his eyes, as flames of fire casting forth lightnings: his hands such as that he can span the earth, and hold all the waters of the Seas: within his fist, the Heauens are his Throne, and the earth his foot-stooler; his armies are Angels twenty thousand thousands: let him but begin to speake, and all men will run away; let him but shew himselfe, and no flesh can liue; yea, let but one of his Angels come, and we shall tremblingly fall downe like dead men. Who then is to be feared like vnto him, with him wee may take courage and say, who can be against vs; but hating him against vs, it will no whit auaille, though all the world be on our side.

Exod. 10.

Exod. 33.

Rom. 3. 3.

None to be trusted in but God.
Prou. 23. 5.
1 Tim. 6. 17.

Moreover, what is there to be trusted in besides the Lord? nor riches, for they haue wings like an Eagle, and will flye away: great substance is the uncertainty of riches: not friends amongst men, for they ebbe and flow, as we be in prosperity or adversity,

they; their breath is but in their nostrils; as a light they are
 soone put out; nor amongst the Saints departed, for they know
 not of vs, and of our cases; nor cunning & wit, for *the subtil*
 wit is soone turned into foolishnes; nor our owne strength,
 courage, and preparation, for an horse is but a vaine thing to
 save a man; our strength is but as grasse that is soone cut
 downe and withereth. The Lord only then, is a sure Tower of
 defence, a Fortresse, and strong Castle to such as flye vnto
 him. Of this had *Isaiah* experience, when his enemies
 coming vpon him, he said, *He shall saye what he dooeth, but
 eye muste vpon the Lord*, and so he put them to flight, with-
 out striking one stroke. And the like experience had *Abraham*
 and his brethren, who did, rather then fall downe before
Abimelech his golden Image, offer themselves to the fiery
 furnace, being seauen times hotter, than at other times, be-
 cause they knew that God was able to deliuer them, and so
 escaped vntouched of the fire. What should I further speake
 of *Isaac*, *Ioseph*, *Daniel*, the Prophets and Apostles? Was there
 euer any that trusted in the Lord in vaine? No verily, exa-
 mine all histories and you shall finde none. But contrariwise,
 Martyrs reioycing against their exposing vnto wilde beasts,
 vpon tormenting racks, and in the midst of fiery flames,
 and oftentimes saued out of strong Prisons, and the very
 lawes of death: innocent soules wonderfully iustified, and
 their aduersaries shamed; men distressed, and almost famished,
 miraculously provided for: and whole Nations vniuersally at-
 tempted by the proud enemy, with helpe from Heauen deli-
 uered, and their enemies confounded, and all this, when they
 haue put their trust in the Lord.

Lastly, can it enter into any reasonable soule to think that
 he had need to pray to any other sauing to the Lord only? See-
 ing he alone can thus powerfully saue, & needeth no helper.
 Indeed, when we seeke succour from humane wit, counsell,
 strength, friends or allies, it is good to make our side as strong
 as we can, by seeking vnto many, but grosse impiety, because
 wee should thus loyne vnto him, fellowes and partners,
 and thrust subiects (as it were) into the chaire of their Prince,
 when he alone requireth all our heart, we should giue room to

Eccl. 4.13.

1 Chron. 10.

Gen. 17. 1. 4. H.

others, a thousand times inferior to him; when he cometh to death, that we should serve him only & worship him, we should sacrilegiously communicate our service vnto creature also. Neither doth it helpe, which is alledged, that we do not ioyne the creature with the Creator, but only vse him in his place, being neere & draine vnto the Lord, that through his mediation, we may the rather be accepted: for God is not lyke earthly Princes, vnto whom a poore, subiect vsually cannot haue access, without the help of some neere about him, or if he be, he is like vnto the best onely, such as the Emperour Redulph was, *and* *the* *king* *who* *was* *used* *to* *say* *to* *those* *about* *him*, *come* *lead* *I* *pray* *you* *and* *require* *that* *they* *should* *be* *about* *me* *for* *I* *was* *not* *therefore* *wild* *Emperours* *that* *I* *should* *be* *far* *up* *from* *me*, *as* *it* *was* *in* *a* *chefe*. So the Lord would haue vs at any time to come vnto his owne richly; and whereas this is slandered with the name of presumption, let not any word or syllable tending heerevnto be shewed in all the Scriptures; and when wee will yeld it to be so also, but sure it is that all things there found to the contrary, that God is very gracious to all that seeke vnto him, without the help of Advocates. Or if we need an Advocate (as sure we doe, such an one as partaketh both natures) we haue one appointed vs, *Iesus Christ* *the* *righteous* *our*, *who* *is* *the* *propitiation* *for* *our* *sinnes*: and therefore I am sure, that such as flye to others in auoyding supposed presumption, doe inturre vnto damnable superstition. Now we cannot thus set vp the Lord yet in our hearts, vntil we know him, according to that, *Humbly* *shall* *they* *call* *upon* *him*, *of* *whom* *they* *heard* *not*. So how shall wee pray vnto him, whom wee know not? How shall wee loue him and trust in him? *Ignorantia* *capitula*. There is no desire of anything in this world: we will neuer take any paines in seruing the Lord, vntil we know him. For this cause is ignorance so much exclaimed against, and the knowledge of God so highly commended, as that it is said to be life eternall. Wherefore wee must also endeavour our selues in this as the foundation of all, seeing he *has* *commanded* *us* *to* *know* *God*, *must* *first* *know* *what* *God* *is*. But concerning this, wee shall not need to add any more in this place.

Cent. 13.

1 Ioh 2 2.

Rom. 10.

Ioh 17.
H. b. 12

place, because it hath been already handled in the sixth Question under the title: *What God is.*

Quest. 56. What are wee forbidden in this Commandement?

Answer. First, *Atheisme*, which is the Acknowledgement of no God. Secondly, *ignorance*; which is the neglect of the knowledge of God, or of his Word. Thirdly, *profaneness*, which is a reviling of God and of his worship, that is, prayer, hearing of the Word, and receiving of the Sacrament. Fourthly, *idolatry*, which is the giving of God's worship unto creatures, by paying vows to them, dwelling in them, or setting our hearts upon them.

Explan. After the duty, heere follow the vices and sins against this Commandement, not all, but the principall, which have also other branches springing from them. The first and maine breach of this Commandement, that striketh at the very head, is *Atheisme*, a monster in nature, whereby the creature riseth against the Creatour, not as the men of Babel, to stop the passage of his iudgements, but unlike to all men, to disannull him, & to make him without being, whereas he is being to all, to pull him out of his Throne, and to leave him no authority, who is above Kings and Princes, and to put downe his power, who alone by his power upholdeth all things, and in whom only we live and move. Yet such a sin as this there is amongst monstrous and unnatural men, and that not only amongst some barbarous people in profanation, which is the height of Atheisme, but even secretly in the heart with which kinde many are infected even under the Gospell. And this is, when men doe but in their hearts imagine that it is all vanity, which is spoken of God, or that there is no such God as the word doth describe unto us.

Thus there be sundry sorts of heart Atheisme, as first, that which *David* complaineth of in the Psalme; *The fool hath said* in his heart that there is no God. Which is, when men through a selfe-conceitednesse affect to be wiser then all the world, do hold this, that there is a God, not really, but in opinion on shew, being an Idol Scar-crow, fit only to keepe simple persons in awe, by these their reaching imaginacions, proving them

Vices forbidden in this Commandement.
1. Breach by Atheisme.

The divers kinds of Atheisme.

Psalm 14. 1.

Ysaiah 40. 1.

themselves most simple and foolish of all others. For, what greater folly can there bee, then to have the understanding blinded more then brute beasts, whose eyes doe looke vnto God, and so receiue their food in due season? but these being daily fed, and cloathed by the same God, are not able to see so farre, as to him that reacheth out the hand of prouidence continually to sustaine them: O Egyptianall darkness, with which they are beset which neuer be fell any that were left vnto nature onely, except Epicures & Belly-gods, that lay ouerwhelmed in the bottome of pleasures gulf: all others scorned to be Atheists, and rather, than vnto none, did sacrifice to the vnknewne God, as wee may see by the Athenians.

A. 17.

A second heart-Atheisme is, to conceiue otherwise of God, then he hath reuealed himselfe in his Word: for, whatsoeuer is there spoken of God, such an one he is, yes, every attribute of God is God, so that the heart conceiuing a God without any of these is guilty of Atheisme. Now the attributes of God are mercy, power, iustice, presence, wisdome, and holines all infinite, and in the highest degree: so that he which goeth on in sin, & bleisseth himselfe with the conceits he which flattereth himselfe with a conceit of Gods absence, far above in the Heauens, and conered with the clouds, with the wicked against whom *Iob* sharpeneth his tongue: and he which kisseth his hand in secret, and sacrificeth to his nets in his prosperity, praising his owne diligence & industry, with the wicked ones of *Zephaniahs* time, ascribing neither good nor euill to the Lord, hee I say, hath an heart possessed of Atheisme. And hence ariseth also a third Atheisme, when any shall conceiue otherwise of God, in regard of the persons in the God-head, viz. denying either the Sonne, or Holy Ghost, as Turkes and Iewes: for he that hath not the Son, neither be the Father, and then must needs be an Atheist, as by the same reason he is, that hath not the Holy Ghost. For the ground of this truth there is a God: See aboue vnder the sixth Question.

a. Breach is by Ignorance

The second breach of this Commandment, is by ignorance, which is the very next dore to Atheisme, because, that where

where ignorance prevaileth, there can be but a poore deale of
 love, little confidence, and simple service done vnto the
 Lord. This ignorance is sometime simple & sometime affected.
 Simple ignorance, when the meanes of knowledge bee want-
 ing, either within a man there being dullnesse & want of ca-
 pacity, or without, there being no vision, prophesying, fal-
 ling preaching coldly, or seldome, exercised; and this excu-
 seth not simple people, that liuing in ignorance, if they doe
 things worthy of stripes; for they shall notwithstanding be
 beaten: *where vision faileth the people perish.* But if there bee
 fault in the watchmen, their blood shall also bee required at
 their hands. Neither ought this to seeme strange, conside-
 ring that naturall visible meanes, the Heauens, Sun, & Stars,
 doe reueale to the conscience, the invisible God head, power,
 wisdom and goodnesse, that all may be without excuse. *As*
testified ignorance is, when there is no fault in the meane want-
ing, but people are content to be ignorant, euen vnder the
meanes, that they may sin the more freely, pretending, that
they are not booke-learned, want leasure, and haue businesse
enough, both to toyle and study for necessary bodily busi-
nation. And this was the ignorance of the Iewes, who tolde
 Ezechiel, that they would not heare nor obey, and of whom
 Christ saith, *that light was come into the world; but man's heart*
darkenesse was their light: but what saith hee of such? Verily,
This is the cause why most of the world for hee hath doctored, & taught
the light, and some be borne in. And this is verified at this day;
 for as poore and as vnlearned as any that vse these preten-
 ces, come, to the light of Gods word, and are blessed with
 much diuine knowledge; and are neuer a whit the further
 from meanes of sustentation here heather. *nam. liban. & odan*
 Yea, if all these naturalls were not blinde, they would
 see that man liueth not by bread onely, but by every word, that
 proceedeth out of the mouth of God. If following this excellent
 light, were some hinderance for this world, yet they would see
 that it were to aduantage, seeing the one is but food that
 perissheth, the other feedeth and liuifieth in euermore. *Which I*
 doe not therefore speak to fauour or incourage poore soules,
 in leauing the workes of their calling, and gadding vp and
 downe to follow Sermons, farre off, to the pinching of
 them.

Luce. 12.

Ezech. 3.

Rom. 1. 20.

1. Cor. 13.

1st.

Ezech. 3.

Ioh. 3. 19.

Math. 4.

Ioh. 6.

Amos 2.

themselves, wives and children: I doe rather pittie such, and advise them to consider what the Lord biddeth them remember, *vs.* to keepe holy the Sabbath, and in the sixe dayes to doe all which they haue to doe, considering that there is now no famine of hearing Gods Word: in which there should bee neede of wandering untill faintnesse; but great plenty, for which his name bee blessed and praised for ever. Let such therefore continue their deuotion, but not rack it without reason, in trauelling after mens persons; a thing too vnstall in many places now adayes, neither yet grow so remisse as to neglect good husbandry for the foolish, of reading, meditation, prayer, and hearing Sermons: when opportunity is offered and allowed by authority. And for the other that say so light by diuine knowledge, whatsoeuer their pretexts bee, they are but as fig-leaves to couer their foules nakednesse; they shall notwithstanding be found out, and placed in the next ranke to Atheists at the last day.

Obiect. 1.

Sol

They say, what needeth so much studying, and hearing, can all the Preachers say more then this: Love God above all, and thy neighbour as thy selfe: and believe in Iesus Christ with all thy heart. But oh louers of folly, and delighers in blindness, bee there not also for all trades and professions certaine generall short rules, which all know, but all are not therefore of knowledge enough for the same trades: they had neede wee grant notwithstanding to be trained vp many yeares, and to haue a long time to be acquainted with the mysteries thereof: and shall wee then bee so basely conceited of the Christian profession, as to thinke that a little superficiall knowledge of these generalities is sufficient to make a trades-man in this kinde; especially considering that the mysteries heere be farre exceeding, and we haue nothing this way naturally, but as wee are taught of the Spirit; neither doe wee know, but when wee haue experience, according to that of the Psalmist: *Commence ment de la sagesse*

1 Cor. 2. 14.

Obiect. 2.

But they say further, the more knowledge the lesse grace, the further from simplicity in dealings, & the nearer to cunning knauery.

Thou

Thou art deceived (O man) who see the darwin; that gale
 est about thus to disgrace that which the Lord will honour
 is it not Christian knowledge of God, and of his wayes, that
 maketh a man thus vnlike a Christian, but the corruption of
 nature, and Satans wilnes, misguiding some to hypocrisie
 Such, to vse the phrase of the Apostle, *know nothing vs. they 1. Cor. 2.*
ought to know; they haue none experience reasoning the heart,
 but some borrowed words of wisdom, tipping the tongue
 and affected carriage and gesture of sanctity and austeritie;
 wherewith some seek to catch others with admiration. Yet
 goodnes and measure of knowledge is not by condem-
 ned nor contemned, because some (perhaps) make a mist of
 it to cloath their owne impieties. Wine and beere good
 liquor is not therefore auoyded, because distemper follow-
 eth, when it meeteth with light braines: neither is diuine
 learning condemned, because some great professors this
 way, haue bene most aduers to Christianity. *wh. vi. 30*

But they say further, ignorance is the mother of deuotion;
 there is honestest dealing among such, and more feare of of-
 fending. *wh. vi. 30*

It is true indeed, it is the mother of prophane deuotion, who
 yet requirith knowledge of the nature of Religion, burnes
 to meddle any further, because it is dangerous to their state;
 and as our Saviour Christ said of pharisees and sinners, so
 may we truly say, that wicked and prophane persons shal en-
 cer into heaven, & these honest dealers be shut out of doors,
 viz: if they hearken to the voice of wickedness, these pleasing
 themselves in their estate, and delighting in folly. *wh. vi. 30*

The third breach of this commandment, is prophanenes,
 which is a regardlesse of God, when a man being about
 any vniuersall remembreth not, nor careth not that hee is in
 Gods presence, but in his vniuersall as an harte into the battle,
 or as a Lyon seeking his pray, geth not, nor being daunted
 by any lets in the way, and a regardlesse of the worship of
 God, which is, when prayer, word, and sacraments are not
 done all, without all reverence, and some stage play were
 acted, or some old vniuersall tale told. But so deale more largely
 with this sinne, in hath the beginning from Esau, whom God
 hated,

Sol.
 Dr. 1. 1. 1

Ob. 3.

Sol.

3. Breach.
 Prophanenes.

hab. is. 16. **hab.** heard, as witnesseth the Apostle, saying, *Let there be no form-
zator, nor prophane person, as Esau who for one portion of meate sold
his birth-right.* It maketh that the persons infected heere-
with, preferre any small worldly thing either of pleasure or
profit before heavenly things. And this sinne sheweth it selfe
many wayes.

Esa. 3. 9. **Esa.** First, by living securely in open sins, being without shame,
or regard of God or man, as the Iewes were accused by the
Prophet, saying, *They declare their finnes as Sodom, they hide
them not,* iust as if he should describe the drunkards, and de-
perate swaggerers of these times, for what doe they else, but
make their limes a trade of sinning, as if this were the end
for which they were borne into the world? What doe they
else, but as much as in them lyeth, discouraging all men from
following the Lord, prostitute both themselves and others,
to Bellall? who soever loueth his owne soule, will take heede
of ioyning with them, what pleasure soever they vainely
promse to their associates, as the thiefe doth all riches to his
partners.

Prou. 1. **Prou.**

Secondly, by brutish liuing, without all practice of de-
uotion, little or no praying, reading, or meditation vpon
the holy Scriptures, if some duties bee performed in the
Church, it is with such irksomesse, and distaste in some, as
that they are glad when they are at an end.

1. King. 18. **1. King.**

Thirdly, by following and professing one Religion, as
that there is a disposition, if need requires, vnto a contrary,
this is by *Eliah* termed, *biting betwixt two opinions, betwixt
God and Baal,* and the Lord had rather that men should follow
Baal altogether, then to follow him thus sideways. A pro-
phane heart causeth this, for where it is otherwise, there is
the constancie of the Apostles, It is better to obey God than
man. Which constancie was heroically renewed by a noble
man in Germany in this last age, who is worthy eternall
fame: It was *Henry* brother to *George* Duke of Misnia, vnto
whom the said *George* sent, lying vpon his death-bed, to offer,
vnto him the inheritance of his Dukedome, with all his
plate, Jewels and treasure, if so bee hee would promise to de-
fend the Romane Religion: but he returned this answer vn-
to

A. 4. **A.**

*Offend;
Cant. 16.* **Offend;**

to his Messengers; this your Embassage seemeth to resemble that offer of Satan vnto Christ, *All these will I give, that if thou wilt fall downe and worship me.* And vnlesse a man be thus resolute in his profession, how can the Lord lone such a fickle turne-coate? But surely he hateth the profane, and though they shall heereafter seeke his blessing with tears, hee will shew himselfe vnflexible; as *Isaiah* did to *Esin*, and send them away discomforted.

The fourth breach of this Commandement is inward Idolatry, or of the heart; when creaturals are there set up; where only is the room of the Creator. And this is first, by loue, ioy, and delight of the heart without measure: for thus the couetous man is an Idolater, because his chiefe delight is in his gold, and worldly pelfe, and the Psalmist giueth ye warning heereof, saying, *If riches increase, see not thine heart to exalt: thus also is the Epicure an Idolater, for that hee leueth his belly, his pleasure, his ease aboue all things, his study is how to prouide for this, he spareth no cost this way, hee is onely then at his hearts ease, when he spendeth his time in eating, drinking, and being merry, like the foole in the Gospell, for of such the Apostle saith, Their God is their belly, their end is damnation:* and thus lastly, the proud person, whose delight is in himselfe, his wit, his beauty and comeliness, at the height of his place, is an Idolater, wherefore the Prophet giueth warning against all these. *Let not the strong man glory in his strength, nor the wise man in his wisdom: and proud Nabuchadnezzar* was cast forth amongst the wilde beasts, for example to all that are conceited of their greatness.

And heereunto may bee referred Parents cockering their children, through imoderate loue towards them: when Father *Ely* did this, he was said to loue and honour his children more then God, for which such iudgements were threatened to fall vpon him, as that he which should heare of them both, his cares should tingle. And the like may they feare, which make Idols of their children, and in no case can endure to giue them correction. And heere may bee also numbered in generall such as loue their owne wills more then Gods holy will: for that if a priuate offence be committed against them, they

4. Breach:
Inward Idols
117.

Col. 3. 5.
Psal. 62. 10.

Luc. 16.
Phil. 3. 18.

1. Sam. 2.

they fall into a great rage, and seeke reuenge; but if against God, they are meanly, or not at all moued, they honour themselves more than God. *Job 12.* The creature is set in the roome of the Creator by trust, and confidence; whereby the creature is so relyed vpon, as that with it there is not all assurance and no feare: but, if it be wanting, nothing but feare, and mournfull despaire, and thus the couetous man is the second time an Idolater, because when his barries and storehouses bee full of goods, hee cheereth vp his soule, and biddeth it be merry, his heart telleth him, that in his need, the wedge of gold will come and helpe him: but if by any casualty these things faile him, he hath no comfort, no rest, but pincheth away, and walketh about like a shadow, as though his life consisted in his goods. Thus they which trust in men are idolaters, and the people of Israel are often sharply reprov'd for so doing, the Prophet sometime threatening them for their more grosse outward idolatry, sometime for this more secret, and inward by trusting in the King of Egypt, and Ethiopia. *David* was also infected herewith, when he caused his people to be numbered, and all such amongst vs as wholly and meereley trust in the great forces of vniuersed nations, or helpe from beyond the Seas in the day of battell. Vnto these may be added, such as imperiously and tyrannously beare themselves vpon Princes and great persons being their fauourites, as *Haman* did, and therefore is there none end of their insolencies: and also such as trust to Horses, and weapons, ships and Castles, and other furniture for the warres, none are so bold as these in the time of peace, and none so forsaken in the day of danger, and so cowardly; and the reason is, because their God, in whom they trusted, the arme of flesh, appeareth to be a vaine thing to saue a man. Last and worst of all are witches and Wizards, and all such as seeke vnto them in their sicknesse, or losses, these are expresse idolaters, haue palpably changed their God, and therefore the true God hath commanded, that they should not bee suffered to liue. They set vp his greatest enemy the deuell, and the least offenders this way doe in effect, say to the blacke fiend of hell, come and help vs. Which

(Lord)

(Lord) open their eyes to see, that run daily to these sinister meanes from God to Satan, that they may be finally deliuered from Satan.

3. The creature is lastly set in the roome of the Creator by praying vnto it: for it must hereby be supposed to be euery where, or to be able to heare at the least, wherefoeuer it is called vpon; and this onely can the Lord doe, for it is a property of the infinite alone. Wherefore whofoeuer calleth vpon Saint, or Angell, setteth vp the same as infinite, and so maketh a God thereof.

Thus then they of the Church of Rome cannot shifft but be idolaters, whatfoeuer they alleage of the glasse of the Trinitie, as representing to those in heauen, all things done here vpon earth, for who euer told them of such a thing? what reuelation haue they for it? Or if such a thing were certaine, what warrant is there of lifting vp the heart, the very *Eft* of prayer, and a worship due onely to their Lord, and ours: what warrant, I say, of doing this vnto them? seeing the King would thinke his subjects made his fellowes, and greatly disdain, if in his presence we should first kneele, and put vp our petitions vnto them, and then vnto himselfe. For the Papiſts doe much worse, praying oftentimes to the Virgin *Mary*, letting the Lord to stand by as it were a cipher.

Quest. 57. Whence is the reason of this Commandement taken?

Ans. Both from the equity of it, because he is the Lord our God, and none other, and also from the benefits bestowed vpon vs in bringing vs out of the bondage and thraldome of the diuell.

Exp. The sinnes against this law being so great, and the duties so necessary aboue al others, great need there was, that it should be fortified by strong reasons: and therefore the Lord hath not omitted to vse these, although out of his authority hee might haue commanded, and with threatnings haue compelled vs vnto the obedience of his will. Which teacheth vs first, how vnexcusable men are liuing in sinne, there being no meanes to draw them to a vertuous, and holy course of life omitted: for first, it is reuealed, what the Lord

Reason of this
Commande-
ment.

would haue vs to doe, then haue wee his absolute command, with which no man can dispence, and lastly, most forcible reasons to moue vs, as wee are not brute beasts, but reasonable soules.

Againe, this same teacheth the seruants of God, the ministers of his word, not to handle it negligently, but to study for the aptest, and best reasons, wherewith it may be more enforced, and fastned vpon the hearers, because God himselfe hath vouchsafed thus to doe, and the other remisse handling of Gods word is, as the laying of twiggis without bird-line, the casting of a net into the water, without weights to presse it downe. O let vs study then to deale most workman like, as diuine artists, neither playing with texts, and multiplying tautologies, to the wearying of the hearers, for want of paines, but let vs study with euident demonstrations, and arguments of the Spirit, to conuince mens consciences of sin, that they may bee ashamed, and cease here from; and of the truth, that they may come to be firmly grounded herein, and followers of it.

Reas. 1.

The reasons of this Commandement are two: First, from common equity, *I am the Lord thy God*; Every one is easily yeelded vnto, when he challengeth but his due: but in requiring you to haue me for your God, and none other, I challenge but my due, for *I am the Lord thy God*, that is, I onely am such: therefore yee may easily yeeld this vnto mee, and yee shall deale most vniustly, and contrary to all equity, if yee yeeld not to haue none other Gods but me. There is nothing here to be further proued, but that the Israelites, and all we haue daily experience of, viz. that the Lord is God only: they had experience of it, when all the gods of the Heathen, were not able to stand against him alone: and the visible most goodly creatures of the heauens and earth, do teach vs no lesse euery day, but that the infinite power and wisdom, which made them all, is the onely God of the whole world, and this is *Iehouah* the Lord, whose very name, essence, or being, doth imply no lesse, but that he alone hath being of himselfe, and giueth being to all other things.

Rom. 1. 20.

Reas. 2.

The second reason is taken from the benefits bestowed vpon

on

on his people, *which have brought thee out of the land of Egypt, out of the house of bondage*: Which Egypt was a type of Satans kingdome, vnto whom we were all in bondage, till the Lord by his Christ came and deliuered vs. Now it is an vnthankfull part, as if the Lord should haue said, not to make him thy Lord, and Soueraigne only, vnto whom alone thou art beholding for thy freedome, who hath deliuered thee, when as before thou wert a slave, and vnder hard bondage: but if thou deny to make me thy Lord and God, thou shalt shew thy selfe thus vnthankfull, because that I alone haue deliuered thee, when as before thou wert in slavery, *therefore that thou hast none other Gods but me*. Here all things are most plaine both to the Israelites, and vnto vs: they were in Egypt vnder *Pharaoh*, and questionlesse they did there serue other Gods; yet it profited not, but still they were in sore bondage, toyling continually in making bricke for *Pharaohs* buildings, they had taske-masters ouer them most rigorously exacting, that they should doe their stintes, and not sparing to beate them when they failed; and which was most grieuous of all, their male children were appointed vnto the slaughter, so soone as they were borne, which did strike them as much, as continuall tormenting with swords in their sides. But when through the greatnesse of their griefe, the voyce of their crye came vp to heauen, the Lord sent *Moses* and *Aaron* with signes and wonders to deliuer them, and by his iudgements so subdued *Pharaohs* hard heart, that he was glad to let them goe; and when hee was againe hardened, and followed with his forces to bring them backe, the Lord diuided the red Sea, and let them through, but drowned their enemies in the bottome of the deepe.

Exod. 3.4.

Col. 1.14.

Againe, for vs of the Gentiles, when wee were in bondage vnto Satan, who did imploy vs in filthy workes, which it is a shame to speake, and had power ouer our selues and children, so that we were all but dead men, dead in sinnes, and condemned to death euerlasting: when we were, I say, in this fearefull estate, the Lord sent his own Sonne in the flesh, who in the crosse ouercame, and triumphed ouer the diuell, and made vs free, yea, sonnes and heires vnto God the Father, of a

kingdome in heavenly places. If therefore thou dost either reuerence the commander, the most high and mighty, if equitie be of any force with thee, to giue euery one his due, and if thou abhorre the infamous note of ingratitude: then tremble to shew any disloyalty any way to the Lord: be ashamed to deny the best of all his due, and study by all meanes to shew thy selfe thankfull for so great benefits. Deny not him that gaue thee being, with the Atheist; neglect not diuine knowledge, with the ignorant; bee not loosely minded towards Gods worship, with the prophane; rob not God of his honour with the Conuets, Epicures, Self-louers, and Papists; but giue vnto the Lord, the loue of all thy heart, feare him aboue all, put thy whole trust in his holy name, and make thy prayers vnto him onely.

Quest. 58. In which words is the second Commandment, and which is the reason?

Ans. The second Commandment is; *Thou shalt not make to thy selfe any graven image, nor the likenesse of any thing that is in heauen above, or in the earth beneath, or in the water vnder the earth; thou shalt not bow downe to them, nor worship them.* The reason is, *For I the Lord thy God am a zealous God, and visit the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and shew mercy vnto thousands, in them that loue me, and keepe my Commandments.*

Quest. 59. What are we forbidden in this Commandment?

Ans. All outward Idolatry, which is, first, by making the image of God, or of any creature, to be worshipped: secondly, by falling downe before any image: thirdly, by seruing God according to our own phantasies.

Expln. This Commandment being negative, wee doe first begin with the vice forbidden, which is, outward Idolatry, euery corruption in the outward duties of Gods seruice, image-making, and image-worshipping, are onely named, to make it the more odious. And we call it Idolatrie, because this word signifieth a seruing, or worshipping of Idols, or Images,

Vices forbidden in this Commandment.

images, which in Greek are at one, the word Englished Idols, signifying a shew, representation, or likeness; the word Englished Image, signifying a lively picture, or portraiture; now this Idolatry is againe subdiuided.

The first is, the making of Images to bee worshipped, of things in Heauen, either of God, who sitteth in Heauen, as in his Throne, or of his holy Angels and Saints, which giue attendance about his Throne. Of all these, the image of the Lord is simply forbidden, as it is further illustrated, by other places of Scripture, the making hereof may not in any wise be attempted.

The making of Images to be worshipped.

First, because it is impossible, as the Lord himselfe signifieth by his Prophet, saying; *To whom now will ye liken me, that I should be like him, saith the holy One? He sitteth upon the circle of the earth, and the inhabitants thereof are as Grasse-hoppers; he stretcheth out the Heauen; as a curtain, and stretcheth them out, as a tent to dwell in.* Looke into the chapter, and yee shall see, how greatly the Lord disdaineth, both the work and the workman: and good reason, seeing euery image of the God-head, is a doctrine of vanity, and though most curiously polished, yet a very stocke, yea, it is a teacher of lies. An earthly King, or great person, would stomacke it much, if a pauntry painter should presume to set forth his person in base colours, without any apparance of royalty or nobility, with a swines head, and a Pigmees body: and much more then will the Lord, if by any Image man shall dare to set him forth; for he must needs be as much belied, and as greatly abused, in being pourtrayed by any human shape, he being immense, and infinitely glorious; this base, and not the ten thousandth point of his person. Wherefore well might the Apostle say, that *Wee ought not to think the God-head to be like unto gold or silver, or stone, graven by the Art and inuention of man.*

Reaf. 1. *Esay 40. 25. Verse 22.*

1 Cor. 10. 8. Heb. 11. 8.

Act. 17. 29.

Secondly, because wee haue an expresse command to the contrarie; *Take good heed vnto your selves* (saith the Lord by Deut. 4. 15.) *Moses* for ye saw no image in the day, when the Lord spake vnto you in Horeb, out of the midst of the fire; that ye corrupt not your selves, and make you a graven image, &c. neither can there any toleration be found hereof, representing God by the image of a

man,

man, for that the likenesse of other baser creatures, is only expressed, seeing Saint Paul, in reckoning vp the images of the Heathen, saith, in way of reproofe, that they turned the image of the incorruptible God, into the image of corruptible man. Moreover, the Lord hath not onely forbidden to make images, but hath also straightly charged, that they be pulled downe, and broken in pieces. In the booke of Exodus he saith, *Thou shalt utterly overthrow, and breake in pieces their images in pieces, and cut downe their grones.* And when any King otherwise well affected, hath been negligent herein, he is branded with it, as with a note of disgrace, *The high places remained yet in his dayes.*

Thirdly, because the Lord is wonderfully provoked by Images. When the golden Calues were set vp in *Moses* absence, how grievously did he take it? how much moued was he with it? how hardly could he hold his hands, from destroying all the people? certainly he was neuer more moued to indignation, then by this base Idolatry. If any shall say, that his anger was not, because they would make some remembrance of the true God, but for that they ascribed their deliuerance to the Egyptian Gods, which were wont to be set forth vnder these likenesses. I answer; that without doubt they intended hereby to set forth the true God; and because their ignorance could not better deuise how to doe it, they did it by the similitude of calues, the chiefe gods of the Egyptians, amongst whom they had liued. For first, they could not be so simple, as to think any worth to be in the Egyptian gods, seeing their people had bin wonderfully plagued and at last drowned in the sea, and they, their enemies deliuered and saued. Again, they proclaime the holy day vnto *Iehouah*; and lastly, they onely desire some visible thing to go before them, because *Moses* was a long time absent from them, who was wont by his presence to comfort them, and to be as it were the Lords Oracle vnto them; for which purpose it should seeme rather, that they would haue the golden calues, fondly supposing, that they could not haue Gods presence, vnlesse they had some outward thing, vnto which they might goe with their blind deuotion.

Fourthly,

Fourthly, because Images haue been occasions oftentimes of grosse Idolatry. *Gideon* who had been a Champion of the Lord, yet making a golden Ephod, procureth the destruction of his owne house, and corrupted all Israel: for it is said, that *They went a whoring after it*. The brazen Serpent, which was set vp by the Lords owne command, yet turned to be an occasion of Idolatry, so great is the danger of Images. *Reas. 4.*

Lastlie, because it is a thing scandalous to such, as be without, the Iewes and Turkes are hereby hardened against the Christian religion, when they compare *Moses* his Law with the practise of Romish Catholics, who make so much account of Images, when the Lord hath put them downe for so great abominations. *Judges 2. 17.*

Thus yee see, that simplic to haue, or to make the Image of God, is vnterlic vnlawfull, or to make any Image to bee worshipped. But wee must here take heede, that wee make not this Commandement stricter, then the Lord hath made it, to cast a snare vpon the consciences of men: it is true, that as the Image, so the Image-maker, and Image-worshipper are alike abominable, and so bee all such, as wittingly labour about any ornament, or implement, to the setting forth of Idolatry. But God forbid, that euerie Image and Image-maker, should bee therefore accounted abominable; for so the excellent Art of painting, seruing in lively colours so to expresse our friends absent, as if they were euer present with vs, and picturing many emblemes of vertue and vice, for ornament and delight, should cleane bee put downe, and our very coyne were vnlawfull. *1 King 18. 4.*

Therefore here are first to be excepted, ciuill pictures, for the delight and comfort of the beholder: secondly, all such as serue for some remembrance, tending to our instruction, for vertue, or vice, for wit, policy, discretion and diligence. Thus the old Romans offended not, in painting a drunken man goggle eyd, foaming at the mouth: thus Time is well pictured, bald behind, and hairy before: Iustice with a paire of scales, with the hands and eyes shut, &c. And lastly, such Images, as serue for good remembrances, to stir vp deuotion

Iohann. 7. 29.

Iohann. 11.

or Christian affections, without abuse. Thus *Iohann* set vp twelve stones on the further side of Iordan, for a remembrance of the miraculous parting of the waters, whilst the people went over: and the people that dwelt on the other side of Iordan, set vp an Altar like that at Ierusalem, for a remembrance, that they were all one Nation, and serued one God; and many like monuments were there of old, tending to the same ends. Of this commemorative nature, was the vse of the transient signe of the Crosse in baptism, amongst the most ancient Fathers in the purer times. Nor can I vpon due consideration, see any iust reason why the same should not bee so reputed, as it is now in vse retained in the Church of England, being intended as a signe meereley monitory, not operative: that is, as putting vs in mind of our duty and profession, not as infusing any spirituall grace or protection, or making vp any part of that Sacrament, as imperfect without it. I would to God that we all could grow to a like resolution about this ceremony.

Kind of Idolatry to fall downe before and worship an Image.

The second kind of Idolatry, is the falling downe before an Image, whether with an intention the better to be put in mind of God, or of any Saint, or by bowing before the image to giue worship to the thing represented, or ignorantly only according to the traditior of the Fathers. For howsoeuer, or vnder what pretence soeuer, if the knee be religiously bowed before any Image, Idolatry is committed, and this Commandment broken. And this is so plainly set downe in the holy Scriptures, as that, were there no Patrons of this vice, it were superfluous to speake much. But for their sakes; first, consider the beginning of this euill, from whom sprang it? from any of the Patriarkes, Prophets, or Apostles? from any of the ancient Fathers of the Church, since the time of the Gospell? No verily: but if *Gregorie* Bishop of Neocesarea, or *Eusebius* may be heard, they will tell you, that the vse of Images came from the Heathen, *Heliogabalus*, *Alexander*, *Seuerus*, *Hadrianus* had first in their Chappels the Images of *Abraham*, *Moses*, and *Christ*.

August. lib. 27. cap. 18.

If *Theodore* and *Augustine* may be heard, they will tell you, that *Simon Magnus* first offered his owne, and the Image of *Se-*

his Concubine, to be worshipped by his followers. If *Jesus* may be heard, he will tell you, that the *Cretians*, whom *Paul* to *Titus* so much disgraceth, brought Images first into the Church. Wicked *Achrellina*, began the worshipping of the Images of *Christ*, *Paul*, *Homer*, *Pylagoras*. The filthy *Gnosticks* worshipped the Image of *Christ* and are therefore condemned of *Irenaeus*. *Jeane* a most wicked woman, who murdered her owne sonne *Constantine*, through a desire of raigning, called the first Councell, that gaue any allowance to Images, and there her flatterers without all reason ordained, that Images should bee both set vp and worshipped. Their maine arguments are recorded in the booke of *Charles* the Great; *Iohn*, Legat of the East, said, That God made man after his owne Image; therefore it was fit, that there should bee Images of God. Another said, That no man lighteth a candle, and putteth it vnder a bushell, therefore Images were to be set vp in Churches, &c.

Irenaeus. lib. 1. cap. 2.

Calvin. Instit. lib. 1. cap. 11. sec. 14.

Secondly, consider what foule errors the Patrons of Image-worshipping, haue false into. *Aquinas* saith; Because the Crosse representeth *Christ*, who is God, it is also to bee worshipped with diuine worship. *Beilsmann* saith, That Images are properly to be worshipped. *Acarius* saith, It is the constant opinion of our Diuines, that the Image is to bee worshipped with the same worship, wherewith the thing represented by it, is worshipped. *Constantinus*, Bishop of Constance, said in the fornamed Councell of *Nice*; I doe worship the holy Images with the same worship, with which I worship the consubstantiall Trinitie. *Iohn*, the Legate of the East, The Image of the King, is the King, and so the Image of God is God, and therefore if any man worshippeth it with the same worship, he sinneth not.

Tom 3. quaest. 111. 3. Bellar. de Eccl. triumph. lib. 2. c. 2. lib. 9. cap. 8.

Neither is there error herein onely, that they giue the worship of the most glorious God, to wood and stone, to the worke of mens hands; but in that they Deifie, & make a God (as it were) of euery relique about *Christs* body, the napkin, linnen-clothes, &c. Yea, of euery instrument vsed to torment, and teare him vpon the Crosse, as the speare and nailes; witnesse their hymnes made vnto them. To the Crosse they say,

O Crux

Dei. lib. 2. de
imag. cap. 20.

Cron. c. 19. sin.

Psal. 135. 4. 5.

Esay. 46. 9.

Esay. 46. 6.

Gen. 35. 4.

O Crux, que spes unica est peccatorum, cuiusque dona veniam: that is; *Mayle* O Crosse, our onely hope, increase righteousness to the righteous, and give pardon to the guilty. To the Speare they say: *Auc ferrum triumphat, intras pedes in vital, cospicis duos ossa, Fecundata in cruore, fuit in basta, non amare, per te, fixi sacra*: that is, Haile, triumphant iron, thou entering the vitall breast, did open the doore of the rib: O thou that wert made fruitfull by his bloud, Oh happy Speare, wound vs with the loue of him, which was wounded by thee. To the cloth, with which his head was bound, they light two Candles, and by the Acolith it is exhibited to every one being upon his knees to be adored, and reuerently kissed, &c.

This grosse and palpable erring from the truth, following vpon the vse of Images, a man would thinke should be sufficient alone to make Image-worshipping odious to all, but onely to such, as are gathred vnder strong delusions, to beleue lyes: for, who would drinke of that cup, the bottome whereof hee seeth to bee full of poyson? or who would lie downe in that charnell, the stirring whereof causeth a most horrible stench?

Thirdly, consider how they are derided and mocked, that bow before Images. The Psalmist, euen as if hee should set forth the vanitie of babes and children, about their puppers made of clouts, so doth he ascribe the Heathen; *Ther Idols are silver and gold, mouthes haue they, and speake not, eyes and see not, eares and heare no: and noses and smell not, &c.* They are like vnto them that make the, and so are all they that put their trust in them: that is, they haue euen as little wit and reason as they. And *Esay* mocketh them thus, saying; *Both the Country-man, and the Noble-man, boweth himselfe to the worke of his owne hands. And againe; They bring forth gold out of the pouch, and silver is weighed in the ballance, they hire a foundry, who maketh thereof a God for them, they carry him, they beare him upon the shoulder, and set him in his place, &c.*

Fourthly, consider how greatly the worshipping of Images or Idols (for they be all of one bastard brood) hath been impugned by all holy men from time to time. *Isaac*, when hee had once knowledge, that some of his household, fauoured,

faoured, and kept images, hee tooke them away, and having ready no other meanes to destroy them, he hid them vnder an Oake, where they might neuer come to light againe. *Moses* was so much moued at the golden calves, as that he could not bee quiet, vntill that hee had broken them in pieces, beaten them to powder, caused the people to drinke them, and destroyed three thousands of them by the sword of the Leuites. *Ioshab* did burne with such zeale against these idolaters, as that hee put them to death, and burnt their bones vpon the altars of *Baal*. *Hoziah* spared not the very brazen Serpent being worshipped, but brake it in pieces; though at the first there was an holy vse thereof. The Christians of the Primitive Church were at so great defiance with image-worshipping, that they would not eate of the meate offered to idols, they would rather choos to die, then that the world should haue the least occasion to thinke, that they consented to the worshipping of Idols. When the manner was amongst the heathen, to weare a garland vpon their Emperours birth-day, for the superstitious honouring of him, the Christians hauing garlands offered them, carried them in their hands, and refused to put them vpon their heads, and being asked the reason; because, said they, we are Christians, and thus they indangered their liues, as witnesseth *Tertullian*, who wrote his booke *de coronamilitis* of the *Souldiers Garland* in the defence of them. When *Iulian* the Apostate, had cunningly brought the Christians to cast enery man a graine of Incense into a Center of fire, wherein perfume was made to idols, they vnderstanding his deceit, came and cast downe his gold, wherewith hee had hired them, and offered themselves to martyrdome, to expiate this heinous offence.

Fifthly, consider, that the meanes which haue been vied to establish Image-worshipping, are altogether carnall: euen as *Nebuchadnezars* golden Image had so many of all sorts to fall downe before it. First, the violent and peremptory command of the most haughty King. Secondly, the acclamation and flattering of Nobles and Officers. Thirdly, the glittering and alluring matter, of which Images are made, *viz.* Gold and Silver. Fourthly, their outward forme and beautie, being most

curiously

Exod 32.30.
Vert 28.

2 Kings 23.
2 Kings 23.18.

1 Thimo 4.1.
2 Thimo 2.19.
1 Tim 4.1.

1 Cor 10.14.
1 Cor 10.18.
1 Cor 10.21.
1 Cor 10.22.

Dan 3.1.

curiously wrought, and apparrell'd. Ristly, most grieuous penalties threatned to those, that refuse to bow themselves. Sixthly, enchanting musick of all sorts. And therefore the thing it selfe was surely carnall, and diuellish, and all such of the like sort, which are inticed by these fleshly meanes, or compelled through feare to fall downe before images.

3
Kind of Idolatry, to serue God according to our owne phantasies

3. The third kind of outward idolatry, is to serue God according to our owne phantasies, either by a kind of worship, which wee our selues haue inuented, or other men for vs, mcerely out of their owne braines; or by resting in the work done bodily, and outwardly; or lastly, by seruing God without repenting vs truly of our sinnes. For all these are abuses in Gods seruice, and he is hereby made an Idoll.

Caluins iudgement concerning Ceremonies.

As for the first, most true it is, that not onely the whole Church, but also euery particular Church hath libertie and power to ordaine conuenient Rites and Ceremonies for the better furnishing, and commending the outward seruice of God. *Caluins* iudicious resolution herein I preface before a thousand ouer hasty disrobers, who would haue all outward worship stripped starke naked: he in his *Institutes lib. 4. cap. 10. Sec. 30. Dominus totum vere institit summum, &c.* God hath in the Scriptures euidently set downe the whole summe of true righteousnesse, and al the parts of his worship, without omitting any thing necessary to our saluation. But as for outward discipline and ceremonies, it pleased him not to prescribe in particular what we should follow; in asmuch as hee foresaw, that this dependeth vpon the diuers estate of times, and knew very well, that one forme and fashion in those externals would not fit all ages. In this case therefore wee are to haue recourse vnto the generall Rules (namely, of order, decency, and edification), which maxims are to bee diuersly accommodated, according to the manners of euery people and age, as shall be most auailable for the good of the Church. Thus in effect *Caluin*; which me thinks, should allay the vehement rashnesse of some, who peremptorily conclude, that in Gods seruice, no externall Rite, gesture, or habit is to bee imposed or admitted, without expresse authority of scripture. But as this strict shutting vp the gates against al ceremonies deuised

devised by man, is a kind of nice superstition, so on the other side, to set open all doores, to breake downe all barres and hedges, by neglect of these generall rules, and hand out head to take vp from Iew or Pagan, whatsoever occurreth; this adorneth not, but ouerloadeth and pollutech the sincere worship of God in spirit and truth. Verily it is no lesse then a fantastique Idolizing, to obtrude vpon Christian people, as parts of Gods worship, a load of duties, and performances, invented and imposed without either speciall or general warrant out of the booke of God. Which, if they were instituted as circumstances tending to decency and edification, and as vpon occasion abrogable, the presumption were lesse; but being thrust vpon the Church as doctrines, and performed by the people as part of the Essence of Gods worship, surely they aduance not, but rather enuaine the worship of God. *In Esay 29. 13. What doe they worship more (saith the Lord) than burning for doctrines, Maub. 3. 17.*

the precept of men. It is vanitie then, and idolatrie, which is daily practised in the Church of Rome, where traditions of men are receiued, and followed, euen as the holy Scriptures; yea (which is horrible) before them, and against them. It is a farre greater wickednes accounted amongst them, to omit auricular confession once in the yeare, which was invented by man, then to leade a vile life all the yeare long: to taste a little flesh vpon the Friday, then to wallow in the filthy sin of vncleannes; that a Priest be coupled vnto one lawfull wife, then that he defile himselfe with many whores: to neglect a vow of going on Pilgrimage, then to breake the necessarie vow of obedience in diuers Morall and Christian duties to God and man, &c. and therefore, whereas any light punishment sufficeth, when Gods lawes are broken, such as breake any of their traditions are punished with imprisonment, banishment, death. Neither doth it make any whit the more for their iustification, whereas they pretended them to be the Traditions of holy men, and ancient: for this was the colour of the Pharisees, theirs were the Traditions of the Fathers, yet they were threatned for teaching, and following them, as Papists doe at this day. Yet on the other side this hindreth not, but that a true Christian Church may, without any imputation.

on of Idolatry, inuent according to Ecclesiasticall prudence, and impose decent circumstances of time, place, habit and gestures for the outward clothing of Gods worship, so they be neither burthensome in multitude, nor superstitious, nor vnsanorie, but tending to edification, good order, and comelines, whereby the sincere inward worship may be not choaked, but cherished. Such are those which our blessed Mother hath thought fit to reteine, as being vsed of old in the purer age before the corruptions of Popery crept in: but as for the latter Ceremonies, which are the very spawne of Romish superstition, our Church hath most piously and wisely cast them out of her doores: I pray God, and hope, they shall neuer rush in againe.

John 4.10.

1. Cor. 11. 10.

Secondly, an Idoll is worshipped, and not the true God, when as men rest in the outward work of his seruice, without the truth of heart, and spirit. For *God is a Spirit, and all they worshippers worship him in Spirit, and in truth.* As the Apostle saith of comming together to the holy Communion: *When ye come together into one place, This is not to eate the Lords body.* So is it, of all other duties, the outward hearing, and preaching of the Word, the outward praying, singing, and giuing of thanks, are not alwayes acceptable seruice vnto God, but when the life of the Spirit, and heart is annexed. The drawing neare with the lips, when the heart is away, is abomination to the Lord. And herein againe are they of the Church of Rome to be taxed, for that they place the worship of God in outward things, in kneeling, knocking, crouching, kissing, crossing, repeatings, praying vpon Beades, sprinkling with holy water, going on pilgrimage, &c. and some dull and ignorant people of our Church, which serue God with the bare reciting of the *Pater noster*, Creed, and ten Commandements, with resorting to the place of his worship, and inwardly profiting no more, then stocks and stones. All these and the like doe please the Lord no better with their seruice, then *Kain* did with his sacrifice, or the Iewes imperfect offering.

Lastly, an Idoll is worshipped, and not the true God, when men presume to compasse about the Lords Altar with vnwa-shen hands, when they come impenitently to doe any holy duty.

duty. For the Lord professeth that he is not delighted in any such seruice, yea, that he requireth that not; yea, which is more, that it is abomination vnto him. Wherefore he dealeth with the Iewes in this case, by his Prophet *Esey*, as a man would deale with his professed enemy, who notwithstanding maketh a shew of love by offering his best seruice, he sendeth him, as it were, to meete them vpon the way, and to stay them from their incense and Sacrifices, new Moones and Sabbaths, bidding them *bring no more oblations in vaine, and professing, that hee is weary of their solemn assemblies.* &c. and the cause hereof was, for that their hands were full of blood; that is, they liued impudently in opression and wrong, and other heynous sinnes. Now if God be not serued, but grieved, and made weary by being thus serued, what else can it bee but an Idoll, vnto which homage is done, when holy duties are vnderaken by wicked persons, liuing and proceeding in their sinnes? Whence wee may see the fearefull estate of sinners, which make a trade of wickednesse, they runne still more into sinne, euen into the worshipping of an idoll, when they would be holiest, when they would giue God honour, they doe most dishonour him, when they would bring a present to pacifie his wrath, they make him more angry, and to bid them, *bring no more oblations in vaine.* Wherefore whosoever thou art, that wouldest please God, by doing the parts of his worship, present him first with a broken heart, and contrite Spirit for thy sinnes, as *Dauid* did, walk the feete of the Lord with thy teares, as *Mary Magdalen* did, be dejected, and haue a sence of thy sinnes foulness, as the poore publican had; *Rom. 7.* let there bee an hatred of that which thou hast done, as in *Paul*, let there be a forsaking of sinne, as in him, that shall haue mercy, and then shalt thou bee like to bring an acceptable present, and not to depare without thy full load of mercy, and iustification.

Quest. 60. What are wee heere commanded?

Ans. To performe all outward duties of Gods seruice, according to his will revealed in his word.

Explan.

The duties of
this Comman-
dment,

Explication. This duty of doing all the parts of Gods worship according to his will, &c. doth necessarily follow vpon the contrary forbidden, viz. the following of our owne heads in the seruice of God, for if we may not make our phantasies the rule of our doings, then certainly Gods word alone must be our rule in all things. Again, our God is so wise and prouident for our good, as that it cannot, but be a great disparagement vnto his care ouer vs, to thinke, that he hath left vs at sixe abd seauen, in matters of so great moment, as the parts of his worship be. In the old Testament the temple was distinctly plotted out, and all its rites particularly prescribed. And in the new Testament, the Lord directeth his Disciples, not only in the matter, but in the manner of fasting, prayer, and giuing of almes. Saint *Paul* setteth downe the manner of rightly comming to the holy Communion, and how the word is to be preached and heard. But yet there is difference for matter of circumstance betwixt the old Testament, and the new. In the old, as in the infancy of the Church, enerie particular is set downe about enery duty (for that was the time, in which they were vnder age) but in the new, as in the Churches riper age, we haue onely generall rules, according to which we are to be ordred in all particulars.

Matth. 6.

1. Cor. 11.
Chap. 14.

Gal. 4.

Rule 1.

Rules of cir-
cumstance vn-
der the Gospel.
Matth. 3. 15.
1. Cor. 14.

First, all things are to be done in order, and not confusedly; the author of this is Christ Iesus, when as he offereth himselfe to be baptised of *John*, vrging him to doe it for orders sake, for thus saith he, *ought we to fulfill all righteousness?* and Saint *Paul* teacheth the same concerning prophesying, that one onely should speake at a time, and the rest be silent, till that he had vttered all which he had to say. Hence it appeareth, that all disorder about Gods seruice, is a fault not to bee tollerated, either in vndue comming to Church, or going out, or walking, sleeping, talking, or by Haukes, doggs, or vniuuly children, which breed a confusion in the congregation, or when any shall presume to teach, or adminiiter the Sacraments publickly without a calling.

Rule 2.

Secondly, all things must bee done in greatest humilitie, and highest reuerence towards him, whose seruice it is when any preach or pray, or ioyne with others in these duties; men must

muſt be vncovered, women muſt bee covered, not onely in praying, but alſo as I thinke (yet herein I referre to the laudableſt cuſtome of our Church) when the Word of God is read: for this is the preaching of the Prophets and Apoſtles, who were infallibly guided by the Spirit of truth. The Theſſalonians are commended for this, that they receiue the word, as the word of God; *Paul* with his company is noted to haue kneeled in prayer, euen vpon the bare ground, and ancient Chriſtians to haue ſtood bare-headed all the time of their being in the Church. Which reprobeth greatly our irreuerence, either of Miniſters in reading, or preaching, as if they were vttering table-talk, or of people in ſitting at the time of prayer, lying along, ſleeping, or proudly behauiug themſelves any way; the Turks ſhall condemne them through the reuerence which they vſe to the Alchiron of *Adramor*. And this ſeemeth to me to iuſtifie our reuerent & humble receiving of the holy Communion, with the moſt ſubmiſſe geſture of kneeeling, which many impugne, but without ſufficient ground. It mattereth not that Chriſt ſat, he ſat alſo preaching, but we ſtand: and I am perſwaded if wee ſhould kneele, and the people kneele in hearing, to expreſſe our vnworthineſſe about theſe holy things, though we diſſered from the Apoſtles, and Chriſtians of the Primatiue Church, wee ſhould not offend at all.

1. Cor. 11.

1. Theſ. 5. 17.

Act. 10.

Thirdly, all things are to be done without ſhew of vaine glory: for this was the great fault of the Phariſes; and Chriſtians are warned to take heed of it, in their praying, faſting, and giuing of almes, wee are not to deſire to be ſeene of men, that we may haue their praiſe, but in our private deuotion to be moſt private, and in publike, not to aſſeſſe notoriety, by exceeding the reſt of the congregation in ſighing, groning, knocking the breaſt, &c.

Rule 3.

Matth. 6. 1.

Fourthly, all things are to bee accompanied with loue to our neighbour, and zeale for Gods glory: for without loue, whatſoeuer we doe, is as a ſounding breaſt, or ſounding Cymball: if zeale be waſting, and we be luke-warme, we ſhall be offered to the Lords ſtomacke, and hee will ſpue vs out of his mouth. Wherefore if the miniſter ſhall preach coldly, or the

Rule 4.

1. Cor. 13.

Reuel. 3.

people

Acts 17.
Acts 2.
Acts 7.
Nehem. 8. 6.

people heare coldly, if they shall together be like watchmen in prayer, and praise giuing to the Lord, there will be a sacrifice indeed, but for want of the fire of zeale, vnderest, and such as the Lord cannot digest. Therefore let *Praiser*, his zeale, and *Reuerent*, and *Serious* bee imitated by ministers, by burning in the spirit against grosse abuses, by earnest exhorting to repentance with most effectuall words, and by reproving with all boldnes, the gain-sayers of the truth: and let the zeale of the godly in *Nehemiabs* time bee imitated by our people, by giuing the greatest, and most heedfull attention, by lifting vp the hand in prayer, and adding to the Ministers petition: Amen, Amen.

Rule 5.
1. Thes. 5. 22.
2. Cor. 6. 17.

Fifthly, all things are to be done without shew of idolatry, according to that, *Abstaine from all appearance of craft*: and *Touch none vncleane thing*, and *ye shall be holy* and *deighten* saith the Lord. Therefore of old, the Temple was garnished without images, and newly the Lords supper made of naked elements. Which if it be so, how can the Church of Rome be excused, being full of representations of heathenisme, and in the very Sacrament hauing the image of a Lamb vpon their wafer Cake? If any scrupte shall arise hereupon, touching the Crosse, Copes and Surplisles, vsed in the Church of England. It may well bee said, that they were vsed in the Churches purity, and had not their beginning from religion corrupted, and so are not resemblances of things merely naught but first good, afterwards peruered. So that if it be replied that when these things are vsed, there is an outward face of Popery: I may aswell say, in like manner of Gods ancient Catholike Church: Even as, when the people of Israel had sacrificed to *Molech*, and other *Beasts*, such as afterwards did offer sacrifices vnto God, made some resemblance of their abomination, for that both offer sacrifice, and consent in some ceremonies, yet it followeth not, that their sacrificing is vnlawfull, because that is cut off, which maketh it naught: so when these things are vsed in our Church, it followeth not, that they must be naught, for some ill resemblance; because that is cut off, which made them naught, they had them yoked with idolatry, and superstition, we with the truth.

Lucif

Quest. 61. Whence is the reason of this Commandment taken?

Ans. Partly from the punishment to be inflicted upon such, as break it vnto the third, and fourth generation, and partly from the benefit to be bestowed upon such as keepe it vnto the thousandth generation.

Explan. The reasons vsed to perswade to the obedience of this commandment be of two sorts, the first of terror, the second of comfort. Their estate is most terrible; whofoener they be that dare to offend here, the Lords ialousie is kindled against them, and hee will punish both them, their children, and their childrens children after them. Their danger is set forth by three degrees. First, their sin is such against the Lord as his sinne is against a ialous husband, that violateth his wifes chastity; no price will appease an husband thus prouoked, but he will kill the adulterer: and as greatly incensed is the Lord against those that commit idolatry, it is spirituall adultery, the Lord had married them vnto himselfe, that like a good, and obedient sponse, they might be to him only; but they haue communicated their loue vnto others, either stockes, or stones, or the invention of their owne braines.

Reason of
this Comman-
dement of two
sorts: 1. of ter-
ror: 2. of com-
fort.

Reas. 1.

Holhu

Secondly, euen as the adulterers fault extendeth not onely to the blemishing of himselfe, but of his children also, who are infamous vnto many generations after: so he which committeth this spirituall adultery, doth stirre vp the wrath of God, not onely against himselfe, but against his posterity, which as a bastard brood shall bee in disgrace with the Lord, vnto the third, and fourth generation.

Reas. 2.

Obiect. Thus the Lord should not be so iust, as hee professeth in *Ezech.* The soules that sinne, shall die, one shall not die for the iniquitie of another.

Ezech. 18.

Sol. It is commonly scene, Like fathers, like children; and in this case is the Lords threatening, of visiting sins of fathers vpon their children, viz. they making their fathers sins their owne, by imitation, as commonly they doe. Therefore it is not said, that he will visit the sins of the fathers vpon all their children, and every one of them, neither vpon the childe of

euery

every such father: for it is possible, as *Esau* sheweth, that a wicked mans child may abstaine from treading in his fathers stepps, and then the Lords wrath is pacified towards him, whatsoever his fathers wickedness is.

Rea³.

Thirdly, as an honest man accounteth the Adulteresse his wife, and her companions, his greatest enemies and haters: so doth the Lord account of Idolatours, they bee haters of God; and therefore he hath ever willed his friends to abstaine from familiaritie with them, and to cut them off, and to roote them out of the land of the liuing, without putting difference betwixt strangers and kinsfolkes. So that Idolatry is a most vnnaturall sinne, for all the Lords loue in creating, preferring, and multiplying his blessings, he is requited with hatred and enmitie, which is a certaine argument of the Lords hatred against them, as our loue of the Lord is an argument of his loue vnto vs; and if the Lord hateth them, all the creatures are against them, they lie open to all dangers.

Reasons of the
second sort of
comfort.
Deut. 18.

The second sort of reasons here vsed, is taken from the benefits, which the Lord promisseth to bestow vpon such, as keepe his commandements. First, they shall haue mercy shewed them, Gods blessings of all sorts shall be vpon them and theirs, in the house, and in the field, in their out-going, and in their coming in, in their corne, and their cattell, and in all things that they put their hands vnto, and when mercy will stand them in most stead, at the last most terrible day, the Lord will shew mercy vnto them, and speake comfortably, *Come ye blessed of my Father receive the kingdom prepared for you, from the beginning of the world.* Secondly, they shall haue mercy shewed them in their posterity, vnto the thousandth generation, that is, far longer then the wicked that be punished in their posterity, so much doth Gods mercy exceed his anger and severity.

Math. 19.

And this is commonly seene, even in the things of this life, wicked men often coming to raine, and their houses being quite cast downe, and if not in their owne daies, yet in the daies of their children, their goods which they haue heaped vp together in great abundancie, are soone wasted, and scattered abroad: whereas the sincere worshippers

of

of God are wonderfully prospered, and their children for the most part after them are largely provided for, according to that of the Psalmist: *I have been young, and now am old yet never did I see the righteous forsaken, or their seed begging their bread.* If it falleth out otherwise, as sometime it doth: it is either because they degenerate, and are not like their righteous parents, as *Adamsak* was unlike to his godly father *Hezekiah*, 1 Chron. 32. Ezch. 18. and in this case it is threatned, that the child shall die, notwithstanding his fathers holines; or else because of too much confidence in the world, and worldly things, as *Daniel* confessed, that he thought he should never be moved, but he was cast out of his kingdome by his sonne *Abdolon*, and if the children of righteous parents should euer enjoy prosperity here, it would make them thinke it not to come of mercy, but as hereditary to the righteous for their works, and so Gods mercy should not be so much depended upon, and magnified: or lastly for the probation and triall of them that their graces might shine the more, and bee perfected, as it was with *Job*, whose patience had not been so admirable, had not his affliction been so great. So that the Lord in promising mercy to thousands is to be vnderstood, as if they walke in their fathers steps, if he seeth it not necessary to crosse for the removing of worldly assurance, or for the reaining or perfecting of grace in them.

Secondly, they which keepe his Commandements, are accounted the Lords friends and louers, which is the greatest grace in the world: for the Lord Christ to expresse his loue to his Disciples, saith, *I haue called you my friends*, and hereby saith he, yee shall know, that yee loue me, if yee keepe my commandements. Comfort enough therefore there is in the sincere worshipping of the Lord, and terrour enough in the contrary, wherefore let the punishments terrifie thee, and make thee afraid of all kind of Idolatrie, let the mercies allure thee, and make thee frame thy selfe alwayes to to serve the Lord as he requireth.

Quest. 62 Which is the third Commandement?

Ans. Thou shalt not take the name of the Lord thy God in vaine:

for the Lord will not hold him guiltlesse, that taketh his name in vaine

Quest. 63. What is here forbidden

Ans. All abusing of the names of God, which is, first, by blaspheming or giving occasion to it by irreverent blasphemy the same. Secondly, by swearing falsely, deceitfully rashly, commonly or by creatures: Thirdly, by cursing and banning: Fourthly, by vowing things impossible or unlawfull, or neglecting our vows made unto God. Fifthly, by lightly using the holy name of God, or his word: Sixthly, by vain repetitions, and asseverations.

Vices forbidden.

Explan. This Commandment being negative, giueth occasion againe to begin with the vice forbidden, which is, all abusing of Gods holy name: for the honour of God is the maine thing aimed at in the first Table, which is, when he is set vp in the heart, that is the intent of the first commandment; by the parts of his outward worship rightly performed, which is the intent of the second; by the magnifying of his name in all things, which is the intent of the third: and by observing rightly the appointed times of his worship, which is the intent of the fourth.

Breach 1.
is blaspheming.

Now, that the Lord may be honoured in all things, the abuses are to be noted, and taken heed of. The first is blaspheming, &c. Concerning which, note first, that it is, to speake any thing derogatory to the glorious attributes of the sufficient Creator of all. The word signifies the mistaking of a good name by disgracefull speeches, and thus largely it is blasphemy, whereby man is disparaged, as in *Nathan* for example, he is said to haue blasphemed both God and the King; as also, whereby any doctrine is disgraced, thus *Paul* the fourth Bishop of Rome blasphemed the holy Gospell, when vnto *Bombas* a Cardinall he called it a fable, saying, O how much hath this fable concerning Christ, gained ys. And *Bombas* here in England blasphemed the doctrine of the Apostle *Paul*, when vnto one *Maria* a Martyr, hee alleged that saying of the liberty of a woman, her husband being dead; and said, that when her husband was asleepe shee was at liberty for another man.

Lastly, it is the greatest blasphemy, when the Lord is disgraced,

graced, as by Pharaoh, who said unto Moses: *Who is the Lord, that I should let the people goe.* And by Sennacherib, who alleaging unto the people, how the King of Assyria had destroyed all people, and burnt vp their gods, asked, *Where is the God of Israel, that he should deliver you out of mine hands?* as if they should have said, he is of no such authoritie and power. 2. This sinne is most odious: for amongst men, Take away his good name, (we say) and take away his life; So, take away the Lords good name, and put him out from having a being, and fill the world with damnable Atheisme. 3. A man is made accessary unto it, by giuing occasion to others, to blaspheme, which is, when a mans profession is holy and Christian, and yet his practice lewd and wicked, which raiseth this blasphemous opinion in others, that the God which he serueth, is like vnto himselfe.

With this the Iewes are charged by the Apostle, saying: *The name of God is blasphemed through you amongst the Gentiles.* And Rom. 2.24. *Nathan telleth David that he had caused the enemies of God to blaspheme by his adultery: for we vse to say, Like will to like: and Augustine doth from hence conuince the Heathen, that their gods were filthy Idols, because they did represent them with obscene and filthy spectacles, and were not taught to liue in any vertuous, or commendable course of life by them.*

And may not the Iewes and Turkes vse the same argument against the Papists for their authorized idolatries, and superstitions? And against the Protestants, for their drunkennes, whoredomes, prophannesse, and many more abominations, though not authorized, yet too much winked at? yea, they do daily hence take occasion to blaspheme the name of our God, as though hee were not the true God, his seruants being so wicked. And well may they thus thinke of our God, seeing that the wicked man doth himselfe thus blaspheme God in his heart; *These things thou didst* (saith the Lord) *and whilst I held my peace, thou thoughtest that I was like vnto thee.* Psal 50.21.

The second way of abusing Gods name, is by swearing falsely, which is, when a man shall sweare, that a thing is true, which hee knoweth to be false, or which hee knoweth not to be true, thus they did sweare falsely, which were suborned

by *Jezebel*, to testifie against *Nabab*, and against *Christ*, as touching the destruction of their Temple; when as they knew not, that hee meant the Temple of *Salomon*. Secondly, by swearing deceitfully, which is, when a man shal affirme any thing vpon his oath, that he wil performe and do it, when his intent is ootherwise, or not doe it, when his meaning is to doe it; or when hee shall bee careless, and negligent of his oath, and of this we haue no President, as I remember, in the holy Scriptures, but onely that of *Saul*, the forsaken of God, who brake the oath, by which *Ioshua* had tied all the people, not to doe any hurt vnto the Gibeonites, and the oath by which he bound himselfe vnto *David*, not to hurt him, as it is likely. For *Ioshua* when hee had bound himselfe by an oath, he was moued with such reuerence hereunto, as that, though he were deceiued, he would not break it, no, nor yet the wicked Iewes, which had tied themselves by an oath to an vnlawfull act, to kill *Paul*, but that they were by Gods Providence preuented.

And both these kinds of vnlawfull swearing, are commonly called by the name of perjury, the odiousnesse of which sin will the rather appeare, if we consider: First, how much it hath euer beene abhorred, euen by heathen men, and voyd of true godlinesse. The Pharisees themselves forbad forswearing a mans selfe, and commanded men to performe their oathes vnto the Lord. And Saint *Augustine* reciteth an history of *Marcus Antonius Regulus*, a Prince amongst the Heathen Romans, who being captiue, taken by the Carthagenians, was sent home to his Country-men, being first bound by oath, if he did not effect this, for which he was sent, viz. an exchange of Captiues, Carthagenians for Romans, he should returne to them againe. He, when he could not preuaile with his Countrey-men, or rather would not, forso much as he thought it vnprofitable for the Roman Common-wealth, returned againe for his oathes sake, which was taken by an Idoll-god, and then was put into a vessell of wood made of purpose, either side being full of sharpe pointed awles, or bodkins, that hee might not leane any way, but bee wounded by them, and thus hee died a most cruell and bloody death, chusing rather this,

Math 9 33.
August de
C. iiii. De ca. 15.
lib. 1.

this, then to be forsworne. Much more then should Christ-
ians having taken an oath by the true God of heaven, abhorre
the breaking thereof, whatsoever they should lose by obser-
ving it.

Consider again, that by perjury God is made Patron of a lyce; which is the Devils owne properitie: for he is a Liar, and the father of lyes: for the Lord is called to giue testimony vnto a lyce, which is the greatest indignitie in the world.

Moreover, consider that the perjured person prayeth against himselfe, and bindeth his soule ouer to euillasting torments, for so much as he deserveth the Lord so to helpe him; as it is truth, vnto which he sweareth; and on the contrary side then, to plague and punish him, if it be a falsehood, and this is mere madnesse and vnnaturalnesse, it was neuer heard, that any would pray against themselves, but all they pray for themselves. Consider also that it is the bane of all societies, and the very high way to hellish confusion; for that if oaths shall be taken falsely, Kings will be Tyrants to their subiects, subiects Traytors to their Princes, Magistrates, Wolves vnto the people, Ministers, Denouncers of the Lords flock; Neighbour nations, Cut-throats to one another, notwithstanding any league betwixt them.

A third abuse in swearing is, to sweare rashly, and without due consideration what an oath is, and by whom it is taken: for swearing rightly is a part of Gods worship, and must be done with high reverence, as *Isaiah* is noted to haue sworne by the feare of his father. *Isaiah*. Fourthly, swearing commonly in our communication and talk one with another, which we are by Christs owne authority forewarned to doe; *I say unto you, sweare not at all, neither by Heaven for it is the throne of God, nor by the earth, for it is his footstool, &c.* Whence doe arise these three conclusions, necessary to be considered of, by all common swearers.

First, that it is a very childish thing to swear by creatures, bread or light, &c. *Concl. 1.*

1. Because (as our Lord elsewhere expoundeth himselfe).
He that sweareth by the Temple, sweareth by him that dwelleth there in. Mat. 23. 20, 21.

1. So hee that sweareth by creatures, sweareth by God, who created them, and yet he will not be heard to swear by the sacred name of the Lord; as if a child, abhorring any bitter thing, or poyson, should notwithstanding take the same under a little sugar.

*2. Because hee calleth vpon dumbe things, that cannot heare, he bringeth them to patronize his cause, that can neither hurt, nor helpe: like vnto *Baal* Priests, vnto whom hee was not able to giue answer, though they called vpon him from morning, till noone-tide: or like infants, that prate vnto babies made of clouts.*

3. Because that hauing taken vp this childish custome of swearing, they are no whit daunted, either at the authority, or charge giuen here against by our Sauour Christ, no more then children (that are yet without all vnderstanding) are moued to leaue any foolish quality, whatsoever, and how great foener he be, that doth admonish them thereof.

Cant. 3.

*Secondly, it is a most vngodly thing to vse common swearing. 1. Because the Deuill is the author hereof for, *he saith he, and your may say, for what reason is more then these, cometh of the euill one.**

2. It is to agree with the Pharisees, who did not forbid swearing by smaller oaths. 3. It is an argument of a prophane person. All things fall out alike to all (saith the wise man) to the cleane and the vnclane, to him that sweareth, and that sweareth an oath: in which words hee maketh swearing an euident prooffe of a prophane person.

Eccles. 9.

*4. It is a great indignity offered vnto the Lord to call him to witnesse to euery trifling matter, as the common swearer doth; no man will offer the like to his familiar friend, much lesse to a greater person. 5. It is hereby derogated from the maiestie of the Lord, in whose roome base creatures are placed: at which our Sauour also glanceth, when hee saith, that heauen is Gods throne, as if he should haue said, it hath nothing in it worthy the swearing by, it is not God, but his seate, and the earth his footstoole. 6. Because it is most straitly forbidden both here, and by *S. Iames* who propoundeth it as a prime, and most necessary charge; *Before all things my brethren, sweare not.**

Thirdly,

Thirdly, to swear by the Masse, by the Rood, is wicked, in an higher degree, because all these have been made Idols, and thus considered, Gods greatest enemies: as he that doth royle all honour vnto a subiect vsurping the Princes throne, and hauing been condemned for a traytor therefore, sheweth himselfe herein to be a most vild traytor, and unworthy to liue, as being a preferrer of his Princes greatest enemy. This makes the Lord breake into such impatience against the Israelites. *How should I spare thee, thy children haue forsaken me and sworne by them that are no Gods.* And againe: *They that sworne by the finnes of Samaria, saying, Thy God (O Dru) liueth, shall fall, and not rescue againe.* answerable to which be the finnes of the Papists, the Masse, and the Rood, &c. And thus much both for swearing commonly, and by creatures.

1er. 5. 7.
Amo. 8. 14.

The fourth way of abusing Gods holy name, is by cursing, or banning, which is a calling for plague, or murreine, or any fearefull euill vpon those, with whom a man is offended. For this is first a malicious sinne, and therefore noted to be a fruit of such hearts, as are full of gall, and bitterness: as they are described out of the Psalmes: *Thou that breakest in an open place, the passion of the wicked is like a thistle, which is full of euill, and is treacherous.* For which cause the people of God are forbidden all cursing, and commanded to blesse, yea, even such a curse the world if it your persecutors, bl-ss- say, and curse me. And Saint Ierome maketh it an infallible argument of a corrupt conscience, to send forth this foure water of cursing. And it is very corrupt indeed, for as much as for small hurt received, or a little offence giuen, reason being blinded with malice, any mischance, or grievous plague is wished vpon the head of the offender. So that the Lord may rightly say another day of the wicked curser: *For I will requite him his sin, he shall be condemned.* seeing that for small offences thou hast aduised others to the plague, or the Deuill, much more shall my fearefull plagues be thy portion, and the Deuill possesse thy soule as his vassall for ever. Secondly, this cursing is a presumptuous sinne, because that, hee which curseth another entrencheth vpon Gods office, vnto whom alone it belongeth to lay vnto plagues, and punishments, as the Centurion to his souldiers,

Branch 4.
By cursing
and banning.

Rom 3. 11, 12.

Rom. 1. 10.
Iames 3. 10.
Ier. 17. 13.
Ier. 17. 14.

Com. 3.

Iude v. 19.

M. m. 23.

Break 5.
By vowing
things impos-
sible or vn-
lawfull.

James said to the devill b. For what else is it in the wretched cur-
ser of his brother, bidding the Devill take him, but to doe that
which is in the Lords power onely, and to make a mans selfe
equall vnto God; as the Pharisees obisted against Christ,
taking vpon him to remit sinnes, which none can doe, but
God. Wherefore we reade not, that any of the holy men of
God, have giuen the adventure to curse, without special com-
mission from the Lord, no, nor so much as *Michael* the Arch-
angell: for he durst not curse the Devill in his fight with him
about the body of *Moses*; plainly noting the arrogancy, and
blasphemous presumption of cursed man, that shall dare to
curse: *Balaam* shall rise vp in iudgement and condemne them,
for that being hired by *Balaack* to curse, he durst not doe it
without commission from the Lord, which hee could not ob-
taine; and therefore, notwithstanding the great rewards pro-
mised, turned his speech to blessing the people of Israel. The
false Prophets shall rise vp in iudgement against these cur-
sers, and condemne them: for they were sharply censured on-
ly for blessing, and promising mercy without commission
from the Lord. But these doe take vpon them by their owne
authoritie to curse, without any instigation of higher pow-
ers, without hope of reward, onely some little distemper car-
rying them herunto.

The fourth way of abusing Gods holy name, is by vowing
things impossible, or vnlawfull, or by neglecting of our vows;
which vowes be either generall in the time of our baptisme;
or speciall, vpon any speciall occasion of danger, or benefit,
whereupon some speciall promise is made vnto the Lord, or
without any such occasion, onely vpon a free resolution, the
rather hereby to glorifie God.

The first kind of vow wee all make, both before God and
his people, to forsake the Devill and all his workes, &c. not
that wee are not thus to doe without a promise (for it is our
duty by the Law of nature) but the rather to stir vp our dull
hearts, and to pricke forward our vnwilling wils, when as by
a double band wee shall bee tyed herunto. The other vowes
are made to moue the Lord, the rather to moderate our cha-
stizements, and the more speedily to remoue them, when is
the

selues vnto the Lords seruice, if wee recover againe: or if
they are more speciall, of giuing this, or that vnto the Lord,
or of abstaining from, or doing this, or that particular dole,
for the preventing of sin, and the furtherance of grace. Thus
Abel vowed in the time of his danger, to make the place of
his rest, *Gen. 4.26*, Gods house. Thus Iob made a covenent with
his eyes, that they should not looke vpon a maid. Thus were
they wont freely to dedicate some thing of their substance,
to the maintenance of Gods seruice. *Iob 31.24*

Now, to neglect any of these vows, or the like, is a great
indignity offered vnto God, and a dishonour of his name,
which he will not endure, as may appeare by that which be-
fell *Leuit. 24*, after hee had vowed his lands vnto the Lord, but
would haue kept away part of the price he was smitten with
sudden death: and it is destruction to a man, *Leuit. 24.17*,
And truly great reason, for that God is hereby deluded, and
mocked, a light account is made what is said, or promised
vnto him, as if a man had to doe with some person of no
worth; and if hee onely, that promisseth vnto him, and per-
formeth shall dwell in the Tabernacle of the most High, but
they which breake their promises, bee excluded: much more
shall they only, that performe their vows vnto the Lord, in-
habit there; and they which make no conscience to doe so
they haue vowed, be excluded, and for ever shut out. *Exod. 35.10*
This would enter into the hearts of careless Christians, who
liue, as though they were the deuels sworn seruantes, howsoe-
uer they haue solemnly in their baptisme, vowed their seruice
vnto God, and that with the Israelites only promise, and ex-
presse some good resolutions, vnder the terror of Gods
rodde, but in being remoued, are as licentious as be-
fore.

And as he doe they provide for their owne good, which
denie things vowed to the Lord, by whomsoever, or vpon
what occasion soeuer: for this brought a curse vpon *Isaiah*,
and destruction vpon *Sams house*, *1 Sam. 31*, his slaying of the Gi-
beonites, vnto whom was vowed immunity, and freedom
from *Mal. 3.8*

from danger, it is a robbing of God. See more afterwards touching sacriledge.

Having thus explained first, the last member of the answer, the first yet remaineth of vowing things impossible, or unlawful, which cannot be without great impiety and dishonour vnto the Lord. Things impossible are either so vnto all men, as to restore the dead to life, to heale incurable diseases, &c. or though not vnto all, yet to the party that voweth, as if a poore man should vow, that hee would be a King, a man burning in the disposition of his mind and body, that he wil euer liue chaste a single life, or a lame Greeke, that hee will goe a foote forty miles in a day. Of this kind is the vow commonly made by the Romish Priests, and Votaries, that enter into any religious order, seeing that most of them doe daily shew by wofull experience, that it is as possible to liue pure and free from all sinne, as from sinning against that speciall vow. Witness the frequent adulteries, and fornications, the rapes, and murders of infants committed to couer these vnclane copulations. It is well knowne that the Monkes at Spira of Saint Germans did so lewdly abuse the daughters and wives of the Citizens, vnder a colour of religion, that they were utterly expelled thence, and their Monastery pulled downe. I can geoe on in more lewd examples of the most eminent in the Romish Church, euen in the vnerring demigods, but modesty bids me forbear. If it should bee objected, that there haue been but the faults of some speciall men, it appeareth to be most false by Popes tollerations, Decrees of Counsels, and iustifications of Popish Writers. See Article 9. vnder the Title; The Church of Rome vn-holy.

And thus much for vowing things impossible. Things vnlawfull, are either against the Lawes of God, or against the wholesome Lawes of the Countrey, wherein a man liueth. Of this sort was the vow made by those forty conspirators against Paul, who bound themselves neither to eat nor drinke, vntill they had slaine him.

Thus Ruffians and Swaggers do, vpon any disgrace received vnto the death of one another, and if any wrong bee done,

done, to be reuenged once in tenen yeares: which besides that it is a cursed fruite of malice, is an intollerable indignity done vnto the most iust God; for hee that is called, as it were to be a party and a fauourer heereof. Of this sort also bee the vowes of women (who are tyed by the law of their husbands) euen in things otherwise lawfully, and honestly, if against the liking and consent of their husbands. For if a woman voweth a vow which her husband disalloweth, it must not stand. And the like is to bee said of children being in their parents house, that is, vnder their gouernment. And yet these vowes are common, & well approved in the Church of Rome. Wherefore one hath said well, that they are for many causes to bee reprobated. They impugn the law of God; they are oftentimes impossible to bee performed; they are against Christian liberty; as they are a rebrewing of Idolatry, & Hypocrisie. Wherefore to conclude this point, let vs in our vowes observe these things. First, let them not bee against Gods word. Secondly, nor against Christian liberty. Thirdly, with the consent of superiours. Fourthly, agreeable to our calling. Fifthly, of things not impossible. Sixthly, with good deliberation. Seventhly, with a good end and intention.

Rom. 7.

Numb. 30.

1st Cor. 7.

1st Cor. 7.

1st Cor. 7.

1st Cor. 7.

1st Cor. 7.

The sixth abuse of Gods name, is the light vsing thereof, by saying (O Lord) or (Oh God) vpon euery light occasion, without hauing the heart lifted vp vnto him, or by way of admiration, crying out (good Lord) vpon euery newes, or light accident. For the name of the great God of all is reuerend, and terrible, as the Lord said to Moses asking his name, *they enquire of thee what he name which is wonderful*. And his word is such, as that it is to be reuerend at. Wherefore let all such, as feare this great God, learne better to temper their tongues, that they not onely sweare not in their common talke, but that they doe not triflingly vse his holy name, or any parcell of the holy Scriptures. The first and last abuse is by vaine protestations, and asseuerations, that is, by the needlesse vse of them, when some earnest occasion doth not vrge heereunto. Against these, as against swearing, that speech of Christ is direct, *4th*

Breach 6.

Light vsing of

Gods holy

name.

1st Cor. 7.

1st Cor. 7.

1st Cor. 7.

6th

1st Cor. 7.

1st Cor. 7.

esteem it his duty to give, yet not for what he receives, but for the
 common benefit of the church.

Ques. What are we here commanded?

Ans. To glorify the name of God in all that we do, think,
 speak, write, and in all that we say, by our words,
 and our deeds, so as we may be made manifest to
 the world for his sake.

**Duties of this
 Commande-
 ment.**

Deeds.

Psalm 134.

Phil. 1. 30.

2. Cor 8. 19.

**Eph. 1.
 Math. 6.**

This is the duty of this Commandement, and is
 thus abtained by the Apostle: *whether you eat, or drink, or
 whatsoever you do, do all to the glory of God.* For if it be a thing
 so much displeasing unto the Lord, to abuse and dishonour
 his holy name, then to honour it by all means, must needs be
 highly pleasing unto his Majesty.

First, by our doings, Gods name is honoured, if they be ei-
 ther deeds of piety, praying, reading, hearing, preaching of
 his holy word, &c. For thus saith he by the Psalmist: *Call up-
 on me in the time of trouble, and I will hear thee, and deliver thee, and
 thou shalt glorifie me.* Which is, as if he should say: By calling
 upon my name, vowing with me, and performing thy vows,
 by giving thanks, and praying my name, thou shalt glorifie
 me. And for preaching, the Apostle professeth, that he choo-
 ced, that he was an occasion to many to preach the Gospel;
 for his hope was, that Christ should be magnified thereby.

Again, God is glorified by deeds of charity. For Paul
 exhorting the Corinthians to liberality towards the poore
 Saints at Jerusalem, signifieth, that a faithfull brother was
 chosen to accompany him in his journey, to carry and distri-
 bute their benevolence, and hee calleth it the grace, that was
 ministered by them, *to the glory of God, and to the declaration of his
 bounty.* Because that when the poore are relieved, ho-
 mage is done unto God, who is in their persons, ready to re-
 ceive our liberality, and his name is also praised by the poore
 thus relieved, and so is he further glorified. Now (because it
 is not the doing, but the right doing of these things, which
 is accepted) for we read of some, that have sacrificed, kept
 Sabbaths, and sollemne assemblies: and of some that have fa-
 sted, prayed, and given almes much, and yet have bene reie-
 cted) I will heere set downe the right way of performing these
 duties

ming these duties, that Gods name may haue glory. First therefore, they must be frequent, and often. Herein is my Father glorified, saith our Saviour Christ, that ye bring forth much fruit. Good Christians are good trees, good ground, profitable sheepe, that are euer yielding some profit. It is not then sufficient to giue almes sometime, to preach, and heare, and pray sometime, but very often. Wherefore wee are expressly commanded to giue liberally, so many as haue, euen as he soweth his ground liberally, that expecteth a good crop at harvest: *is cast his seed upon the measure, so that it should be sowne, and it should be that is, though they, to whom we giue, can no more yeeld vs our owne againe, then the waters, if seed be sowne in them, or giue liberally to the poore, for this is to sow vpon watery ground, which in those parts is most fruitfull.* We are commanded to be instant in preaching, and as new borne babes, to desire the sincere milke of the word. *To pray continually, and in all things to giue thanks.*

Rule 1.
How good
workes must
be done.
Iohn 15. 8.

2. Cor. 9. 6.

Eccles. 11. 2.

1. Pet. 2. 2.

1. Thes. 5. 17.

Rule 2.

2. Secondly, these duties must be done in sinceritie, and truth, that is, from the very heart, with an aiming at this only end, that God may haue glory. For, *God is Spirit, and the heart is his temple, and he dwelleth in Spirit, and in truth.* If any other thing bee ayimed at, as the praise of men, estimation amongst the people, to merit hereby at Gods hand, or to gaine any thing in the world, it is but Pharisaicall deuotion, and hath all the reward heere.

1. Ioh. 4. 2.

Matt. 6.

Thirdly, these duties must bee done in faith, that is, both by persons beleeuing, and in assurance of being accepted in all our deuotion. For in prayer, he that cometh vnto God must beleue, that God is, and that he is a rewarder of such as seeke vnto him: hee must not waver, least hee bee like vnto the wanes of the sea, and in euery other duety. Hearing must be mingled with faith. The Iewes are noted, not to haue profited by hearing the word, because it was not mixed with faith.

Rule 3.

Iam. 1. 6.

Heb. 4. 2.

Heb. 11. 6.

And it is written, *without faith it is impossible to please God.* Wherefore all the vertues and good works of Heathen men, haue bene censured for *splendida pecunia, glorious summe.* And the many prayers, whippings and pilgrimages performed by

the Papists, cannot but be in the like sort being partly done in a false faith, viz. to merit hereby, and partly their owne inventions, and not Gods word being the grownd of these superstitions.

Rule 4.

Esa. 1.

Esa. 66.3.

Esa. 1.16.

4. Speeches
glorifie God.

Right use 1.

Epsal. 4.29.

Iam. 3.

Phil. 2.10.

Right use 2.

Phil. 2.10.

Fourthly, that these duties may be to the glory of God, a man must be separte from sin, that is, not lide impenitently in, or make a trade of any sinne. For the people of Israel in stead of glorifying God, were censured for such as did offer abomination, when they brought incense, as did weary the Lord, when they kept their solemn assemblies. He that sacrificed a bullocke, was as if hee had slaine a man, hee that offered a sheepe, as if hee had cut off a dogges head. And all this was, because their hands were full of blood, that is, they lined in oppression, and other gricuous sinnes. And the very prayer of the wicked is abhominacion to the Lord.

Secondly, we must glorifie God by our speeches, as heere in we are priuiledged beyond all other earthly creatures, & this is by the right vse of the tongue.

First, when our talke is not corrupt, but tending to the edification of hearers: if it bee rayling, cursing, slandering or filthy, the tongue is made a corrupt fountaine, but if it be holy, gracious, sober, peaceable, exhorting and admonishing one another, blessing of God, and wishing good vnto our neighbour, it is a fountaine of sweet water to the praise of the Lord.

Secondly, when we speake reuerently of the name of God for many things doe vige vs heerevnto. First, Gods commandement: Thou shalt reuerence the fearefull name *Jeheuah*, and at the name of Iesus, one of the titles of God, e every knee shall bow, *both of things in heauen, on earth, and under the earth.*

2. The same reuerend phrase alwayes vsed in the Commandments, when the Lord is named: in the first, I am the Lord, thy God; in the second, I the Lord, thy God; in the third, the name of the Lord, thy God; in the fourth, the Sabbath of the Lord, thy God; and in the fifth, which the Lord thy God giueth thee.

3. The

3. The signification of every name of the Lord, used in the Scriptures being such, as that it putteth vs in minde of great reuerence. He is sometime called *Y*, which is strong, and mightie, and sometime in the plurall number, strengths, sometime *Ichouah*. Essence, or being, as in whom, all things haue their being, sometime *V*, almightie, sometime *E*, the Highest, and the Lord of hostes, the beginning and the end, which was, which is, and which is to come, &c.

4. The reuerence, which was wont to be vsed by the Israelites, the Lords ancient people; in naming *Nobah*; they would not pronounce it out of the Temple; nor put the letters of it *N* or *H* into their numerals, least it should bee prophaned.

3. When in all things wee make conscience of speaking
the truth: for of this I speake specially faith vnto you, as
fama, gl'ia gl'ie dei & Gl'ie, et sp'itus scti. The tongue is
Index mentis, The bewreayer of the minid and heart; if then a
man shall lie and dissemble herewith, he doth peruert the na-
ture of it.

4. When an oath is rightly taken, or a vow rightly made: for this is a special part of Gods service; *Thou shalt love the Lord, and serve him, and swear by his name.* And in Ieremie it is said; *If thou return (O Israel) return unto mee, and thou shalt swear: the Lord liveth, in truth, in iudgement, and in righteousness.* For as by perjury and vaine swearing, the name of God is highly dishonoured, so by swearing reverently, and rightly, it is honoured and glorified.

Thirdly, we must glorifie God in the thoughts, and desires of our hearts, which is, when euen here we are contented with a reuerence of his holy name, and doe burne with a desire of his glory aboue all things. For the outward reuerence is nothing without this, as may appeare by the people of *Israel* trembling, and falling downe before the Lord, with offering their obedience, if *Moses* onely should speake vnto them, vnto whom the Lord answereth, saying; Oh that there were such an heart in them to feare me: as who did not set by this outward reuerence, vnles together with it there were the inward of the heart. And for the earnest desiring of Gods glory aboue

all we are put in mind of it so often, as we rehearse the Lord's prayer, wherein we first, and chiefly pray. *Hallowed be thy name.* And where, true zeale is, this desire so exceedeth, as that like a fire consuming all things, it euen eateth vp such as are inflamed herewith, it maketh them to neglect themselves, so that God may haue glory; as *Moses* and *Paul*, who rather, than God should haue dishonour by the destruction of his people, wished their owne names to be blotted out of the booke of life.

Exod. 32.
Rom 9.

4.
To win men
to glorifie
God,
Math. 24. 6.

Fourthly, we must labour to win others to the glorifying of Gods name, according to that of Christ *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heauen.* There is no good child that doth entirely love his father, and reuerence him, but hee seeketh by all meanes to bring others also to speak reverently, and well of him. Wherefore if it may further Gods glory, amongst others to endeavour after their conversion and reformation, he is attentive about exhorting, instructing and admonishing them: if it may further Gods glory to auoid all scandal giving euen to those that are without, he will liue purely and blamelesse among all men. He is not a *Law* that saith, *Am I my brothers keeper?* neither is hee a spot and blot by his scandalous life amongst Christians, as the false brethren, of whom *Isaie* speaketh, and the careless people of these times. But if his endeours may glorifie God any way, he acknowledgeth, that all which hee can doe, is too little, and therefore his care extendeth euen to others, as many as he can possibly winne, to the praise and glorie of God.

Quest. 63. Whence is the reason of this Commandment taken?

Ans. From the fearefull estate of such as any way abuse the name of God, the Lord holdeth them as guilty of dishonour done unto his blessed name.

Reasons in
favour of this
command a-
gainst propha-
ning the Lords
holy name.

Expl. The reason of this commandment, howsoever it may seeme to be but single, yet indeed it is twofold. The first implicite: It is the abusing of his name, who is the Lord our God, & so the very words of the commandment doe yeeld a weightie reason. First, because he is *Iehouah*, the great God of heauen

heaven and earth, whose name is abused: it is great presumption, man is not abused, who might be dealt withall for a pacification, but God, for the pacifying of whom, who can, or dare plead, as the Prophet saith. 1. His name is abused, who is the Lord thy God, who is thy King, thy soueraine, thy father and Saviour, from whom cometh every good gift, which is grosse ingratitude: The very heathen did not thus requite their kings and benefactors, but did rather honour them too much, even when they were dead and their greatness ceased; and yet thou vile swearer, wretched curser, and abominable blasphemers, dost daily abuse that great name, which not men but Angels, and the very devils doe reverence; yea, thou abusest him with thy tongue, who bestoweth upon thee the great benefit of the use of the tongue, without whom thou canst not stirre either tongue, hand, or foot, or thy least anger. 2. His name is abused, whose dishonour the Devil in hell himselfe endeouureth in vaine, for hee both can and will turne all things to his glorie. How vaine was Pharaohs light respecting of the Lords messengers Moses and Aaron, with the blasphemie which he added, *Why is God that I should see his face?* For this was turned to Gods great glory, when he drowned him with his arme in the bottom of the deepe. How vaine also were the blasphemous brags of *Belshazzar* insulting over this great God? for without any arme he was confounded, and like a silly fish, as with a hooke taken, and brought backe into his owne country, and perished there, to the great honour of the almightie God of Israel. And in likemanner, if any be so hellishly disposed, that they will still go on to blaspheme his holy name, as Sathans sworne champions, to anger God, they shall not preuaile, but in spite of them, the mightie God will haue glorie by their confusion.

The reason expressed. *He holdeth them as guilty of dishonour done unto his Majesty.* They are already set downe in his booke as damned persons, and in themselves they beare the palpable marke of prophanesse. Even as the Gentiles became of the dishonour that they did unto God, were giuen over to reprobate minds. For in like manner is it with common swearers, and cursers, they haue this brand of reprobation

tion vpon them, to be generally insensible of sinne, especially they are giuen ouer withall to yling, drinking, filthy talking, gaming, and vanity, neglect of prayer, and the exercises of Gods word, quarrelling & prophaning of the holy Sabbaths, scorning & mocking at all reproofs, though most iust. So that he which hath an eye to see, may easily see them stand guiltie, & the sentence already denounced, written in their foreheades.

What blasphemer would not this make to tremble, if hee would but set his heart to consider of it, and whilst hee hath time, seek for a pardon, by vntained turning from this cursed wickednes of the vniuersall tongue. Helps thus to doe, are,

Eccle. 9.2.

1. To pray often, and specially against this vice; for he is noted by the Preacher to feare an oath, that vieth to sacrifice, that is to pray.

Psal. 119.34.

2. To heare and meditate much vpon Gods holy word: for thus David saith, *I haue hid thy word in my mouth, that I might not sinne against thee.*

1 Cor. 7. 18.

3. If oaths or cursed speaking haue at any time proceeded from our mouths, to be reuenged vpon our selues, by refraining euen from speech in such company, and in such cases, as wherein we haue been so much ouerscene.

Leuit. 19. 17.

4. To admonish one another heereof, according to that streight charge giuen by the Lord, *Thou shalt not hate thy brother in thy heart & suffer him to sin, but thou shalt plainly tell him of his fault.* *Quoth* 66. *If there be such danger in swearing, may a man lawfully sweare in any case whatsoeuer?*

Answer. Without doubt, a man may sometime lawfully sweare, either for the confirmation of a truth, which cannot otherwise be known, & as necessary; or for the strengthening of brotherly iudgement and correction, made betwene men, or things, as being called thereunto by Gods lawfull Authority.

Swearing law-
full

Math. 5. 33.

Explic. Here are two things further to be explained. First, that it is not altogether yllawfull to sweare. Secondly, that a man may lawfully sweare in these cases. Concerning the first, diuers haue bene contrary minded, because of those words of Christ; *I say vnto you, Swear not at all, neither by Heaven, &c.* Not onely the Anabaptists haue vpon this, withstood

all

all swearing, and the Heretiques called Manichees, who did utterly reject the old Testament, because it commaundeth to swear by the name of God: but *Ierom* also a learned Father held, that the liberty of swearing by the name of God, was only granted vnto the Iewes, as vnto little children, lest they should swear by deuils, euen as he saith, he would haue sacrifices done vnto him, rather then vnto Idols: And certaine Martyrs, aboue two hundred yeeres agone, are recorded to haue refused the taking of an oath, being offered by the Magistrate, vpon the same reason. But alas, good men, they were in an error, as will plainly appeare, if wee consider first, that the Lord hath commaunded his people to swear by his name, not once, but oftner, as was shewed a little before out *Deut. 10. 13. Iere 4. 1.* where it is put for a maine part of his worship: and of him that shall dwell in the Tabernacle of the most High, it is said, that he sweareth to his owne hindrance, and changeth not. Wherefore, not onely the more *Psal 15. 4.* hard-hearted of the people, but the holiest of all, *Abraham, Isaac, Ioseph, &c* haue sworne vpon some occasions, which they would not haue done, if it had onely beene tolerated vnto the people, because of the hardness of their heart.

2. If we consider, that, as it was commanded in the old Testament, so is it pronounced in the new, to be an end of controversies amongst men: therefore *Paul* sometime sweareth to the Philippians, *God is my record how I long after you.* And to the *Phil 1. 8.* Corinthians, *I call God for a record vnto my soule.* And the Lord is said, to haue sworne by himselfe vnto *Abraham*, to confirme his promise of blessing: And the Angel in the Revelation, sware by him that liueth for euermore: all which would not haue been so, had it not been lawfull in any case to swear.

Concerning the second thing in the answer. 1. That it is lawfull to swear, to confirme a necessarie truth, which otherwise cannot be knowne, is plaine from the examples going before. The Apostle sware, to confirme the Philippians and Corinthians, of his vnfeined loue towards them, and the Angel, that Time should be no more, which were weightie things, and necessary to be knowne certainly, for the furtherance of the Gospell, and yet so hidden, that they could

Rom. 13. 1.

not be certainly knowne, but by calling God for a witnesse, who is the knower of all secrets. 2. For the making of leagues and covenants sure, it was the common practise of Abraham, Isaac, Iacob, and all holy men to sweare by the true God, that he being called to be witnes of what they had promised, they might not dare to deale falsly. 3. The lawfull Magistrate is Gods Vicegerent heere vpon earth, and therefore if hee call thee to sweare, thou must not refuse, but obey herein: for to obey the lawfull Magistrat, is to obey God, seeing the powers that bee, are ordained of God. And to these may be referred all other lawfull cases of swearing; otherwise, they are abuses of Gods holy name.

Quest. 67. What else is required, that our swearing may be lawfull?

Answ. These foure things. 1. Wee must sweare onely to such a truth, as we know to be so. 2. We must sweare according to the knowne intent of him vnto whom, or before whom we sweare. 3. We must sweare onely things possible, and lawfull. 4. This being a part of Gods worship, we must doe it with great reverence.

- Explic.* These things must also bee knowne, and considered by him, that would rightly proceed in the taking of an oath. For;
1. Although it be a truth, vnto which thou swearest, yet if thou knowest it not to bee so, thou art periured,
 2. because thou swearest contrary to thy conscience.
 3. If thou swearest in doubtfull words, hauing another meaning, then thou knowest him to haue, before whom thou swearest, thou abusest this ordinance of God. Thus the Iesuites play with oaths, by their equivocations, and mentall reuerberations: and with them agree too many Shop keepers, liuing vpon buying and selling, that will sweare, that their ware cost them thus much, meaning the whole, when the buyer is prizing the yard, or the ell: or, that they were bidden such a price, meaning of their wife, or companions, for a colour, when as the buyer is made to beleue, that if they would haue taken that money, they might haue sold it so, yet that time, with many other deuices, to deceiue their owne soules.

3. To

3 To swear things impossible, or vnlawfull, is to mocke God, as if a man should call his neighbour to witness, his covenantring with a thiefe to rob his house, or to cut his throat; or if a Subject should call his Prince, to see him build an house in the aire, to slee with the fowles, or to make his horse speake, which were meere mockeries.

4. If it be not reuerently performed, Gods name is indeed taken into the mouth, but forgotten of the heart; the Airke of God is carried, but in such sort, as when God was therefore displeased with *Uzzah*. Wherefore, though it bee a truth, swear not vnto it, vnlesse it bee weighty, and thou disposest thy selfe hereunto with reuerence.

Quest. 68. What if a man shall swear that, which is vnlawfull, is he not bound, notwithstanding, to performe his oath?

Ans. *May in no wise; for so hee should adde vnto his sinne of swearing vnlawfully, a further sinne of doing vnlawfully*

Expln. This is plaine of it selfe, to euery man of vnderstanding. A man being in danger of his life, is through feare constrained to swear, that hee will not discouer, but maintaine a company of theeues to his power; he hath offended, by taking this oath, but he shal much more offend, if hee doth accordingly, for he shall be accessary to their wickednes. But the case is changed, if a man by ouer-sight, shall swear any thng to his owne hinderance, but without prejudice to the good of others for here the oath is to be performed. This was the case of Israel, as touching the Gibeonites, vnto whom, *Psal. 15. 4.* when they had sworne, though they were brought vnto it by craft, yet they feared to break the oath, & suffred them to liue.

If any man shall say, if this bee a rule to be followed, then euen vnlawfull oathes are to bee kept; for it was vnlawfull for them, to suffer any of the men of those countreies to liue.

I answer: That this was not simply vnlawfull; but first, if they should bee an occasion of temptation vnto them. 1. If they could bring them into their power, for some still remained to trie them withall. 3. They were enioyned this for their

Sol.

their owne good, that roome might bee made for them to inhabit there. Now the Gibeonites, by their subtilty, freed themselves from this danger; so as that they had no power over them, by reason of their oath, to destroy them, and it was but to their owne hinderance, or rather, as they turned it, to their commodity,

Quest. 69. Which is the fourth Commandment?

Answ. Remember that thou keepe holy the Sabbath day, sixe dayes shalt thou labour, and doe all that thou hast to doe; but the seventh is the Sabbath of the Lord thy God, in it thou shalt do no manner of worke, thou, and thy son, and thy daughter, thy man-servant, thy maid-servant, thy cattle and the stranger that is within thy gates: for in sixe dayes the Lord made Heauen and Earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

Quest. 70. What is the duty here commanded?

Answ. To keepe holy the Sabbath day, and to bee mindfull of it.

Quest. 71. How may this be done?

Answ. By assembling together, to pray unto a God, and to praise him, to heare his holy Word, and receive the blessed Sacraments.

Quest. 72. Is this all that is required to the right keeping of the Sabbath day?

Answ. No: but we must prepare our selves by prayer, and emptying our hearts of sin, and meditate upon Gods workes, and the Word which we have heard, suffering it so to worke in vs, as that we may bee furthered in all holinesse of life.

Expln. This Commandment being affirmatiue, wee begin againe with the duty; for the further opening whereof we are to consider it, according to the seuerall members. Which are first, to keepe holy a time, 1. To remember, and to be mindfull of it. 2. To keepe holy a Sabbath. 3. To keepe holy the Sabbath, that day, which the Lord hath appointed. 4. For the first, is offereth againe two things to our consideration:

on both what it is, to keepe holy a time; and whicrefore it should be kept holy.

1. To keepe holy any time, is to separate, and fer it apart to holy duties, to bee done either towards God, or towards our neighbour. The duties to be done vnto God, are either our speaking vnto God, which is by Prayer, or Gods speaking vnto vs, which is by reading, preaching, and hearing of Gods holy Word: these were in vse at their holy meetings, vnder the old Testament. In the dayes of *Nehemiah* there was a pulpit made, out of which, both God was praised, and the words of the Law read, and the sense and meaning opened vnto the people, that they might vnderstand. And of this *Isaiah* maketh mention, in the Councell held at Ierusalem, saying, that *Moses* had in old time, *bound in every city, which he had preached him, for they had read in the Synagogues every Sabbath day.* Their Synagogues then, being as our places of meeting for enery Congregation in enery towne and village, and their reading was that before spoken of in *Nehemiah*, with the giuing of the sense, and thus is it, that the doctrine of *Moses* was preached, and made plaine. And that this was still their custome vnto the Apostles times, appeareth both from this speech of *James*, being in the Present tense, and where it is noted, that the Master of the Synagogue sent vnto *Paul* and his companions, of *Antioch*, the *Scriptures of the Law, and the Prophets*, that if they had any word of exhortation for the people, they should say on. Which sheweth, that as it is in vse amongst vs, to haue a first and second Lecture, and then a Sermon, the people being gathered together to heare: So it was in those dayes vnder the Law, one Lecture was taken out of one of the five bookes of *Moses*; the other, out of the other parts of the old Testament, which were penned by the Prophets. And much more are these holy exercises commended vnto vs in the new Testament. *Paul* chargeth *Timothy*, to giue attendance to reading, *meditation, to doctrine, and conclusion*, than in so doing he should saue both himselfe, and those that heard him. And in comparing that excellent gift of those times, of speaking with tongues, with prophesying, or preaching, he preferreth far the preaching of the Word. Therefore

Qu. 1.

1.

The exercises
of the Word
Nehem. 8. 4.
Verse 8.

Acts 15. 31.

Acts 13. 15.

2 Tim. 4. 13.

V. 16.

1 Cor. 14.

are

1. Cor. 1. 18. 21.

2. Cor. 2. 15.

1. Pet. 1. 1.

Infl. Martyr.

Apolo.

Council France.

Prayer and
thanksgiving.
Nehem. 8.

1. Cor. 14.

1. Cor. 14.

1. Cor. 14.

1. Cor. 14.

are such glorious things spoken heretof, to bee the power of God to the saluation of those that beleue, a sweet saour vnto God in al, whether they perish, or be saued, &c. and hearers are willed, *as some borne babes, to desire the finerye milk of the word, that they may grow thereby.* Which serueth to commend the care, both of the Gouvernours of the Church in former times, who would not haue any Lords day passed ouer without a Sermon, as witnesseth *Iustin Martyr*, saying, That the Word was read and preached, for the space of an houre euery Sabbath day, at one meeting. *Tertullian* saith of his times, that there was not any holy meeting, wherein they were not fed with diuine Sermons; and if the Pastor were sick, or necessarily hindered, the Deacon read an Homily. In a Council in Germany, vnder *Carulus Magnus*, it was ordaind, that there should euer be some man to preach vpon the Lords day, so also hath both the Trullan and Moguntine Councils. And the like is the care of our worthy Governours of these times, it being ordained, that the Word should be preached euery Sabbath, and the Catechisme explained in the afternoone, though many places, alas, may say heretof, as of sundry good Lawes besides, they are well enacted, if they were well executed,

The other kind of holy duty, is Prayer and Thanksgiving: for, when *Esa* was ascended vp into the pulpit, hee prayed vnto, and praised the God of Heauen, and all the people said, *Amen, Amen.* And there were formes of prayer and thanksgiving to be vsed in publique as the 93. Psalmc more specially for the Sabbath, the 104. 105. 106. 107. for all times of Gods publike worship. This also is spoken of in the new Testament, as vsed by the Minister in their meetings; and it is provided, that it should be in a knowne tongue; that the people might say, *Amen.* Prayer hath euer been so essentiall and proper to the house of the Lord, that it is called for this, *The house of prayer.* Some rash spirits would haue no prayer vsed in the Congregation, but conceiued prayer, without any set forme; which would breed such a confusio, as the like hath not bin known in the Church of God: some, through insufficiency of the Minister, being without any prayers, or too slenderly appointed

appointed in this regard. Others, through the variety of mens dispositions, and humours (so diversly appointed, one following this fashion, and another that, as that in the same Church, which is one body, no vnity, or agreement almost would appeare.

3. Singing of Psalmes to the praise of God. Much time in their meetings was wont to be spent herein, vnder the old Testament, as may easily be gathered, from the many Psalmes committed to the Masters of the Quiristers, and speciall holy songs, appointed to be sung vpon speciall occasions, by *Moses*, by *David* and *Deborah*, &c. Vnto which musicke made, with playing vpon instruments, and vpon triumphant occasions, comely dancing was sometime added. And vnto the like are we excited in the new Testament, with Psalmes, and Hymnes and spirituall songs, *to sing and make melody to the Lord in our hearts. Is any man merry, saith Iames, let him sing Psalmes* The practise of the poore persecuted Christians of the primitive Church doth shew, that this duty was wont to be vsed in their assemblies since Christs time; for as he according to the ancient manner, after the Pasche, sung a Psalm with his Disciples, so did they at their Communion, which were then e- uery Lords day, and not hauing the liberty of any other time, they came together thus before day, or early in the morning, for which they were called *Hymni antelucani*. Let the Papists therefore deride our seruing of God with Psalmes sung in our assemblies, we know notwithstanding, that if it be done from the heart, it is better then al their Latine Chaunteries, which the hearers vnderstand no whit at all.

4. Fourthly, the administration, and partaking of the blessed Sacraments, because it is the Lords day, in remembrance of whom, the Communion is received. Wherefore in describing this day, this circumstance is commonly added; *when they were come together to breake bread*. for without this, no Lords day was wont to be passed ouer, as hath been already noted. And for Baptisme this day is fittest, being the time of Christian congregations, and as it were a representative Church, whereinto the baptised is to be admitted, and made a member of the vniuersall Church thereby.

5. Holy

Eley 58.13.

5. Holy conferences and meditations, for of old they were restrained from thinking their owne thoughts, where the Lord forbiddeth the seeking of their owne will, or speaking a vaine word, and if hee that keepeth the Sabbath aright, must be free from these things, then his thoughts must bee holy, his speeches and conferences holy. Moreouer, doth not the husbandman couer his seed with mouldes, when hee hath committed it to the ground, that it may grow, and bring forth fruit? Doe not wee chew our meate, when we haue put it into our mouthes, that it may turne to our nourishment? and how shall we thinke, that the seed of the word wil fructifie in our hearts, vnlesse wee hide it there by musing, and meditating thereupon? how can we thinke to haue it turne to the nourishment of our soules, vnlesse wee chew it by further talking, and conferring about the same? *David* did thus hide the word in his heart, that he might be preserved from sinne, and that corruption may not grow vp in vs, the Apostle wil- leth, that *the word should dwell plentifully in our hearts*. So that the best keeping of the Sabbath is, when as wee not onely heare, pray, sing, and communicate in publike, but priuately thinke againe, and againe vpon those things, wherein wee haue been instructed, conferre one with another, read, pray, and sing Psalmes in our priuate houses.

Phil. 1.9.11.
Col. 3.16.

Quest. 73. Is there no duty to be done towards our neighbour, for the hallowing of this day?

Ans. *Yes, it is a speciall time of exercising mercy, by helping against sudden dangers, by collecting, and distributing to the poore, by visiting the sick, and reconciling dissensions amongst neighbours.*

To helpe
against sudden
danger.

Mark. 3.4.

Expl. The holy duties to bee done towards our neighbour are; first, workes of present necessitie, which could not bee auoyded, which are not onely then tollerable, but good and commendable, according to that speech of Christ, when they watched him, whether he would heale the man with the withered hand vpon the Sabbath day; *It is lawfull to doe good on the Sabbath, or to doe euill, to saue life or to kill?* as if he should say, this is a right Sabbath dayes worke, to doe good, or to doe any thing, tending to the sauing of a mans life in danger. So

to save the poore helpelesse beast, either fallen into a pit, or wanting sustenance, he sheweth elsewhere to bee a worke of the Sabbath. From the equity of which it followeth, that to put to our helping hand against any casualty falling vpon a mans person, goods, cattell, or house, is a worke so good, and holy, as that it wel becommeth the Sabbath day. In like manner is it to be held, for the saving of good things, which otherwise would be lost, by gathering of Saffron, milking, and making out the milke of kine, and sheepe, and if there bee any thing else of this nature. Likewise, household busineses in making ready of meat, and keeping things in decent & comely order, are lawfull vpon this day; for God will haue mercy, and not sacrifice, he made not man for the Sabbath, but the Sabbath for man: that is, he doth so much fauour the good of man, as that when the strict keeping of this time, is prejudiciall to the necessary good of man, he would rather haue it give place hereunto, then that it should hereby be neglected.

2. Workes of mercy to the poore, in gathering reliefe for them, and distributing the same: for this seemeth to haue been the custome in the Apostles times, that every first day of the weeke, collections should bee made for the poore, as God blessed every man.

3. Duties of loue, to the comfort of our neighbour in distress, by visiting the sicke, and poore prisoners, comforting those that mourne under any crosse or calamity, and making peace betwixt those, which be at variance: for as these duties are holy, and haue excellent promises, and become vs at all times, so specially vpon the Sabbath dayes, when the publike worship, and seruice of God is ended.

The second question touching the sanctification of the Sabbath is, wherefore, and for what speciall causes there should bee times thus obserued for the publike worship of God, seeing that the spirit, and heart, which are inward, and private, are the principall in his seruice? I answer, that the causes hereof are sundry, and weighty.

1. Hereby are exercised the faith, and obedience of men, when as because of Gods commandement, only they shall separate, and set themselves apart from worldly busineses, what

Math. 12. 11.

Math. 23.

1. Cor. 16. 2.

3
Visiting the
sicke.

March 15.

Chap 5.

Quest. 2.

Reason of
keeping the
Sabbath.

haste

haste sooner they haue, to goe forward with the same. And at three times in the yeare, especially were the ancient people of God tryed, both for their obedience, and faith, and affiance in Almighty God in keeping their Sabbaths. For all the males were to appeare at Ierusalem three times in the yeare before the Lord, many of them comming from a farre, and leauing their houses destitute and void of men, to be made a prey to the enemy, vnlesse God by his prouidence, should marueilously preferue them. And accordingly were they ready to yeeld themselves to the Lords ordinance, yea, to more then bee required at their hands, for when their enemies set vpon them on the Sabbath, they were so precise and superstitious, that they would not stirre to arme, and defend themselves for feare of breaking the Sabbath, and thus lost their liues, without sufficient warrant.

1. Machab. 2.

2. By this meanes concord, and vnity in doctrine, and the seruice of God is maintained: for let publike meetings bee duly frequented, where all things either are, or ought to bee provided to be done according to the direction of Gods holy word, and vnity, and soundnesse will be maintained: but take away these, and a confusion both in the matter of religion, and in the manner, will vndoubtedly follow, when euery one shall follow his owne fantasie, there being commonly so many heads, so many opinions.

3

3. Loue and charity, and all sauing graces are the more hereby increased, when as we shall be brought publicly, as it were vpon the stage, and be made ashamed before all men, if any man be rude, and wicked in behaviour. For this is the effect of the preaching of Gods word, the sinner comming, is reprocued of all men, and accused of all men. Moreover, the same prayers, the same word, the same Sacraments, the same God serued there by vs altogether, doe put vs in mind of the vnity, whereby wee are vnited one vnto another, so that as brands being layd together, doe make the greater flame, so our loue towards one another is the more inflamed by our being thus ioyned together in these holy duties.

1. Cor. 14.

4

4. Seruants and cattell, obtaine some ease from their fore labour hereby, whose good, the Lord, who is the Creator

of

of all, doth also tender: for admit, that there were no Sabbath, vnmercifull minded men would work out the very hearts of their seruants, and cattell, wherefore it is often alledged by the Lord, that thy seruants and cattell may rest as well as thou.

5. The seruice and worship of God is thus vpheld, which would otherwise decay and fall to the ground, if there were no times of publike meetings, but all men were left vnto their priuate deuotion, some vtterly forgetting what they owe vnto G O D, some neglecting all, and most through ignorance, seruing him with superstition, in stead of true deuotion.

Sixtly, the Sabbaths thus publicquely kept, are a signe vnto the people of God, both to distinguish betwixt them, and the heathen, that know not God, and to represent in some sort the Sabbath, that shall afterwards bee kept in heaven from *moneth to moneth, and from weeke to weeke for euer*: when the Saints of God shall rest from all labour and sorrow, world without end. That euen hereby, they may bee brought to some comfortable meditation of their happinesse to come, if it be some comfort to rest from toiling for one day, and to be recreated with Gods sweet promises preached vnto vs, and singing of Psalmes, and praises: oh what a comfort may we thinke it will bee, when as we shall rest for euer, and be in possession of those ioyes, which are heere promised, in the company of the holy Angels delighting our selues with singing Alleluiah, continually.

The second member of the dutie heere enioyned is to remember, and to bee mindfull of this sanctification. And this remembrance must be first generall all the dayes of the weeke, when we bargaine, couenant, and vndertake any businesse afterwards to be done, we must not as hap hazzard promise to doe this, or that, without any respect of the time, but we must call to mind, whether our intended time will not fall vpon the Lords day, least we be constrained by vertue of our couenant, sometime to pay a summe of money, to take this or that iourney, to meet vpon this, or that worldly occasion vpon the Sabbath day.

6
Ezech. 40. 12.

Esa. 66. 13.

Mem. 2.
To remember
the Sabbath,

Math. 17. 61.

Againe, we must make a speciall remembrance hereof vpon the day going before, for this was wont to be called, the day of preparation vnto the Sabbath, and it hath been an ancient custome amongst Christians vpon the Saterday after dinner to abstaine from working, and to dispose themselves towards the Sunday.

Exod. 19.

Neither was this preparation without cause, if it were made aright by praier, reading, meditation, and confession of sinnes, that they might be clesed therefrom: seeing that our infirmities, and fleshlinesse doth make vs vnfit for these spirituall and heauenly duties, we are made vnholly by the sinnes of the weeke, and so full of filthy blemishes, that we had need to wash and to purge, before we come into the presence of so holy, and glorious a God in the assembly of his people. Euen as the Israelites were commaunded to wash, and to sanctifie themselves before the day of the Lords coming downe amongst them vpon the mount, so should we remember, that to morrow is the day, wherein the Lord hath appointed to come downe amongst vs, in the place of his worship, and therefore to purge our hearts from malice, enuy, anger, and all wickednesse, and to beseech the Lord for his grace, and direction both to speaker, and hearers, that we may keepe holy day to the glory of his name.

Esa. 58.

Lastly, we must also remember, and keepe the Sabbath in minde, when it is past, viz. by thinking vpon the holinesse, which wee then made shew of, in appearing, humbling our selues before, and hearkening vnto the Lord, as though wee were schollers of his schoole, that wee may bee ashamed to walke otherwise the dayes of the weeke following, and by thinking vpon the instructions deliuered vnto vs, that wee may at the least practise them in speciall more carefully then before. For through the want of this remembrance, it cometh to passe that euen they, which are holy vpon the Sunday, are wicked all the dayes of the weeke besides, that our Sabbath-keeping is like the Iewes fasting, or hanging of the head, like a bul-rush for a day, which the Lord doth greatly disdain.

Mem. 3.

The third member of the datie here inioyned is, that wee keepe

keepe holy a Sabbath, that is, a cessation, a rest: for this is so inseparably ioyned vnto the time, which is to be kept holy, as that, take away rest, and you take away the holy day, for the holy day is a Sabbath, a rest. Therefore, whereas there were many festinall times appointed in the Mosaicall Law, the feast of the Passecouer, of Pentecost, of the gathering of fruits, &c. they were all called by the name of Sabbaths.

Leuit. 23.

Now the Sabbath, or rest, which wee must keepe, is first, and chiefly from sinne, and thus our life should be a continuall Sabbath, according to that diuine rule. *Cease to doe euill, learne to doe well, seeke iudgement, and releue the oppressed*: but principally vpon the Lords day, when hee is most to be honoured hereby. But alas, how foulely is this rest abused in these miserable times; no day in the weeke being a day of such licentiousnes as this, wherein, as though hell it selfe were broken loose, some spend their time, and mony, and wits in the alehouse, drinking and swilling like drunken swine, some waste that which they haue gotten with hard labour, in carding and dieing.

Esa. 1. 16.

What we must rest from vpon the Sabbath,

Secondly, this rest must bee from ordinary (not absolutely necessarie labour, which is further expressed in the wordes following; *In it thou shalt doe no manner of worke*: and in another place speaking of this time, he saith: *There shall be no worke done therein, it is the Sabbath of the Lord in all your dwellings*: this being added as a reason, why no worke might be done, because it is the Sabbath of the Lord, as if he should haue said, ye cannot keepe a Sabbath, vnlesse yee cease from working.

Leuit. 23.

Thirdly, wee are to cease from workes of speciall times, as plowing, sowing, reaping, &c. *Constantine* in his Epistle to *Elpidius*, willet, that all should rest vpon the Sabbath day, onely hee speaketh of dangerous weather at some time, yea, often in the time of planting, and grassing, and sowing, through which experience taught, that their fruit perished, and was lost, in which case hee giueth libertie to these businesses, rather then that the good gifts of God should be lost.

Constant. ad Elpid.

Others long agoe provided, that no Faires or Markets, should be kept vpon the Sabbath day, as in the time of *Henry* the sixt here in England, and yet before that, euen before the Conquest, in the time of *Cannus* it was ordained, that Faires and Markets, and worldly workes should cease vpon that day: and *Charles* the great commanded his Visitors, that all worldly busineses should cease, whether it were sowing time or planting, or cutting of vines, &c. And in an old Councell it was decreed, That if any should worke his beast vpon the Lords day, it should be forfeited to the King.

*Conc. Dingulo-
funens. Can. 13.*

4.

4. We must cease from the works of our speciall callings, for the six dayes are appointed for them; *Six dayes shalt thou doe all that thou hast to doe.* Shop-keepers ought not therefore to follow their trades of selling, Millers of grinding, &c. and if there bee any else of the like nature, they must rest from the works of their callings at this time of rest. Likewise it is fit that Bayliffes, and Apparitors should on this day forbear seruing their Proceses, according to the decree of *Leo*, and *Anthemius*, who ordeined, That if they should execute these offices vpon the Lords day, they should bee proscribed, that is, forfeit all their goods.

5.

5. We must rest from worldly speeches, and thoughts, either by making bargaines, or talking of worldly businesse, or contriuing the same in our minds: when we performe these duties, then is the day kept, as glorious vnto the Lord, as hath been already noted out of the Prophet.

Esa. 58. 13.

Membr. 4.

The fourth member of the dutie here inioyned, is that wee sanctifie, *את יום השבת*, that Sabbath day, which the Lord hath appointed. Now it is granted of all, that the Iewes were to keepe such a Sabbath vnder the old Testament indeed, but much doubt is made for the time of the new Testament, wherefore here ariseth another question.

Quest. 74. Is there any set day vnder the new Testament, thus to be sanctified and kept holy?

Ans. Yes: the day which is commonly called Sunday, but in the Scripture the Lords day, or the first day of the week, is thus to be kept without alteration, to the end of the world.

Explen.

Expian We enter now vpon one of the most controuerfall questions of these times, wherein I will notwithstanding plainly proceed, as is fittest for this Treatise, making Gods Word my only rule of direction to set downe the truth herein, as by his grace I shall be inabled.

First then, I say, that we vnder the new Testament, are tied to the obseruation of a Sabbath, as well as the Iewes were of old, and by as great authoritie.

Reasons of the Sabbath vnder the Gospel.
Reason 1.

And this appeareth, first from the time of the Institution of the Sabbath, which was, when man liued in Paradise, immediately after his creation, when hee was free from sinne, when hee had the substance of true holiness, and needed no figuring Ceremonie for his comfort, his present estate being all comfortable. For if a Sabbath was to bee obserued in Paradise, and came not first in with any ceremonies, which were to haue an end at Christes comming in the flesh: how can it enter into any man to thinke, that this obseruation should cease, as they did, at this his comming? And not rather after a new sort be reuiued vnder this second *Adam*, to the likeness of that it was in the time of the first *Adam*? For, by the second *Adam*, who is Christ, we are restored to that estate; which we lost in the first *Adam*, and why then should it differ by the cessation of the Sabbath? Some thinke that the words of *Moses Genes. 2. 3.* were set downe there by way of anticipation, and not to bee meant of that beginning of times, but of succeeding times afterward about the giuing of the law. But this lieth vpon them to proue. In the meane time we are in good possession of this argument.

2. From the morallitie of this Commandement of the Sabbath, for it is heere placed amongst the rest of the morall Lawes, which are to continue in force for euer, according to that saying. *One iota or tittle of the Law shall not faile, though heauen and earth perish.* Now if this law bee morall, as the ranging of it doth imply, and all other morall Lawes bee of force, to binde to the obedience thereof, as before Christes comming, what rashnesse is it in any to denie the like force vnto this law.

Reason 2.

Math. 5. 18.

Reas. 3. 3. From the reasons of the Commandment, which are all morall, and perpetuall. 1. Because it is to be remembred, that of old it was kept in Paradise, which doth alike bind vs, as it did the Iewes. 2. Because of the equity, it being but one day of seauen, and therefore as freely to be dedicated vnto God by vs, as by the Iewes. 3. Because of the ease of seruants and cattell, of which there is as much need amongst vs, as amongst the Iewes. 4. Because they were to meditate vpon the great work of creation, from which the Lord rested, vnto which is now added a greater worke of redemption, vnto the meditation of both which wee should much rather separate our selues, then the Iewes.

Reas. 4.

Mat. 24. 20.

4. From the caueat giuen by our Sauour Christ, speaking of the destruction of Ierusalem. *Pray that your flight be not in the winter, nor on the Sabbath day.* That which is here spoken hath relation to the times afterwards to ensue (for the destruction of Ierusalem was thirtie six yeares after Christes suffering) therefore euen then also there was a Sabbath, the breach of which would bee some addition of grieffe vnto the people, as also if they should bee constrained to flie in the wet, and cold of winter. If any shall rather take these words, as spoken of the Iewes sabbath, the necessary breach whereof was most gricuous vnto them, I will not much contend hereabout. Let the former reasons then suffice.

2.
Our Sabbath
is at this.

Secondly, I say further, that our Sabbath is not vncertaine, but precisely determined and set downe, as theirs was, *viz.* the Lords day, or first day of the weeke, which is the day of Christ his resurrection from the dead. For he arose the third day after that hee was crucified vpon the Friday (which was their preparation to the Sabbath) and had lien in the graue all the Sabbath day.

Arg. 1.

The reasons that serue to confirme this are diuers. 1. Expreſſe places of Scripture, wherein mention is made of this day, as the first day of the Christians meetings to break bread, to preach, and heare, and to doe other duties of holinesse. In that place of the *Acts*, where the Euangelist telleth, that after their comming to Troas, they abode there seuen dayes, and vpon the seuenth, which was the first day of the weeke,

weeke, the Disciples being come together to breake bread, that is, ^{Ad. 20. 7.} to the holy Communion, Paul preach'd vnto them. Which doth plainly shew, that the Iewes Sabbath was now antiquated, and done away, and that this was the Christians Sabbath, otherwise they would not haue let passe the day before, as they did.

Another place is in the Epistle to the Corinthians, where the Apostle prescribeth vnto them a rule of gathering for the poore euery first day of the weeke, when they were come together, which he also saith, that he had established amongst the Galatians, and why I pray you vpon the first day of the weeke, and not vpon the Iewes Sabbath? None other reason I suppose can be rendred, but that this Sabbath was at an end, and in stead hereof the Christians had another, ^{1. Cor. 16. 2.} viz. the first day of the weeke, wherein they made their meetings.

A third place is in the Reuelation, where it is said, that ^{Reuel. 1. 10.} Iohn was in the Ile of Patmos vpon the Lords day rauished in the spirit. Now what meaneth this, that he calleth it the Lords day, vnlesse a day appointed by the Lord? For hencee is the Passequer called the Lords Passequer, the Communion the Lords Supper, the bread the Lords bodie, because he did appoynt all these in his Church. Why is hee noted to bee rauished then in the spirit, vnlesse that being in holy meditations, as was the speciall manner of the Church, now fortie yeares since Christ crucified, hee was rewarded by the Lord with this wonderfull illumination in most hidden mysteries? From whence may bee framed this vnanswerable argument;

That day, which by the inspired Apostle, is called the Lords day, & was appointed by the Apostle, taught through reuelation, to bee kept by holy meetings in the Churches of Christians, not once or twice, but euery time, that it came, is certainly the Christians Sabbath: but such is the first day of euery weeke. Therefore not any other, but this day is the Sabbath of Christians.

The force of this reason standeth in the second part, which is most firmly grounded, according to euery branch.

Apoc. 1. 10.
A. 10. 7.

1. That it is called the Lords day. 2. That it was appointed for holy meetings, to preach and heare, &c. 3. Not in some one Church, but generally in the Churches of Christians, at Troas, Galatia, Corinth, &c. 4. Not in some week only, but every weeke.

Arg. 2.

Exod. 16. 10.

The second reason is taken from places of scripture, which proue the same by consequence; as that in Exodus, where the Commandment being giuen, this is added as a reason. *The seventh day is the Sabbath of the Lord thy God; and the Lord rested the seventh day.*

Mat. 11. 3.

Iohn 5. 23.

A second place is that in Matthew. *The sonne of man is euen Lord of the sabbath.* A third place is in Iohn: *All men should honour the Sonne, euen as they honour the Father.*

The reason may be framed thus. If the same reason grounded vpon Gods word, be as wel for the first day of the weeke, as it was once for the Sabbath of the Iewes, then wee are as certainly tied to the obseruation of this day, as they were for their Sabbath: but there is the same reason. Therefore wee are certainly tied vnto this day.

The first part of this argument is plaine, for the same reason is of the same force, the second part appeareth by the places noted in the margin. The maine reason of the Sabbath of the Iewes is, because it was the Sabbath of the Lord, and therefore his people must necessarily do him this honour, that there might be a conformitie betwixt God and his people: and in like manner, our Sabbath is the Sabbath of the Lord Christ, when he had finished the worke of our redemption: for which cause hee also giueth the same name; *The Sonne of man is euen Lord of the Sabbath*: As if in more words he should say: When God the Father had once ended the making of the world, he rested and published himselfe to be the Lord of that rest, and dedicated it vnto himselfe, giuing it the name of the Sabbath of the Lord: In like manner, when I shall haue finished the worke of mans redemption, I will rest, and will haue the day of my rest dedicated vnto my selfe, for which cause, I say, that the Sonne of man is euen Lord of the Sabbath also, it shall bee called *weird dayes, The Lords day.*

And

And thus shall the will of the Father be fulfilled, which is, that as they honoured the Father, in keeping the Sabbath, betwixt the creation and redemption; so they should honour the Son, in keeping the Sabbath, betwixt the redemption and consummation of the world.

A third reason may be drawne from the vniforme practise *Arg. 3.* of the Church, euen from the time of mans redemption vnto this day. Christ himselfe first began it, when he arose early *Matt. 28.* in the morning vpon this day, and thenceforth euer obserued it, so long as he continued vpon the earth. When the Disci- *John 20, 19.* ples were gathered together for feare of the Iewes, the doores being shut, he came and stood in the midst of them vpon that day. Againe, when incredulous *2. Cor. 12.* was amongst them, he came and shewed his hands, side, and feete vpon that day, and immediately the Euangelist subioyneth. And as for the practise of the Apostles herein, it is so plaine, as that it were great impudency to deny it. *2. Cor. 12.*

Again, for the practise of those that liued next vnto them, whether Greekes or Latines, they followed the same order. Reade for this *Ignatius*, in his Epistle to the Magnesians, *Iustine Martyr* in *Apologeticis*, *Irenaeus* in his fourth booke, chap. 19. 20. *Euseb.* *Eccles. hist. lib. 4. chap. 23.* *Origen* in *Hom. 3. in Exod.* *Cyrill* in *Iohann.* *Tertul.* *de Idolol.* *Ieronymus* in *Paula.* *Ambros.* *serm. 62.* *August.* in *Ioban.* *Gregor* *lib. 11. p. 3. etc.*

Lastly, for the Churches of these times since, and at this present, whether Protestant or Popish, of what Country soeuer, all consent for the obseruation of this day; though in opinion there be some difference about it; some grounding it vpon Gods Ordinance, according to that which hath been said, as *Reza*, *Iunius*, *Purcator*, *Kollarke*, *Hosper*, *Euseb.* and the booke of Homilies, yea, and some Papiists also, as *Scetus*, *Paracormianus*, *Syluest.* *r.* *Felicinus*, and the Schoolemen; some vpon tradition onely, as the Rhemists Testament, *Tollet* and *Bellarmino*. Whence wee may reason thus: That day which the Lord Christ hath sanctified by his resurrection, wherein hee came together with his Disciples to instruct and to confirme them, wherein all Christian Churches of all Ages haue made their Assemblies, is certainlie the Sabbath of the Christians:

ans: but such is the first day of the weeke. Therefore certainly our Sabbath.

Arg. 4.

A fourth argument may bee drawne from the iudgements of God most fearefully befalling such, as either have contemned the Sabbath of this day, or through worldly mindednesse haue neglected it. In a Councell held at Paris, some holy men vied the making of speciall decrees, about the strict obseruation of the Lords day: because, as they alleaged, partly of their owne knowledge, partly by the relation of others: some intending their husbandry vpon this day, had been smitten with thunder and lightning, to the laming of some, and to the vtter destruction of others. Another carrying home corne vpon this day, had both corne and barne most lamentably consumed by fire. Also that in Chimstat, a towne in France, a certaine woman being wont together with her children, to peele hempe vpon the Lords day, when others were at Church, was first terrified with some sparkes of fire falling amongst her hempe; another time, with a flame of fire arising in her hempe; and lastly, not being warned by this, there kindled a fire againe, which whilst she laboured to quench, both she and her children did miserably perish thereby. The Centurions of Magdenberg do tell of a certaine Noble-man, that was wont to follow his sport of hunting vpon the Lords day, when others went to Church, but the Lord shewed a great iudgement vpon him therefore, he had a child borne vnto him, with the head of a dog. And that a certaine Miller intentiue about his grinding vpon this day, had his house and meale burnt, by a fire kindling in his mill. And to come nearer home, *anno 1583.* whilst they were beholding the Beare-baitings in Parish-garden, vpon this day, the scaffold burst down suddenly, and eight persons were flaine outright, and many more hurt and maimed.

Arg. 5.

Augst de temp.

serm 25.

Notable things

vpon this day.

Deum. 154.

A fifth argument may be drawne from such things, as fell out worth the noting vpon this day. *Christ* arose vpon this day, the elements were framed, the world begun, the Angels created, and Manna began first to fall vpon this day, the Israelites passed thorow the red sea, *Christ* was baptized, turned water into wine, fed fife thousand with a few loaves vpon this

this day, and vpon it wee hope, that hee shall come to Iudgement, saith *Augustine*. Vpon this day Christ was borne, *Wolph. Cron. lib. 2. cap. 2.* and his sons consecrated, &c. Vpon this day Christ appeared at sundry times after his resurrection, the holy Ghost descended vpon the Disciples, and *John* was enlightened.

A sixth argument may be drawne from the approbation and consent of all the best men, who are spirituall, and most able to discern the things of God; and the opposition of godlesse and most euill men, who are led like brute beasts, who are naturall, and perceiue not the things of God. For the best men haue euer since Christs resurrection, obserued, and kept this day with all due reuerence, only the prophane and licentious haue cast away all conscience hereof. Whence we may reason thus: That which is embraced, and held by all godly learned men: but oppugned by the vngodly, as not standing with self corruption, is certainly the truth: but such is this doctrine of the first day of the week to be the Sabbath. Therefore most certainly true. For the first part of this argument, wherein the strength consisteth, and first, that, that is the truth, which is held by the godly with one consent: our Sauiour telleth them, *To you it is given, to know the secrets of the Kingdom of Heaven.* And, *if any man shall doe his will, he shall know the doctrine, whether it be of God or no.* And on the other side, *The wisdom of this world is foolishnesse before God: and they, which are a stay, shall fall: the things of the flesh.* with many like places: from whence it followeth, that the constant consent of all godly men, is no small argument of the truth, and contrariwise of the wicked. And thus yee see, vpon most firme grounds, that there is not onely a Sabbath to be obserued vnder the new Testament; but the Sabbath, the first day of the week, which the Lord hath appointed. Which meeteth with sundry phantasticall opinions.

First, of the Anabaptists in Germany, and the Familists in England, which hold, that all dayes are now alike, and none more a Sabbath then another: neither doth it any whit helpe them, that they allege, *We are free from the Law*, such as a woman, when her husband is dead, from the law of her husband: for by the Law here, is meant the ceremoniall Law, the

Wolph. Cron. lib. 2. cap. 2.

Arg. 6. 1. Cor. 2. 14.

Matth. 13. 12. Iohn 7. 17. 1. Cor. 3. 19.

neg. vbi dicitur vbi dicitur dicitur

Errors touching the Sabbath. Rom. 7.

Col. 2. 16.

Gal. 4. 10.

the heavy yoke of which, Christ tooke from our shoulders, and if in any other place freedome from the law bee spoken of it is either meant of the Ceremoniall and Iudiciall, or of the rigor of the Morall Law, exacting perfect obedience in euery point, or else threatning condemnation. If they shall say; *Let no man condemne you in respect of a Sabbath, &c.* and that the Apostle saith reprehensiuely; *To obserue dayes and times and months, and yeeres.* neither doth this make for them, seeing that the first place speaketh of feasts abrogated, and done away only, the other of times vsed to be obserued by the Gentiles.

Secondly, it appeareth to bee an error which is held by the Iewes, by Ebion, and Corinthus, and the Sabbatarie Christians, viz. that the old Sabbath is still to bee kept, as before Christ his coming, for the abrogation of which, these places are most plaine, Col. 2. 16. 1. Cor. 16. 1. Acts 20. &c.

Thirdly, they also erre, that yeeld a Sabbath now, but hold it vncertaine, whether it be the seuenth, eighth, or tenth.

Fourthly, they which hold this day, but with all, that it may bee changed vpon the consent of Churches, sufficient cause concurring, which I take it, is *suppositus impossibilium*, a surmise of things impossible. Lastly, they which hold the same day, but merely vpon the ground of tradition, as the Papists, to make their other fond, and corrupt traditions in the more request.

3
To rest vpon
the Lords day.

H. b. 4. 10.

Heb. 4. 9.

3. Thirdly, I say, that this day is not remissly to be kept by vs vnder the new Testament, although it may rightly be said, that the strict resting inioyned the Iewes, doth cease, viz. as figuring our Christ his resting in heaven after the worke of our redemption finished, according to that Scripture; *He that hath entered into his rest, hath rested from his owne workes, as God did from his.* Yet considering, that there is a rest also for Christians, as is contained in the same place; *There remaineth therefore a rest vnto the people of God;* it were great temeritie, to deny a day of resting, now from seruile worke, holding that the Lords day is rightly kept, by coming together to publike duties, though the times of vacation be spent in following worldly affaires. For as Gods resting vpon the Sabbath did prefigure Christs resting vpon his day,

day, so there is a rest to come vnto all Christs members in heauen, which is figured out by our resting vpon the Lords day: to the apprehending of which sweet, and most ioyfull rest, we are more sensibly quickened, by tasting the sweet of resting here (after six daies painfull labour) vpon the Lords day.

Moreover, it is necessary, that wee cease from worldly affaires, that wee may be more profitably imployed about heauenly, which without doubt, was one end of resting vpon the Sabbath of old: for they attended then vpon Gods publicke seruice every Sabbath day, seeing it is said, that *Moses is read in the Synagogue every Sabbath day.* They must therefore rest, that they might labour, rest temporally, and labour spiritually, men being vsit to doe both these labours to the best advantage the same day, especially the spirituall, if there bee an incommbrance of the corporall, wee being fitted vnto the one by nature, but to the other not onely not fitted, but vnapt vnto it by nature, so that wee had neede to bee bowed, and bent by meditation, and prayer before the public meetings, and to bee confirmed, and made tenacious of the things which wee haue been taught, by recounting them after these meetings. And to doo thus wee haue plaine direction giuen vs in the holy Scriptures: *Take heed vnco thy feete* (saith the Wise man) *when thou entrest into the house of the Lord, and be more weary to heare, then to giue a sacrifice of fooles;* this is for preparation before, and after the publishing of the law. *Take heed* (saith Moses) *that yee doe, as the Lord your God hath commanded.* And againe: *These words which I command thee this day shall be in thine heart;* this is for recounting of the word againe after. And that royall Prophet professeth according to this direction, *I haue hid thy word in mine heart, that I might not sinne against thee.* Norable is the admonition of Chrysostome, to this purpose: yee ought not, when yee goe from the congregation, to bee intangled presently with busineses contrary to this suggestion, *In Mat. cap. 23.* *die, but to goe home, and there to call together your wife and children, for the rehearsing of those things which haue been spoken, and when yee haue more deeply, and thorowly ingrafted them in your minds, afterwards to goe about the necessities of this life.* For if going
out

Hcb. 5. 11.
3

ent of the Smiths do flauell public meetings lest the benefit of be-
 coming skilfull in their craft be much more ought to be so as to
 this care, when some commissions public meetings. Alas, most men
 haue so much businesse vpon the weeke dayes, and are so dull
 in respect of heavenly learning, as that (unlesse they use great
 care, and labour hard to attaine spirituall knowledge, and
 grace vpon this day) they are like to bee very slender profici-
 ents, and trewant-like schollers in Gods schoole; yet, euen
 such (that I may use the Apostles phrase) as had need to be taught
 the first rudiments, when by reason of sinne, they might haue been
 Doctors: If there be a Faire, or a Market vpon a day, will hee
 that hath need of stufte or provision (the buying whereof, will
 take vp his time all that day) for any more time, than he must
 needs, from buying, and providing to carry home his com-
 modities? or will he, that is desirous to profie in the skill of
 Musick, Dancing, Writing, Arithmetick, &c. for the learning
 of which, he setteth apart in a weeke weekly some time, will
 hee stay, loose any time, when his Master cometh to teach
 him, but apply himself hard to these exercises? and how much
 more then should wee seeke to improve this one Market, or
 Faire day of our soules in the weeke, this one Lords day,
 wherein the preacher is appointed to come, and teach vs in
 the sweetest and most delighting noble skill of diuinity, vnto
 the greatest aduantage, gaine, and flourishing of our soules with
 heauenly necessities? It were needfull therefore, besides the
 publike meetings, and meditating, and considering vpon that
 which hath been taught, that men should reade the holy Scrip-
 tures, endeauouring to remember, and to vnderstand them by
 such helpes, as are now most plentiful; that they may not bee
 strangers in Gods booke, but make the histories, and diuine
 instructions here set downe so familiar vnto them, as that vpon
 any occasion, they may be able for their comfort, to turne
 to such places as they neede: and moreover, if they would
 reade and study some good prayers, that they might bee well
 furnished this way, according to their seuerall necessities, vpon
 the way, and in the fields (as I haue said to goe out to
 meditate, and to pray in the fields) and in the night season,
 vpon sea, or vpon land: what wonderfull great comfort
 should

should men tunc, and how much more should they graze, and walke worthy their holy, and Christian profession, than now they doe, or can do through the mispending of the Lords day, in idleness, or vanity, or which is worse, in running to all manner of excess of riot.

Lastly, it is a base thing vpon so glorious a day, as the Lords day to put our hands to worldly businesses, any more then necessity inforceth, for so we should mingle things high and low, diuine and humane, earthly and heavenly, and so make a more displeasing linsly woollly, then was forbidden by the Lord, vnder the ceremoniall Law. Wee should doe like the heathen, that knew not God, who had their *die's festi*, *profesti*, and *inueris*, holy dayes, holy day euenes, and mixt holy dayes, seruing partly for the worship of their Gods, and partly for labour in the workes of their calling.

The true God would neuer allow this in any of his holy dayes, he will not be content to part stakes with vs, and therefore you shall find euery of his holy dayes guarded with this clause; *Then shall doe no seruile worke therein*. Will a man vpon a plentiful feast day, goe from dinner to seeke for scraps in the pootes basket? hauing had plenty of the good of Christ powred out into his lappe, goe seeke for pinnes, or nailles in the dust? hauing sought pretious stones of inestimable worth, and the time of this seeking still continuing, will hee attend vpon the gathering vp of dung? But euen thus doth hee, that vpon the Lords day putteth his hand to worldly businesse for gaine, seeing all these things are but as drosse. *and dross, in re.* Phil. 3. 8. *gard of the excellent knowledge of Christ*: and the word of God *Plal. 19.* is more pretious than fine gold, sweeter also, than the hony and the hony combe.

Did wee but consider, the double occasion of meditation vnder the new Testament, both of the creation, and redemption of man, whereas they had but a single of the creation vnder the old: the bond of thankfulness now enlarged, a greater measure of the Spirit now giuen, and that implacably malicious enemy of man, the deuill now more enraged, knowing that his time is but short, we would bee so farre from making this day a time of riot, excess and out-rage, that wee would rather

rather (as farre as our weake nature will beare) sequester our selues vnto godly and spirituall exercises, whereby wee may be fenced against the deuill, walke worthy of the rich grace of the Spirit, and answere the incomparable beneficence of the Lord in Iesus Christ by due thanksgiuing.

And here againe is occasion offered of diuers questions, to the further opening of the doctrine of our Sabbath. As first, When doth the Sabbath vnder the new Testament begin, and end.

The Sabbath
beginneth
when.

Quest. 1.

Ans.

Res. 1.

I answer, that howsoeuer some begin it in the euening, and so make it from euening to euening, yet the more probable opinion is, that it beginneth in the morning, and continueth till the next morning, because Christ his resurrection, the cause and beginning of this Sabbath was early in the morning, as appeareth plainly, if wee consider, how the souldiours were terrified at his resurrection, and went into the city to certifie the high Priests what had happened, and the time of their going is noted to be, when *Mary* was gone from the Sepulchre, which was at the dawning of the day: so that as the argument was good for the beginning of the old Sabbath, (the Lord rested, when the euening and morning of the sixth day were at an end, therefore then must begin the rest of that Sabbath), so it is good also for the beginning of our Sabbath, Christ hauing finished the work of our redemption, arose againe early in the morning, therefore it seemes, early in the morning must wee begin the rest of our Sabbath. So may we rightly hold, that it hath againe been turned from euening to euening, to be from morning to morning, to set forth mans rising through Christ from darknesse to light by grace, according to that of *Iohn*; *Hee is the true light, that lighteth every one which cometh into the world.*

Iohn 1.

Quest. 2.

The Sabbath
to be kept
how.

But how is the Sabbath comprehending both day, and night to be kept?

Answer. Not as some heretikes, of whom *Origen* writeth, by remaining in that position of body, wherein we are taken at the approach of the Sabbath, nor yet as the *Essenes*, a strict sect amongst the Iewes, by abstaining from doing the necessary businesses of nature: as *Matthieu Paris* writeth of a Iew, that

that would not be drawne out of a noysome Priny vpon their Sabbath. But looke what time thou art wont to rise about thy worldly busines, which thou art most desirous to set forward: at the same arise by prayer, and heavenly meditations, and loose no convenient time, till thou betakest thy selfe againe to thy rest at night and if any occasion be offered, for the furtherance of thy soules health, perseuer herein: yet with eternisingling of convenient relaxations of mind and body, lest thou over-whelme Nature by most strict intencions. And (which is the chiefe end of this discourse about the beginning of our Sabbath) presume not, before a whole day of rest bee complete, to put thy hand to thy worldly businesses, as some doe, going forth with their cars towards Faires, or Markets, or in carrying carriages, some about one worke, and some about another, vntill in the cases before allowed for necessities.

Wee read in the Scripture of a Sabbath dayes iourney, by which it should seeme, that it is not altogether vsawfull to trauell then, what is to be said of this?

It cannot bee denied, but that the holy Ghost speaketh of such a iourney indeed: yee *terme* imputeth it to the Rabbins, as an inuention of theirs; and (*) *Iosephus* writeth a strange story of a River, called *Phasias Sabbathens*, which was wont to run full all the six daies, but when the seuenth came, the waters abated, that a man might see the bottom of the river, it ceasing then from running. But *Theophylact* bringeth *Origen* for his authority, that the Sabbath dayes iourney had the beginning then, when the Tabernacle was placed in the middle, and the Israelites tenes farte off round about, which, as he saith, was a thousand paces, from whence they must needs come to the Tabernacle vpon the Sabbath, and this continuing for the space of forty years, might well giue occasion of this phrase, a Sabbath dayes iourney. So that it may be granted, as certainly that there was such a iourney allowed by the Lord, but the doubt is, whether now, since this iourney extended to *Caldea* and the Latin Interpreters hold, that it was two miles, as being a miraculous teaching of rest vpon that day from trauell, seeing a River did rest from running according to the ordinary course.

Q. 11. 34.
A. 11. 34.

Ans.

A Sabbath dayes iourney.

(*) *Ioseph de bel. Jud. lib. 7. cap. 14.*

This river runs betwixt Aschaz and Raphaness, two cities of the kingdom of Agrippa. This was shewed vnto Titus in his returne from Ierusalem, and if it were true, it is worthy to be shewed al men,

Luke 14. p.
John 11. 18.

and that by comparing this place of the Acts, with that in Luke, where it is said, that hee blessed his Disciples in Bethany, and ascended thence, which Bethany is from Ierusalem 15. furlongs, two little mills. *Tremelius* the Syriacke interpreter saith, that it was but seven furlongs, and so translateth it, and affirmeth, that the Rabbins with wonderfull consent, doe all agree herein: for they count it 1000 paces, according to their Talmud, but these are ordinary paces, but halfe so great as Geometrical paces, so that they make but 1000. Geometrical paces, which are but a mile.

But the matter still resting in the distance of Bethany from Ierusalem, which was on the further side of the mount, and 15. furlongs off, it must be concluded, that this is the Sabbath daies journey there meant. Neither doth it hinder, that *Iosephus* writeth of the mountaine being distant from Ierusalem but five furlongs, or since but 500. paces, or more lately, that Bethany is from Ierusalem three miles: for the mountaine is great and large, and therefore some part might well bee so nigh, and since Ierusalem reedified, it being set vpon other ground including Golgotha, where Christ was crucified, which was then without the gates of the city, Bethany might well bee three miles off. Howsoever wee are to hold, that a Sabbath daies journey is about the businesses of the Sabbath, about which we are not alwaies tied to the same distance of places, but may trauaile, as occasion serueth for our greater comfort, or the good of the Church, so that lawfull order bee not broken, as the Shunamites Husband answered her when shee would haue her Ass saddle to goe to the man of God; wherefore wilt thou goe to day, seeing it is neither new Moone, nor Sabbath? By which is intimated, that vpon Sabbath daies shee was wont, if the case did so require, to ride vnto him. For conclusion then of this point, let these rules be observed.

1. To trauell about worldly businesses vpon the Sabbath day is altogether vnlawfull, vnlesse necessity doth so require, be the journey lesse, or greater.

2. To make vnnecessary iournies about spirituall exercises vpon the Sabbath is vnlawfull, viz. either by riding, or walking

walking to preach, to the wearying of man, or beast, when the journey might we have been taken the day before: or by travelling in like manner to heare, when as no famine of the word constraineth herunto.

3. To trauaile to our ordinary, and appointed place of Gods worship is not only lawfull, but necessary, so often as the publike seruice of God is there vpon the Sabbath performed, how farre soeuer our dwellings bee from thence, if sickness, or weaknesse, or some other necessitie hinder not, and in case of the want of a sufficient ministry there to trauaile to some other place, I meane, if the word be not there preached, or the grounds of religion explained. But where this is to be had in conuenient sort, to depart thence otherwhere vpon pretence of insufficiency in the Minister, is to breake good order, and to runne to a confusion: for when the minister doth his indeauour, if by the diligence of his flocke, in resorting vnto him, he be encouraged, he shall increase in his gifts, care and study, but contrariwise decrease to their greater hindrance.

How shall the poore doe, which want food, and raiment, and cannot prouide sufficiently vpon the six dayes for their sustenance then, and for the seuenth also, may not they in this case worke some part of the day?

Quest 4.

Ans. No verily, whether thou bee rich, or poore, the same law of God hindeth all alike: for let the poore now work, and he can haue no hope of benefit hereby, as those of the people of Israel, that went forth to gather Manna vpon the Sabbath, found none, and they that neglected the building of the Lords Temple earned wages, but put it in a broken bag: so they, which neglecting Gods ordinance, shall follow their worldly works, shall get nothing by so doing, it is not mans labour, but Gods blessing, that maketh our indeauours effectuell, of this blessing there can be no hope, when his Law is broken.

Exod. 16.

Haga. 6.

Psal. 127.

If it be said, the Lord will haue mercy, and not sacrifice?

Obiect.

I answer, this is in case of necessity not to be avoided, bee meaneth not, that if thou be poore, he had rather thou shouldst worke vpon his Sabbaths, but abstaine, serue him faithfully, and he will shewe thee vp mercy for thy reliefe.

Sol.

Quest.

Quest. 75. Are wee bound to doe the holy duties of Gods seruice all this time without ceasing?

Ans. No, for we may refresh our selves with eating, and drinking, singing and musick, and other honest delights, whereby the mind is cheered up, and ioy and gladnesse besitting the Lords holy day expressed.

Explan. Although we teach a strict keeping of the Sabbath vnder the new Testament, yet it is not so to bee understood, as though wee were bound vpon this day, to doe nothing but spirituall duties all the day long; for in respect that we haue flesh, as well as Spirit, that would be wearisome to vs, and would turne the Lords day, which is for a delight, into a heavy burthen. I say therefore, that wee haue liberty to refresh our selves with such things, as cheare the outward man, and expresse ioy besitting the Lords holy day. For euery holy day of the Lord is a festiual, and ioyfull day for outward ioy and delight, which is expressed by the Prophet *Hosea* saying; *I will cause all her mirth to cease, her feast dayes, her new Moones, and her Sabbaths.* When hee threatneth iudgements

Hos. 1. 11.

Nehem. 8. 9. 10.

against the land. And *Nehemiah* inuiceth the people to stop of the fast, and drinke the sweete; reproouing them when they began to weepe, because it was an holy day of the Lord. Whence it appeareth plainly, that mirth and ioy euen externall doe well become the holy day of the Lord, neither were the people of Israel euer reprooued for this, but that through their conuictious mindes, they accounted the Sabbath a burthen, and thought long to haue it gone, that their seruants might goe to their labour, and they themselves to their markets: for in this respect they are threatned by the Prophet *Amos*, *Hear ye this, that swallow up the poore, and say, when will the new Moone be gone, that we may sell corne, and the Sabbath, that we may sell wheate, &c.* And some of them not staying the ending of the Sabbaths, trod Wine presses, and laded, and carried out burthens, against which *Nehemiah* prouideth, being

Amos 8. 5.

Nehem. 13. 15.

griued heret, as at a great abomination. Yet let no man vnderstand this so, as though it were hereby tollerated to spend this day in outward, and vaine bodily pastimes, for then

times, for then how shall we improve it to the best advantage of our soules, as hath been already shewed, wee had need, and ought to doe: but so farre forth we may vic bodily delight, as it doth not hinder, but further the hallowing of this day, as it doth not expresse an heathenish feast, such as were the old *Bacchanalia*, but setteth forth a diuine feast, kept in the honour of the Lord Iesus.

1. Let no man therefore be eating and drinking, and making merry, when the publike seruice of God callen for him, for that were truly to make a mans belly his God, as the Apostle speaketh, seeing he attendeth vpon that, when he should attend vpon God in his seruice.

Phil. 3:4.

2. Let no man so affect outward pleasure, as that he should forget the chiefe pleasure, and comfort of the soule, by neglecting to prepare to Gods worship before, or to meditate, that it may sinke, and take rooting in his mind after.

3. Let euery man, as hee is able, exercise himselfe in priuare in reading, and studying the holy Scriptures and prayers with other helpes to strengthen the inner man in grace, and knowledge.

4. Shunne and auoide all obscene and filthy pleasures, which are rather corrupting, then hallowing, and all vnlawfull gaming, or ouer laborious exercises, which in the end do rather trouble and dull the Spirits, then quicken and cheare the vp. Let there be no frequenting of Alehouses or Tauerne vnto riot, no chambring & wantonnes, or in a word let there bee no mirth, but what becommeth sober, temperate, and chaste minds fearing God, and reuerencing his ordinances. And that licentious persons may bee the rather restrained from their vaine pleasures vpon this day, the Lord hath apparently executed iudgement vpon diuers for contempt of this day.

Quest. 40. Is this all that we are bound vnto, to keepe the Sabbath our selues, in ceasing from labour, and doing the duties thereof?

Answ. No, but whosoever hath soules, or daughter, man seruants, or child, or stranger within his gates, is able bound to provide,

that all as much as in him lieth, observe this day in their kind, both man and beast.

Gen. 17.

Exod. 12. 17.

Explic. The Lord, the author of this commandement, as in giving other lawes he speake not vnto inferiours, and the governed, but vnto the gouernours, as in the law of circumcision he commandeth all vnto *Abraham*, both for the act to be done, the time, and manner; in the law of the Passouer he commandeth all vnto masters of families, and *Moses* openeth the matter vnto the elders onely: so in commanding the obseruation of the Sabbath, he layeth all vpon the gouernours, saying; *Thou, thy sonne, thy daughter, thy man-servant, thy maid, thy cattell, and stranger that is within thy gates.*

Gouernours
charged with
children and
seruants.

And not without iust cause, because that, 1. Parents and Masters of families are, in Gods stead to their children and seruants, and haue his titles vpon them, which, for what else is it, but only to remember them so to bring vp those, that are vnder them in all godlines; and holinesse, as if God himselfe did more particularly take vpon him the training vp, and nurturing of them?

2. Because of the neare relation betwixt gouernours, and their people, he is the head oeconomicall; they the members, of all which we know, what care the head hath, seeking first to put more comelines vpon them, and in these kind of members, the greatest grace is holines, and greatest meanes of breeding this, the due obseruation of the Sabbath.

Ephes. 1.

3. Because of the corrupt nature, wherein parents beget, and bring forth their children into the world, so that without grace, they are fountaines of infinite misery vnto them, they being by nature the children of wrath, and vassals of the deuill, now what a care must it needs be to the heart of any kinde-hearted father, or mother, to consider that they haue bred children to be fire-brands of hell? and what a care then must this needs worke in them, to helpe them to be deliuered here from? and the chiefest ordinary way vnto this, is to bring them to the Sanctuary vpon the Sabbath, to vrge them, and helpe them by prayer, examinations, and instructions to the fruitfull obseruation hereof.

4. Because they cannot looke for a blessing vpon those things

about which they employ their servants and children, vnlesse they be *Jacobs*, or *Iosephs*, godly and righteous, which none are without the conscionable obseruation of the Sabbath. There-
fore the example of *Ioseph* is to be followed by all masters of families, doe not onely say, I, but I and my household will serue the Lord and keepe his holy Sabbaths: seeke that praise before God, which was giuen vnto *Abraham*. *I knowe Abraham*, Gen 22.19. saith the Lord, *that hee will command his sonne to walke in my waies*. 1 Sam. 1. With *Eleanah*, and *Hannah* bring *Samuel* to the Temple, whilst he is young, that he may be a seruant vnto the Lord all the dayes of his life. With *Timothies* grand-mother, breed in him this knowledge of the Scriptures from a child. 1 Tim 3.16.

Now howsoeuer the charge of inferiours lyeth vpon the superiours; yet this will not excuse the inferiours, if they shall neglect this holy day: but as the Lord telleth *Ezechiel*, when he had made him a watchman ouer Israel, if thou admonish them not, and the enemy commaith, they shall die in their sinnes, but their blood will I require at thine hands: so they shall die in their sinnes, and feele the smart of Gods eternall wrath in the world to come. Euen as it is said of all persons vncircumcised, or that keepe not the Passouer, they shall be cut off from amongst the people, be they masters, or seruaunts, children growne vp, or parents, howsoeuer the Lord would haue flaine *Moses*, because his sonne *Gershom* was not circumcised. Wherefore let children, and seruaunts, as they loue their owne welfare, be as forward to obserue the Lords holy dayes, as their gouernours to command them, as diligent about their priuate Christian exercises, as they to performe them, and as studious to satisfie them in holy indeauours, as they to helpe them herein. Exod. 4.15.

Quest. 77. Doth the Lord onely take care for our right spending of this day, and leave vs to our selues vpon the fixe dayes?

Answe. No doubtlesse, but it is his will and command also, that we should vpon the fixe dayes abstaine from idlenesse, and diligently labour in the works of our callings.

Explic. Before we come to the explanation of this; by

The charge
excerning the
sixe dayes.

Exod. 9. 13.

Working vpon
six daies com-
manded here,
Leu. 2.

cattel, whose rest is also commanded, are meant their Camels, their Oxen, their Asses, &c. whose strength, and labour they vsed about their carriages, treading out their corne, & works of husbandry. Now the Lord out of his mercy, as he would not haue the poore seruant, and bondslau to be torne, and worne out with sore labour vnder the hands of vnnmercifull masters: so would he not haue the poore dumbe creatures, and therefore elsewhere explaining further this commandement, he saith, that thy seruants and cattell may rest, as well as thou. Moreouer, the cattell could not labour, but men must be in some sort assisstant vnto them; and so neglect the Sabbath. The stranger was a people not conning of the stocke of Israel, but of some other, either following them out of Egypt, or taken, and bought out of other countries, whom they had for slaues perpetually, as the Gibeonites. Now the Lord would not haue these to do any work vpon the Sabbath day, though borne without the couenant, and huing without circumcision, without pascheuer, without sacrifice, without God in the world: partly, that through being fauoured, they might come to affect the true religion, the fountaine of this their sweet rest, and partly, that being in the bosome of the Church, there might be an outward vniuersitie of all in the reuerencing of this holy day, which sheweth, that they which liue in the same Nation, and vnder the same government, are to be compelled to an outward conformity of religion, though the heart can only be turned by the Lord: and whatsoever thy seruant be inwardly, thou must cause him to be conformable to all good orders outwardly, but this extendeth not to such, as come strangerwise vnto thee, ouer whom thou hast none authority. To returne now to the proper question: Some hold, that the Lord doth onely remit his owne right, in saying: sixe daies shalt thou labour, &c.: because all the dayes of the weeke are his, otherwise the people of God had not done well, in setting apart some of th: sixe dayes vnto holy exercises, vpon any occasion whatsoever. But they are deceiued, and their ground is too weak: for in enerie commandement wee are not onely inioyned the dutie, but the helpes and furtherances hereunto: now vnto the right,

right, and free keeping of the Sabbath, it helpeth not a little to spend the six dayes well about the workes of our callings: partly, for that our worldly busineses being done, we are the freer from any intanglement hereby, therefore he saith; *Thou shalt labour and doe all that thou hast to doe.* Partly for that being weary of labouring, the rest of the Sabbath will be the more sweet and pleasant vnto vs, according to that of the Prophet: *If thou call the Sabbath a delight:* and partly for that the Lord of his goodnes, will the rather sanctifie vs, and make vs fit to sanctifie a Sabbath, when as we diligently doe the workes of our callings vpon the six daies, according to that comfortable saying of *Iohn*; *Of his fulnesse we haue all receiued, and grace, for grace:* hauing the grace of faithfulness, and diligence in the duties of our callings, we receiue further grace of diligence about Sabbath day exercises, which is peculiarly verefied in this very thing, in that the most idle, which spend their time of the six dayes in gaming, sporting, and least doing, are least holy, and most prophane vpon the Sabbath: but contrariwise the honestly diligent, and intentiue to their callings.

Esa. 58. 13.

oh. 1. 16.

2. The iniunction of working vpon sixe dayes, is giuen in the same commanding termes, in the original, that the iniunction of not working the seuenth is giuen in: in the first is *וַעֲבַדְתָּ* thou shalt doe worke, in the second is *וְלֹא תַעֲבֹד* thou shalt not doe worke.

Reas. 2.

3. As there be reasons alledged of ceasing from worke vpon the seuenth day, so there is reason laid downe also of working the six dayes: as the maine reason of the first is; *God rested the seuenth*, so the reason of the second is; *in sixe dayes the Lord made heauen and earth, sea, and all that therein is.* If it bee said, This needeth not to bee heere commanded; it rather belongeth to the second Table: Answer, that one and the same duty may belong to diuers Commandements in diuers respects, and in what respect this of labouring belongeth vnto this, hath bin already shewed; neither is mine intent otherwise to bring it in heere, and for some questions, which are fittly heere further to be discussed.

Rea. 3.

Against I say, that the ground of the former assertion is too weak, for not men, but God himselfe hath againe set apart, since

since the giuing of this law, some of these dayes for holy duties. And a good construction may be made hereof, and yet this stand for an vnder-commandement; *Six dayes shall thou labour*, vnlesse the worship of God shall hinder, and call thee from thy labour: for we must in reason yeeld as much to the busineses of Gods seruice vpon the six daies, notwithstanding the command of working, as to bodily labours vpon the seuenth, notwithstanding the command of resting: therefore as, when we are bidden to rest all the day, we are not yet denied works, wherunto necessitie or charitie call vs: so when we are bidden to worke the six daies, wee are not yet denied ceasing, when religion, and Gods worship call vs heereunto. But for the further clearing of these things, here arise certain weightie, and needfull questions.

Quest. 78. Is it not lawfull then to forbear working to attend vpon God in his seruice in the six dayes?

Ans. Yea, it is not onely lawfull, but necessary to doe the duties of Gods seruice every day of the weeke in private, and in publike, when iust occasion is offered.

Explan. It is the corrupt maner of most men, when the Sabbath is ended, yea, when publike seruice is done, neuer more to call the Lord to minde all the weeke after, or if they doe, to performe their deuotion very slenderly, and weakely, as though they were sufficiently sanctified in two, or three houres vpon the Sabbath for all the weeke after, or as though they were Gods people only vpon that day, and their owne only all the weeke after. But this is great forgetfulness, & by all meanes to be rooted out from amongst Christians, for the Lord is to bee serued every day of the weeke, with the best heart and care that we can. First, wee haue for this, his command: *Pray continually, and in all things giue thanks: and preach the word of God, be instant in season, and out of season: and Thou shalt talke of the Lawes of God continually, when thou tarrist in thy house, and when thou walkest in the way: as thou liest downe, and as thou risest vp:* So that duties of religion, doe not onely tye vs, *semper*, all the dayes of our liues, but *ad semper* also, to euery day and time, when good opportunity is giuen, we must express

1. Thel. 5. 17.
2. 1. Tim. 4. 1.
Deut. 6. 7.

prasse our deuotion, by praying, reading, meditation, hearing, and conferring at fit times.

2. We haue for this the example of holy men: *David* prayed dayly thrice a day, and praised his God, and the Text sheweth, that it was his manner thus to doe. *David* prayed early in the morning: he wept in prayer, euē in his bed, so as that he made it swim with teares; I call by day, and by night (saith he) I will alway giue thanks vnto the Lord, and his praise shall bee in my mouth continually in Morning, and euening, and at noone-tide; hee called vpon the Lord. *Anna* a good widow, is said, to haue serued the Lord in this Temple, in fasting and prayer, night and day. They were dayly together in the Primitiue Church, with one accord in the Temple. And *Nazaren* reporteth out of *Ptolemy* that the Christians in *Egypt* continued all the six daies in deuotion so earnestly, as that they forgot to take their food from morning till night: and the people of *Edesa* would not bee twised from their often meetings, through the feare of death threatned vnto them. Which I doe not rehearse, as fauouring the Monasticall life, which is wholly spent in blinde deuotion: (for euery man must liue in a calling, not onely generall, as hee is a Christian, but specially as he is a member of a Commonwealth: and if *Anna* did liue in the Temple, shee had doubtlesse some other imployment, besides prayer and fasting: and for those of the Primitiue Church, their time was extraordinary and most dangerous) but I rehearse these examples, to commend the generall, of omitting no day, without giuing the Lord his due.

3. We haue for this great encouragement giuen. Hee is pronounced a blessed man, that doth exercise himselfe in Gods word, and meditation thereof day and night. *David* saith, that because Gods Commandements were euē with him, he was made wiser than his enemies, *Tee* (saith he) haue had more understanding than all dayes teachers, and understood more than the ancients. So that he which will be wise in deed, must doe as *David* did, haue euē Gods Commandements with him, and make Gods testimonies his daily meditation.

4. We haue to vrge vs to holy duties, our owne great necessities.

cessitie euery day. We are daily subiect to sin, and therefore must daily seek the remission of our sins by prayer, according to the direction, *Give vs this day our daily bread*. We haue daily busineses, vpon which we need, but cannot looke for a blessing, without daily earnest prayer, otherwise we may build, watch and worke, but in vaine; we are subiect to daily dangers, either by reason of the Demils rage, the erie of our sins, or our weak constitutions, which we cannot looke, should be prevented, without diligent prayer euery day, prayer being our last & greatest refuge, according to the Apostle; and we daily receiue at Gods hands, great blessings, the course of which we shall cause him to breake off, vlesse we be daily in rendring praises to his holy name.

Again; for the reading and meditating on Gods word, our necessities do all so require, that we should be somewhat employed herein euery day. The Word is the sword of the spirit, without which, how can we combat with our spirituall enemies, that will not leaue vs vnassaulted any day? The Word is the milke, whereby we must be nourished, and grow vp, in regard of which, we are as new borne babes, how then can we in any day liue without it, but be very Dwarfes in grace? The word is the seed of God, by which we are kept from sinning, & brought to be his beloved, and holy children: If this seed then be not daily in vs, how shal we be kept from being ouergrowne with weeds and briars, and so from being reprobate & accursed ground? The word is a light vnto our feet, and a lanthorne vnto our paths, how then can we walke on, and be kept vpriight without dangerous stumbling & falling, vlesse we haue euery day this light set vp in our minds? To say nothing of the readinesse and dexteritie in the Word of God, which we shall grow vnto by daily exercising our selues therein, according to the prouerbe, *Vse maketh perfectnesse*, and how much the more apt we shal thus become for publike instructions, to receiue them for our greater comfort.

Quest. 79. It seemeth then, that euery day ought to be made a kind of Sabbath, how can this stand with the command; of working vpon the six dayes?

Ans.

Ans. *Yes* very well, because that howsoever God is to be served upon the sixe dayes, yet they are for the most part to be spent in the workes of our callings.

Quest. 80. All this being but generall, what more speciall rules are wee to follow in our weekly devotion?

Ans. 1. *Wee must pray every day, morning and evening.*
 2. *Before and after the use of Gods good creatures.* 3. *The more our necessities are, the more to pray the often, and the more instant.*
 4. *Let no day passe without some reading and divine meditation.*
 5. *Neglect not the weekly day Sermons, when opportunity is offered to come unto them.*

Explic. After the necessitie of performing Gods worship every day declared, I have thought it not amisse, to set down speciall rules for the direction of all men: for though we are to make every day a kinde of Sabbath, yet wee are not to follow the practise of Monkes and Friers, framing our life to idleness, in regard of worldly affaires: nor yet of some over-zealous persons, travelling from place to place, to heare the Word of God, spending many whole daies in this manner, the businesse of our calling being neglected, they can haue little comfort herein, when God shall aske, who required these things at your hands? But he that is desirous to performe his weeke-dayes seruice acceptably vnto the Lord, must,

1. Reuerently commend his supplications, and giuing of thanks, every day, morning and evening, vnto the Lord: as *Daniel* kneeled downe, and prayed three times a day, for a figure of which, it was commanded vnder the old Testament, that they should sacrifice a Lambe morning and evening, every day continually, which Lambe did represent Christ, and this sacrificing was a comming to God, by prayer in his name, and in the merits of his blood-shed. Now this was done publicly at the doore of the Tabernacle, shewing that in every little Tabernacle, or Church, such as is every Christian mans family, the like should be performed in the company of the members therof, children & seruants. Wherefore heathen

Rule 1.

Day 439

Exod. 29. 39.

Verf. 40.

Ier. 10. 25.

Eccl. 4. 17.

Rule. 2.

2. Tim. 4. 5.

Rule 3.
Psalm. 50. 15.

Iam. 5. 13.

Rule 4.

Hebr. 13.

1. Tim. 4. 13.

heathen families, wanting the true knowledge, and feare of God, are branded thus, that they call not vpon his name: as in that imprecation of the Prophet, *Poure out thy wrath (O Lord) vpon the heathen, and vpon the families that call not vpon thy Name.* It is not enough to say the Lords prayer, or some other drowsily, being halfe asleepe, or without minding it, as is the manner of most men, for this is the sacrifice of fooles, *who know not that they doe euill.* neither is it enough for Gouernours, to pray by themselves alone, but the right worshipper of God prayeth heartily, if he be the master of a little Tabernacle, he sacrificeth in the doore thereof.

Secondly, thou must pray before, and after the vse of Gods good creatures: for euery creature of God is sanctified by the word & prayer; when Adam had sinned, all things seruing for mans vse, were accursed; now by Iesus Christ alone, this curse is remoued, but not without presenting him in prayer before the Father: So that come to partake of these benefits without prayer, and thou feedest thy selfe with curses, which thou mayest looke should be the overthrow, and not the vpholding of thy bodie.

Thirdly, the more our necessities vrge vs, wee must pray the oftner, and the more instantly. *Dauid*, in this case, prayeth day and night, and without ceasing, and sheweth that continuall praying is therein required: *Call vpon me* (saith the Lord) *in the time of trouble.* What must we call vpon him then onely: no but oftner, and more instantly then, aboue all other times. To this purpose, saith S. Iames, *is any amongst you afflicted, let him pray,* that is, let him make this a time of continuall prayer, and so in the like cases.

4. We must let no day passe without reading and diuine meditations: for hereby we doe encrease our heavenly substance, according to that; Prayer, reading, meditation, and tentation make a perfect diuine, *Exhort one another daily*, saith S. Paul: and to Timothy *Give attendance to reading, to exhortation, to doctrine.* If any shall say, This is needfull indeed for a Diuine, but bindeth not the people. I answer, That it doth not binde them indeed, vnlesse they esteeme of Gods blessing, & desire to be saued, but if they doe, they are bound,

as well as the Diuine. Her anely is blessed, that medita-
 teth thus in the Law of God, and thus doing, saith *Paul* to
Timothie, *Thou shalt saue thy selfe, as a Christian, and others as a*
Diuine. Fifthly, thou must attend vpon Sermons, when oppor-
 tunitie is offered, that is, ordinarily, whilst the Word is plen-
 tifully preached vpon the Sabbaths; otherwise, thou must
 euen vie importunitie: and the reason is good, the Preacher
 must preach, opportune and importune; therefore thou
 must bee ready to heare, if need doeth so require, not one-
 ly vpon opportunitie, but vpon importunitie, when it will
 not so well stand with the season, or thy worldly affaires.
 When the famine of hearing the Word of the Lord should
 come, the Prophet saith, that they should wander, *From Amos 8. 12.*
the North to the East, they should run so and fro, to heare the word
of the Lord.

Rule 5.

Quest. 81. What is to be thought of whole dayes in
 the weeke, set apart to holy duties, as Saints dayes, and
 dayes of thankgiuing in publike.

Answer. All this may lawfully be done, and is commendable by Gods
 Word, and therefore we are reuerently to conform our selues, to the
 ordinance of authoritie herein.

Explic. Howsoeuer all good Christians doe yeeld to that
 which hath bene already said, about our weekly deuotion,
 yet there is great difference about making whole weekdaies,
 holy dayes, and specially the dayes of Saints, the fountaine
 whereof is said to haue bene Popery. To handle this poynt
 therefore somewhat more largely, I say first, that it is lawfull
 for the Christian Magistrate, to command some of the weeke
 dayes, to be obserued as holy, by abstaining from publike or-
 dinary workes of our callings, and frequenting Gods pub-
 lique Seruice.

Holy dayes are
be kept.

1. Because the Magistrate is ordained for our good, but a
 greater good can bee not doe vnto the Church, then next
 vnto the sanctifying of the Sabbath, to provide for the so-
 lemnitie of some other dayes, of which iust occasion is gi-
 uen, that thus Gods seruice may be vpheld, euen vpon the
 weeke day.

Reason 2.
Romans 13.

2. Because

Reaf. 2. Because godly Magistrates haue vied thus to doe, and
Est. 9. 21. beene commended therefore. As *Hester* and *Mardacei*, vp-
 on the wonderfull deliuerance of the Iewes, and the sword
 put into their hands to be reneged vpon their enemies, set
 apart the fourteenth and fifteenth day of the month *Nisan*,
 to be kept holy from yeare to yeare continually: And *Iudas*
Maccabeus, after that he had purged the Sanctuary, and set
 vp a new Altar, ordained that the remembrance hereof
 should bee continued with ioy, by keeping a feast Dedic-
 ation eight dayes together, from yeare to yeare: which feast
Ioh. 10. 11. 13. Christ himselſe graced with his preſence, preaching in the
 Temple, that he was the true Shepheard, and that he did giue
 vnto his ſheepe, that heard his voice, and followed him, eter-
 nall life.

3. Thirdly, because the Lord himselſe, howſoeuer hee hath
 ſaid, *Six dayes ſhalt thou labour*, yet vpon iust occasion, hath
 ſet apart ſome of theſe, at certaine times of the yeare, to be
 kept holy, as for the feast of the Paſſouer, of Tabernacles,
 and of firſt Fruits, that there might bee then a more ſpeciall
 remembrance of the great benefits beſtowed at thoſe ſpeciall
 times: which the Magiſtrats, his Vicegerents following to
 their great commendation, as further occasion was offered,
 doe plainly ſhew that it is not only lawfull but requiſite, that
 it ſhould be thus in all ages, amongſt the Lords people. And
 thus much for the confirmation of the firſt.

2. Secondly, I ſay, that as the ſetting apart of ſome of the
 weeke dayes, is lawfull and commendable by examples vn-
 der the old Teſtament, ſo it is much commended by the pra-
 ctice of the pure and vncorrupted times of the new Teſta-
 ment. It is well knowne to ſuch, as are but meanely read,
 that the feaſt of Eaſter and Whiſtentide, when Chriſt aroſe
 againe, and when the Holy Ghoſt deſcended, and the feaſt of
 the Aſcenſion, Natiuitie, and Circumciſion of Chriſt, were
 obſerued in the Primitiue Church, ſoone after the Apoſtles
 time, and not long after, there were added vnto theſe, the A-
 poſtles dayes, and then of ſome ſingular Martyrs, betwixt
 whoſe daies there was yet this difference, the Apoſtles were
 kept in all Churches, theſe onely, where they ſuffered, all
 which

Which *Avine* reciteth in his Commentary upon the Epistle to the Galathians, chap. 4. Adding thereto further, that then the histories of their lives and deaths were read, and their godly examples commended vnto others, after all which this prayer was added; *Grants, O God, that we may imitate their*

Now, although antiquity is not sufficient of it self, to make this or that observation, yet next unto the Holy Scriptures, it is to be regarded, according to that of *Isaiah* 8: *Populus Scripserunt librum signanda, quæ vel ab Apostoli profecta esse, vel traditionibus, vel in consensu consilio definit esse indicantur*. These things are of us to be observed next unto the Holy Scriptures, which are said to come from the Apostles by tradition, as have bin defined by *General Councils*, and the publication of the Church, testificatory of God, and the publication of

Thirdly, I say, that to set apart any day to prayer, thanksgiving, &c. without iust cause, is superstitious, and if for the honouring, and praying vpon any Saint, it is idolatrous: for neither God, nor good men haue thus made any holy dayes. A iust cause is therefore, 1. When any great benefit, and extraordinary hath been bestowed, for which it were grosse ingratitude not to haue a solempne time of praising God: Such was the bringing of Israel into the land of Canaan, which they were euer thankfullly to remember, at the feast of first fruits, and such is the Nativity, Resurrection, and Ascension of Christ, the comming downe of the Holy Ghost, the stirring vp, and sending of the Apostles, to plant the Churches of the Gentiles, which is a bringing of them into spiritual Canaan, to partake of the hony and milke flowing there.

2. When any great and wonderfull deliuerance hath been wrought, such was the bringing of Israel out of Egypt, their deliuerance from *Haman*'s bloody plot; and from *Geryas*, vnder *Iudas Maccabeus* so that the Temple was cleansed, and the Altar repaired, for which they kept the Passouer, the feast, of Purim, and the Dedication: and such haue been our deliuerances from the Spanish Navy, from the Gun-powder Treason, and *Genries* Conspiracy, for which we are to continue solemne times of praising the Lord.

Cause 3.
Iecl 1. 14.

Jonah 3.

3. When some great danger is vrgent vpon a people, or imminent, and hanging ouer their heads: thus *Iecl* hauing foretold of a famine to come, calleth for a fast and a solemne assembly: and the *Ninuites*, when *Jonah* threatned their destruction, hauing onely the light of nature to guide them, kept solemne three daies together, fasting, and crying vnto the Lord for mercy. And thus haue our Magistrates godly provided, that there should be solemne publike meetings for humiliation in our great danger. Anno 1588. And in the time of famine and pestilence, and it were to be wished that (before we bee againe pressed with the like, or greater iudgements, which our sins cry for) some times were solemne appointed, for the pacifying of Gods wrath towards vs.

Cause 4.

4. When any other speciall occasion is offered, for the glory of God, and the edification of the Church, such as bee the daies dedicated to the memory of the most worthy Saints and Apostles of Christ, the remembrance of whose holines, miracles, and excellency, reniueth the right affected Christian, to the glorifying of God, who hath so wonderfully endued men with his grace, and to a zealous imitation of them in their holines and integrity. Out of these cases to appoint holy daies, is altogether without warrant from the Word of God, and the practice of purer times, and if they bee multiplied to the hinderance of the poore Labourer ouer-much from his labour, and to the ouer-hooding of mens consciences, they are a bondage, against which the Apostle inueigheth, saying; *How come ye againe to be gaggardly and impotent yndements, whereunto, as from the beginning, ye will bee in bondage againe? See obserue daies. &c.*

Ecl 4. 9. 10.

Obiect. 1.

Sol

If it bee heere objected, that this cannot stand with the Lords precept; *Six daies thou shalt labour.*

I answer, that this precept must not, nor can bee simply vnderstood, but conditionally, vnlesse the Lord shall call vs. to publike duties of holinesse vpon any of these daies: otherwise the Lord himselfe had amisse appointed some of these daies yearely afterwards for holines, and godly magistrats of old had been much to blame.

Obiect. 2.

If it be further objected, that thus daies appointed by men shall

shall also become Sabbaths, and of as great account, as the Lords day: I answer, God forbid, for yet there is great difference betwixt the Lords day, and dayes appointed by men. Differences betwene holy dayes and Sundayes.

First, in regard of the stricter kind of rest required vpon the Lords day, from which there is more liberty vpon other holy daies, inasmuch as now we may lawfully goe or ride, journeye, keepe markets or faires, and also doe the more priuate workes of our callings, so that we obserue the times of publike meetings, and giue no scandall to our brethren, nor offence to our Governours.

Secondly, in regard of more free recreations, in which wee may now exercise our selues, all waies excepting the times of publike prayer.

Thirdly, in regard of speeches, and thoughts, out of the publike times, we may in some convenient sort and measure, talke of our worldly affaires, and deuise in our thoughts for the best for them. If any doe otherwise esteeme of any holy daies appointed by men, hee doth derogate from the dignity of the Lords day; as they of the Church of Rome, which make more account of some Saints dayes, then of the Lords day it selfe, and are more carefull then to exercise their deuotion, and tyrannise in their strict censures, more remitt, and licentious vpon this most holy day.

Quest. 31. What is the sinne by this commandement forbidden?

Ans. All prophaning of the Sabbath day. Which is, first, by doing workes that are not of present necessitie, by iourning, by idle resting, or absenting our selues about worldly businesses from the publike duties of Gods seruices. Secondly, by forgetfulness of the Sabbath vpon the sixe dayes, by which wee often bring vpon our selues a necessity of prophaning the same. Thirdly, when being parents or gouernours, we leaue our children, pupils, and seruants to their owne liberty vpon this day.

Explic. The sinnes against this Commandement, I referre to three heads, the first whereof is a direct, and the greatest Labour on the Sabbath. prophaning of the Lords day. 1. For labour (vnlesse wee be necessarily called heereunto, such as it is only then, when it is

a necessary worke of mercy, as hath been already shewed) it is the most direct breaking of the Sabbath, and taketh away the very nature of it, because the Sabbath is the rest. And how great a sinne this is, the Lord hath sundry waies made knowne vnto his people the Iewes. Which motiue though they bind not vs in the same rigour, as the Iewes were of old, yet they are a good inducement to vs to stirre vp our reuerence vnto Gods ordinance, and our care to obserue the Christian Sabbath, though not in any ceremonious degree of stricktnesse; yet in conuenient decency, and sequestration of our selues, such as may stand with Christian liberty. How close the Iewes well held by God, to the precise obseruation appeareth.

Reas. 1.
Exod. 31. 15.

1. By his seuerer poenall lawes against all labour, though neuer so honest, and lawfull in it selfe: *Who soeuer doth any worke vpon the Sabbath, shall die the death.*

Reas. 2.

Numb. 15. 32.
Ier. 17.

2. How much the Lord is displeased with working vpon this day, is made knowne by his iudgements executed, vpon some in their prophane working. He that gathered sticks, was stoned to death: the Israelites were held captiue in Babylon seventy yeares for their working vpon the Sabbaths, that the land might enioy her Sabbaths, and sundry examples tending to the same purpose haue been already brought amongst the arguments for our Sabbath, which I spare to repeat, referring the reader thither.

Exod. 16.

3. How displeasing to the Lord it is to worke vpon this day, appeareth by his prouidence for the rest heereof: rather then any worke should be done euen about their daily food, he sendeth the Israelites Manna enough for two dayes, the day before the Sabbath; and whereas at other times the Manna would putrifie, and be full of wormes, if they kept any of it vntill the morrow, after they had gathered it, now they did keepe it sweet, and good all the next day.

Reas. 4.

Nehem. 13.

4. The working vpon the Sabbath hath been at all times condemned by all good men, endued with Gods Spirit. Moses is most earnest in many places against it, Nehemiah threatened to punish the Merchants, that came to Ierusalem to sell their wares vpon the Sabbath dayes; and Esay, Ieremy, and the

the rest of the Prophets, doe all of them put to their helping hands, to roote out this sinne of working vpon the Sabbath day. Wherefore if thou makest conscience of stealing, because the Lord hath forbidden it, make conscience also of doing the workes of thy calling vpon the Sabbath, because God hath so strictly forbidden it, so severely iudged it, so carefully provided against it, and stirred vp so many holy men to beate downe this grosse abuse.

2. For iourning, I shall not need to adde any thing, because it hath beene specially intreated of already, what iourney is allowed, and what a breach of the Sabbath. Only wee may take with vs this one memorandum, that the Lord hath so precisely forbidden trauaile, as that he hath charged *Terrie* *Exod. 16. 29.* *every man in his place, and let no man goe out of his place vpon the seventh day.* Now about his worldly vnnecessary busines though it may seeme vnto thee to bee time gained, so that thou shalt not bee hindered now from thy worke vpon the weeke day, or though it may seeme otherwise to redound to thy benefit, yet them consider this, that forecalt to make their iourneyes especially vpon the Lords day, surely this will come commeth not from above, but from the deuil, whole thou art, whilst thou doest his will. *John 8. 44.*

3. For idle resting, and sitting at home all day, or most part of the day, when others assemble themselves to the worship of God, or sleeping and lying longer in bed in the morning, so that a man cannot prepare himselfe fitly, and come in due time to the place of Gods publicke worship, this is also a most vnworthy vltage of a mans selfe vpon the Lords day. He that doth thus, like the vaine eccho, resoundereth the last word of the Lords precept, *Thou shalt sanctifie the Sabbath,* taking onely Sabbath, an idle resting vnto himselfe, and therefore as idle watchmen appointed ouer Gods people, that see the enemy comming, and danger at hand, yet doe onely sit still, and behold it, but sound no trumpet to giue them warning, shall be so farre from any reward of their office, that the peoples bloud shall be required at their hands: so these idle Sabbath-keepers shall be so farre from the blessing attending vpon such, as sanctifie a Sabbath, as that they shall bee called

to account for this pretious time lost through their idlenesse, and the usurpation of that to their owne ease, which they were bound to spend to Gods glory. Let all therefore, that would consecrate this day, as glorious to the Lord, flie this idlenesse, and learne of *Nehemiah* to rise early in the morning, at the least in their hearts to sanctifie the Lords day, and duly repara (whilst God enableth) to the place of publike meetings, otherwise to keepe holy-day at home, as his infirmities permit.

4. For absence from the publike duties, there bee many that content themselves to sit at home, and reade some good prayers, and other good bookes, especially, if the weather be but a little tedious, and thinke that they keepe the Sabbath, as well, as any other, or as they need to doe, and more especially, if there be nothing, but diuine seruice at the Church. But let all such know their errour, and repent of it, they doe indeed sanctifie the Lords day, but it is not after the Lords, but their owne manner, and therefore cannot be accepted of, no more then a master can accept of the best indeauours of his seruant at home at that time, when he appointeth him to trauell about his busines abroad. For the Lord doth now appoint thee to attend him in the publike place, hee hath now employment for thee there, Christ himself, the holy Prophets, and Apostles lurked not at such times in corners, or in priuat houses, but went vp to the Temple to pray, to preach, to conuerse with Gods people in publike duties. Here is the place, where Gods ordinance is chiefly vsed, and only at the times appointed, heere the Lords presence is promised, here hath his glory euer shined by the conuersion of soules, and sometime of thousands at once. Let the proud seperatist therefore goe by himsele now into corners, as ouer-lust in his owne esteeme, to come with others to Gods ordinance in publike, let the idle, or daintie Sabbath-keeper stay at home in his blind priuate deuotion, and the ouer scrupulous absent themselves from Church in the case of no preaching at that time: let those contemne publike prayer that know not Gods house (the Church) to be the house of Prayer. But let all that feare the Lord, feare thus to peruert the Lords day, least in so

4
Absence from
Church,

Acts 3.

Acts 2 41.

so doing, sinne ye at their doores.

The second head, vnto which I referre the prophaning of the Sabbath, is all forgetfulnesse of this day vpon the fixe, either in generall in any of them; or in particular, the day before, according to our distinction, when I spake of the durie in the word *Remember*; and it may haue reference also to the Sabbath past. Remember how holy thou wert then, what rules of holines thou wert then taught, how thou didst then make shew of a good disciple of Christ, when thou sattest to learne thy lesson of him: as *Saul*, who fell downe before the Lord, and said; *Lord, what wouldst thou haue me to doe?* and as *Saul*, who said; *Speak, Lord, for thy seruants heares*: Least doing contrariwise in the weeke dayes after, and as one, that rather listeth to Satan, and to thine owne corrupt heart, thou be condemned out of thine owne mouth, for drawing neere vnto God with thy lips, but hauing thine hart farre estranged from him.

Head. 2.

Forgetfulness

of the Sabbath.

Acts 9.

2. Sam. 2.

The third head, vnto which I referre the prophaning of the Sabbath, is by leaning such, as are vnder our gouernment, to their owne vbridled and licentious liberty vpon the Sabbath day, which is no small faule in parents, masters, and gouernours. For whilst every private man doth thus neglect his domestick charge, the minister may preach, reprove, admonish and teach, but little wil it profit, to bring them to the right obseruation of Christian duties. Besides, doth it not grieue any good parents, or masters to see their children, or seruants miscarry, and come to misery? but to be negligent of them at these times, is the right way to bring them to all lewdnesse, and consequently to smart and misery, for which they may also then with heauy hearts thanke their gouernours; that were too gentle, and remisse towards them, as *Ely* was, vnto his children, whose lamentable estate in his children and posteritie, what hard heart can reade of, without relenting.

Head. 3.

Neglect of

inferiours.

1. Sam. 2.

Quest. 83. What be the reasons of this Commandment?

Ans. They are partly infolded in the Commandment, and partly

is expressed in these words: For in six dayes the Lord made heaven and earth, the sea &c.

Ques. 24. What are the reasons infolded in the commandment?

Ans. Three. 1. Because the sin of the Sabbath is venial, and was offered in Adam before mans fall. 2. Because it is most equall, the Lord allowing vs six dayes for our worldly affaires and requiring but one offeser for the works of his worship. 3. Because the seventh is the Lords peculiar day, so that without sacrifice we cannot any way propitiate him.

Explic. This commandment being of maine and speciall use for the furthering of true godlinesse, and such, as vpon which the rick of the law hangeth, is therefore both placed in the middest, and because man naturally is most vnapt to be seasoned with the reuerence hereof, fortified with many reasons beyond the rest. Which reasons are euery one of great force, partly infolded, and not distinctly placed out of the words of the commandment, and partly expressed, and set downe at large by themselves.

Reasons infolded in this Commandment.

Ans. 1.

The first reason infolded is taken from the word, Remember, as if the Lord should haue said, I now renew all the rest of these lawes haue hitherto passed without such expresse mention, especially when mans nature was yet corrupt in Paradise, yet this law of the Sabbath was expressely giuen at that time, and now I giue you warning only to remember it as most ancient, and euery vsed amongst all my deuour people: so that if old customs will beare any sway with you, the very remembrance of this must needs be of force to moue you to keepe holy my Sabbaths. Or else Remember is a reason of force, because it is a note of special charge for the duty, vnto which it is prefixed. For when a master commandeth his seruants diuers things, and would chiefly haue some one thing done, hee impresseth it with this word remember, as if hee should say, I would not haue that neglected, or forgotten by any meanes. If therefore any earnest special charge giuen by the Lord be of any force with thee, if the old custome of Gods Church euery since the creation bee of any force,

doe

doe not prophane, but keepe holy the Sabbath day.

The second reason infolded, is taken from these wordes *Reason 2.*
Six dayes hath thou labour, &c. as if the Lord should haue
 said, It is no vnreasonable matter, or hard vnto thee, that I
 require in bidding thee keepe holy the Sabbath day, it is but
 one day of seauen, I allow thee six for the workes of thy
 calling, I will be content onely with the seventh, though I
 haue made all the dayes, and could require six, and leaue thee
 but one, therefore doe thou willingly keepe this day. This
 is a reason of great moment, and oftentimes onely vsed, as
 being alone sufficient to moue any honest heart to obedi-
 ence. In Paradise it was the maine reason to *Adam* and *Eue*.
Ye shall eat of all the trees in the garden, but of the
tree in the midst ye shall not eat: it was the reason vsed to
 moue the *Israelites* to let their land rest the seventh yeare,
 that the poore might haue some comfort of that which grew
 then of its owne accord, because they were in times past ser-
 uants, and poore, and had the liberty of tilling, and sowing,
 and reaping six yeares for themselves. And he must needs be
 iudged an vnreasonable seruant, who (if he serueth so kind a
 master, as that will allow him two, or three dayes in a weeke
 for his owne business) doth not willingly go about his masters
 worke the other dayes.

The third reason infolded, is taken from these wordes;
The seventh is the Sabbath of the Lord thy God: As if the Lord
 should haue said, I haue specially marked the seventh for
 mine owne holy, and peculiar: so that hee which shall pre-
 sume to take that, or any part of it, and make it common by
 doing worldly workes, or following vanitie, is a thiefe, and
 a robber vnto me, euen as he, which being an hired seruant,
 taketh the time to follow his owne businesses, wherein his
 master appointeth him to doe his worke. Therefore as no
 honest seruant will thus vse his Master: so no honest ser-
 uant of God will thus abuse the Lord, for if a lewd seruant
 thus abusing his master, cannot endure his presence, though
 hee bee but a man, how shall hee, that presumeth thus, to
 abuse the Lord himselfe, when hee commeth: seeing that if
 one man sinne against another, the Iudge shall iudge it, but
 if

if a man fight against the Lord, there is none that dares plead for him.

Quest. 85. What are the reasons expressed?

Answe. Two, first from the Lords example, who rested upon the seauenth, from all his workes of creation: Secondly from his blessing inseparably linked vnto the hallowing of his day, so that he that keepeth it holy shall finde it vnto his comfort a blessed day also.

Explan. The Lord not content to haue interlaced the reasons, of which it hath beene already spoken, addeth further weight of reason: For in sixe dayes the Lord made heauen and earth, and rested the seauenth, &c.

The Reasons
expressed:

Reason 1.

First, from his owne example, who hauing finished the great worke of the creation vpon the sixe dayes, rested the seauenth, and for a memoriall heereof hath commended the care of this rest to all his louing subiects, euery seauenth day throughout all generations. As if hee should haue said; I command you (O people) nothing but what I your Soueraigne Lord haue done before you, who when I had made the Heauens, the earth, the Seas, and all creatures, rested from this my labour and recreated my selfe in the beholding of that I had done: follow me therefore, and doe likewise, after the labour of sixe dayes, rest and refresh your selues, by sweet and heauely contemplations and exercises, that so in all ages to come ye may be knowne by your holy rests, as by my cognizance, to be my people, and true subiects. This reason Christ vseth to his Disciples to perswade humility; saying, If I your Lord and Master haue washed your feet, then ought ye also to wash one anothers feet. And very apt are all men to be led by examples, especially of great ones, according to that,

Ioh. 13.

Regis ad exemplar totius compatiuntur orbis.
After the Kings example the whole world is framed.

Fa. Solim;

Pompos. Mela.

If the King were maimed in any member, or had but one eye amongst the *Aethiopians*, they would all willingly make themselves herein like vnto him, though to their great paine: how much more should all the people of the Lord be led by his example, & be like vnto him, in keeping holy rests wherein he rested?

Secondly, from the blessing annexed vnto this day, being *Reaf. 2,*
 hallowed and kept holy, *The Lord blessed the seventh day, and*
hallowed it. So that if thou be faithful in the obseruatio of this
 day, thou shalt not lose thy labour; for hallowing this time,
 hath alwayes Gods blessing accompanying it: according as
 more fully it is promised by the Prophet *Esa. If thou turne a-* *Esa 58.13. 4.*
way thy foot from the Sabbath, &c. Then shalt thou delight in the
Lord, and I wil, cause thee to mount vpon the high places. And *Chap. 56. 2.*
gaine, Blessed is the man that doth this, and the Son of man that lay-
eth hold on it: that keepeth the Sabbath, and pollute it not. And it
 is commonly seene, that such are blessed men, blessed with
 diuine knowledge, and blessed with all the fruites of sauing
 faith, iustice, innocencie and true mercy, and blessed with
 a diligent endeaour about all holy exercises: and this is to
 those that see it, the greatest blessing: for blessed is that man,
 that *encompasseth himselfe in the Law of God, and meditateth therein* *Psal. 1.*
day and night. If then this Law be so ancient, and such as hath
 beene obserued from the first beginning: if it be most equall
 and indifferent: if it bee an entring vpon Gods peculiar
 right to breake it: if the Lord hath gone before vs in the rest
 of this day, in his owne example: and if it bee a blessed day
 also to such as keepe it aright, and redounding to their ex-
 ceeding great good and comfort: then rouze vp your dull
 hearts, cast off the clog of worldly thoughts and businessses,
 and lift vp your spirits, to the highest Spirit, in the due kee-
 ping of this holy day.

Quest. 86. Which is the first Commandment of
 the second Table, or the fifth of the Law?

Answ. Honour thy father and mother, that thy dayes may be
 long in the land, which the Lord thy God giueth thee.

Quest. 87. In which Commandments doe you
 learne your duty towards your neighbour?

Answ. In the sixe latter Commandments, which be of the se-
 cond Table.

Quest.

Quest. What is thy dutie towards thy neighbour?

Ans. My dutie towards my neighbour, is to love him as my selfe, to doe to all men as I would they should doe to me, to love him our, and succour my father and my mother, to honour and obey the King and his Ministers: to submit my selfe to all my governors, teachers, spiritual pastors and masters, to order my selfe lowly and reverently to all my betters. To hurt no body by word nor deed. To be true and iust in all my dealing. To beare no malice, nor hatred in my heart. To keepe my hands from picking and stealing, my tongue from euill speaking, lying and slandering. To keepe my body in temperance, chastity and sobriety. Not to come nor desire either mens goods, but to learne and labour, that I may mine owne liuing, and to doe my dutie in that office of life, unto which is both pleased God to call me.

Explic. All these recited particular duties are by me to be prosecuted hereafter in the explication of the seuerall commandments of the second table. I shall not need therefore to adioyne any literall comment vpon them here, but rather remit the Reader to obserue the in the branches of streams, whereto they seuerally belong. Now for the methodicall handling of the second Table, I will inuert these three questions thus, the last first, then the second, and the first last.

Quest. 1.

First, what is your dutie towards your neighbour? For having finished our dutie towards God, in the next place which to be considered our dutie towards our neighbor, which is only generally and at large here laid down in the Catechisme, in imitation of our Saviour Christ, who being asked which were the Commandments, answered. The first is, *Thou shalt love the Lord, &c* & the second is like vnto it: *Thou shalt love thy neighbor as thy selfe*; & to the young man which asked which they were, *Thou shalt not kill, thou shalt not commit adultery, thou shalt not beare false witness, honor thy father & mother, and thou shalt love thy neighbor as thy selfe*. And the Apostle in the same brieft manner giueth the summe of these commandments: not that good Christians should not search any further into the depth of the, but content themselues with this short epitome, for they doe more largely in other places expresse euery brach of euery of these

Lawes,

Math 19. 19.

Lawes, and Christ doth in precise words taxe the blind Iewes Math. 5. for this slighting ouer Gods lawes, teaching only thus: *Thou shalt not kill; then shalt not commit adultery, &c.* and not teaching further the sins here forbidden: These briefes therefore serue for remembrances for the weakest memories, which when they are held and rightly vnderstood, doe acquaint vs more fully with Gods will in euery thing.

Secondly, *In which Commandement is your dutie towards your neighbour?* Good reason is it, that our dutie towards our neighbour should be placed in a second Table, after that containing our dutie towards God; both because God is the most high, and farre aboue men and Angels: and also because this must be the first wheele, as it were, that must set vs a worke to loue our neighbour, euen for our duties sake toward God, who requireth it at our hands. Now our neighbour is euery man without exception, vnlesse God hath noted him for hisemie, though hee dwelleth among the furthest Indies, and wee neuer see him, though he bee ouremie, yet we are bound to loue him: and if by Gods prouidence wee be brought to behold his necessitie at any time, wee are bound to shew our loue by putting to our helping hand. This is made plaine by the parable of the Samaritan, Luke 10. 30. who in his trauell saw a man wounded by theeues, and helpelesse, vnto whom, though hee were a stranger, hee shewed mercy, powring oile into his wounds, and setting him on his owne beast; and by the Lord commending to vs our dutie towards our poore neighbour, *Is it not to deale thy bread to the hungry, and to bring the poore wandring into thy house, when thou seest the naked, that thou cover him; and hide not thy selfe from thy owne flesh?* so that whosoever is flesh as thou art, is thy neighbour.

Thirdly, let this question follow, *which is the first of these Commandements?* Honour thy father and thy mother &c. This Commandement hath in it some thing singular, and wherein it exceedeth the rest of this Table, viz. a promise, according as the Apostle hath noted. *It is the first Commandement with promise.* Namely, the first of the second Table, or the first, and onely Commandement, with a speciall promise expressly annexed.

annexed, so as it is not the promise of the second Commandement, which is generall, and belonging to all. But I speake this onely, according to the reason of others; for, without doubt, the Apostle calleth it in the same sense, the first Commandement, and the Commandement with promise, so vñall is it with him, speaking of the Commandements, to reſtraine them to this second Table onely. And as the first of the first Table is the ground of al the rest; so is this first of the second Table, the ground of the five Commandements following. In that first is commended vnto vs, a right esteeme of God, in this, of man made after Gods image, and specially bearing Gods Image in him: of the Magistrate, bearing the Image of his authoritie and power, whence he is said to bee a God: of the ancient bearing the image of his eternitie; whence it is, that he is said to haue appeared, as one ancient of dayes: of parents, bearing the image of the Creatour of things, which before were not; of Tutors, Ministers; and Teachers, bearing the image of his wisdom and diuine knowledge.

Pal. 81. 1.

Dan. 9. 37.

And where this due esteeme of men according to their places is settled; and againe in superiours towards their inferiours, the duties of the other commandements will easily follow, euen as when God is rightly set vp in the heart, hee is not disgraced by base Images, by blasphemies, and prophaning of his Sabaoths: so giue the honour due to the Parents, magistrates, masters and instructors, and murdering, adultery, theft, false witnesses, and coueting will easily bee put away. Murdering of a superiour is a debasing of him as of an Oxe or Sheep, when he beareth the Image of God in him: of an inferiour, it is an extinguishing of that reciprocally affection, by which thou shouldst bee prouident for his safety, because he giueth honour vnto thee. Adultery in a superiour, is a vilefying of his body, making it the member of a foule strumpet, when God hath graced him with a resemblance of himselfe: in an inferiour, it is a grosse neglect of the counsell of good parents, and of wise tutors, and of the magistrates authority. Theft is a trumpet to sound forth our discontent with our present estates, and our enuying in stead

of

of honouring others. False witness-bearing is, a plaine shaking off, and rooting out of our hearts, and the hearts of others, this esteeme of our superiours, and branding them so, as that they may be had in base accompt. And for countenance, there will be no room left for these desires, if there be a settled esteeme of every man in his place, with his house, his wife, his ox, and other things about him.

Quest. 88. What is heere commanded?

Ans. To honour. That is, to love, reverence, cherish, and obey our naturall parents, the parents of our Country, and our fathers in Christ. 2. To carry our selves lowly and reverently towards our masters, being ruled by them, and towards the ancient, and all our betters. 3. If we bee superiours, to walke worthy the honour due unto us from our inferiour, and to use all gentleness towards them.

Explan. That we may the better know the duty of this Commandment, it is to be understood, that the word Father is diversly taken in the Scriptures, even for every superiour in any thing. 1. For our superiour in government, thus every King is called a Father, because he is *Parens Patrie* the Father of the Country, it was a common name of the Kings of the Philistines, who were called *Abimelech*, which is the King my father. 2. For a Superiour in knowledge, and in wise counsel, thus the counsellours of State, are Fathers of the State, as *Ioseph*, *Pharaohs* chiefe Councellour, speaketh of himselfe, *God hath made me a father unto Pharaoh*, and *Pharaoh* caused the name *Abrech*, that is, Father, to bee proclaimed before him; and the Senatours of Rome were commonly called, *Patres conscripti*, reuerend Fathers. 3. For a Superiour, in private, and household government, thus masters of families are called, *Patres Familias*, Fathers of the Familie, as *Naaman* the Syrian is called Father, by his seruants. 4. For a Superiour, in the inuention of any Art or Science: thus *Iabal* is said to be the father of all that play on the Organs and harpe; and *Iabal*, the father of all that make tents. 5. For a Superiour, in things spirituall towards God: thus the Ministers of the Gospell are called Fathers in Christ, because that through

Father, how taken.

Gen 10.3.

Gen 45.8.

1 King. 5.13.

Gen. 4.

th: t

- that spirituall knowledge and grace exceeding others, they beget men vnto God, as *Paul*, who therefore calls the *Galatians* his little children, and professeth to the *Corinthians*, that hee onely was their father, for, *I beget you, saith hee, vnto Christ.* 6. For a Superiour in holinesse and power with God: thus the King of *Israel* calleth *Elisha* Father, saying of the Hoast of the *Syrians*, *Shall I swim them, my Father?* 7. For a Superiour in ouersight, and instruction: thus *Elisha* called *Elijah*, who brought him vp in the knowldge of prophesying, *My father, my father, the chariots of Israel, and the horse-men thereof.* 8. For a Superiour in estate and condition; thus rich men vsing their riches aright, are fathers of the poore, *From my youth hee hath growne up with mee, as with a father saith Job.* 9. For a Superior in age and yeares; thus the gray-headed is called a father, and the ancient are as fathers to be exhorted, and not to bee rebuked. 10. According to the common acception amongst children, there is a naturall father and mother, which beget, beare, and bring vs forth, and vp in the world, and if one of them dieth, or he, or shee, that suruiueth, bee married againe, and hee or shee vnto whom, is now made also thy father, or mother, though not by nature, yet by law, and there is an honour due vnto them.

Superiours di-
uers wayes.

1.

To honour, is to giue that reuerend respect, which is due to euery superiour, whether in authority, and power, in place and calling, or in worth and dignitie.

1. In authoritie and power, some are superiors by the law of nature, some by the law of nations, and some by the law of contract. By the law of nature, our naturall father, and mother, who are instruments of our very being, by whose tender care, wee are preserved in our infancy, when we cannot help our selues, they are therefore to be recompenced by our giuing of due honor vnto them.

And this is first obedience in all things in the Lord; *Children obey your parents in the Lord. Children, obey your parents in all things, for that is well pleasing vnto the Lord:* and he is an vn-naturall beast, and no childe, that giueth not this obedience vnto both father and mother.

Eph. 6. 1.
Col. 3. 20.

2. To

2. To heare their corrections with submission: of this the
 Apostle speaketh, as of a most common thing euen in child-
 dren, that haue nothing but nature to guide them; *Wee haue* Heb. 12.9.
had the fathers of our bodies correcting us, and wee gave them reue-
rence. 3. To reuerence them, in giuing them all outward respect;
 which is due to chiefe superiors, and fearing to offend them:
 for from hence the Lord taketh his comparison; *A sonne* Mal. 1.6.
reuereth his father, and a seruant his master; if I then be a Father, where
is mine honour; if I be a master, where is my feare 4. To cherish them, and to giue them maintenance in time
 of need. When the Pharisees did by their traditions, vnder
 a pretence of holines, dispence with this duty, they were re-
 proued by our Sauour Christ for hypocrisie, saying, *Why doe* Math. 15.3.4.
you transgresse the commandmentes of God by your traditions? for God
hath commanded, Honour thy father and thy mother. But ye say,
Whosoever shall say so father and mother, by the gift that is offered by
me, shall be free. That is, if he dedicate his goods, and suffer
 them to want, whereas hee might therewith haue relieved
 them; *If a Widdow hath children, or nephews,* saith Saint Paul,
let them learne first to shew godlinesse towards their owne house, and 1. Tim. 5.4.
to recompence their kindred; for that is an honest thing, and acceptable
before God. Which he further expoundeth afterwards, saying,
If any faithfull man, or woman, haue widdowes, that is, to their mo-
 thers or aunts, *let them minister vnto them, and let the Church,* Verse 10.
that is, other Christians, bee charged. And God hath made the
 Storke a wonderfull example to condemne children, that are
 this way vnnaturall to their parents in their age: for she nou-
 risheth, and bringeth food to her parents in their old age,
 wherefore she hath the name, *Chesidah*, Pious, or Mercifull, in
 Hebrew. And in Greeke *αἰσχρογῆς* signifieth this kind of
 mutuall retribution, being deriued from *αἰσχρο*, which signi-
 fieth, a Storke.

In these things consisteth the honour due to father and mo-
 ther, and for examples wee may take *Iacob*, who obeyed his
 father and mother in the choyce of his wife: and *Shem* and
Japhet, who reuerenced their father *Noah*, and went backward
 and

and covered his nakednesse: and *Joseph*, who recompensed his father *Isaacs* care, with providing for him in his old age, and all holy men, who haue readily performed these duties. They are wicked children therefore and accursed, as breaking this Commandement in the head, that do continually greene their godly parents by their disobedience, and light esteeme of them, lining out of all good order, being Drunkards and Swaggerers, and plunging into the estate of marriage without, yea contrary to their liking. The Lord provided of old, that such should be put to death: *If any man hath a disobedient son, which will not hearken unto the voice of his father, nor the voice of his mother, and they have chastened him, and he will not obey them. Then shall they take him, and bring him out. And all the men of the City shall stone him with stones unto death.*

Deut. 21, 18,
19, 20.

Honour due to
Magistrates.
Rom. 13, 1.

1. Pet. 2, 13, 14.

Rom. 13, 7.
Vers. 6.

Act. 23, 5.

I
The honour
due to Step-
fathers and
Step-mothers.

The Superiours in authority, by the Law of Nations, are Magistrates and Gouernours of the Common-wealth. The honour due to them is, 1. To be subiect vnto them, according to that precept: *Let every soule bee subiect to the higher powers.* And againe: *Submit your selves to all manner ordinance of man for the Lords sake, whether it be vnto the King, or vnto Gouernours that are sent of him.* 2. To pay tribute vnto them: *Giue to all men their due, tribute to whom ye owe tribute, and customs to whom customs: and in the verse before it is said, For this cause ye pay tribute vnto them.* They are, as it were, the belly, vpon which all the members depend, and for which they therefore labour. 3. To giue all outward reuerence vnto them, not onely when they are courteous and kind vnto vs, but euen, when vniuistly they are harsh towards vs. This *Paul* acknowledged, and excused his ill language towards the high Priest, when he had commanded him to be smitten, saying: *I knew not (brethren) that he was the high Priest.*

Superiours in authority by the Law of contract, are step-fathers, and masters and husbands. 1. Step-fathers and step-mothers are to bee honoured, as the naturall parents, if they be as naturall parents, nourishing and bringing their step-children vp, and providing for their good, & the reason here-of is good; for a step father is now one flesh with thine owne mother, and he is thy father, if thou liuest in his family. In this

this case wee see what honour *Joseph* giueth to his father in *Exod. 4. 18*
Ray *Leui* coming to see him, and giuing him good coun- *Ruth. 3.*
 sell. He obeyed him. Thus *Ruth* obeyed *Noemi* in all things;
 and Christ himselfe was obedient to *Joseph*, the husband of his *March 2. 7.*
 Mother as hee was vnto her: for it is said, *these be my father*
and them. But if step-fathers and step-mothers seek to make
 a pray of their step-children, as it is sometime seene, when
 they are left rich endeavoring to match them for their owne
 advantage in this case, and the like, they are not bound to o-
 bey, because the bond is now broken, by which they were first
 tied, viz. naturall affection, which is turned into strange and
 vnnaturall.

Masters of families are to be obeyed, as the Lord Christ. 3
 Thus the Apostle commandeth; *Servants, be obedient to them* *Honour due to*
that are your masters in the Lord in all things: and what soeuer ye do, *masters.*
do as unto the Lord Christ: in whom ye shall receive the reward. *Colos 3. 22.*
peace of reward. They are therefore to be serued: 1. Diligent. *Verse 23.*
 ly at all times, not only in their presence, as is the manner of
 eye-pleasers. 2. Faithfully being true vnto them, and with
 the best endeavour seeking to bring to passe what they com-
 mand, and to preuent euill, and losses from them, and to pro-
 cure their good. Such a servant had *Abraham*, that was the *Gen 24.*
 steward of his house, whom he sent to fetch a wife for his son
Isack from amongst his kindred. Hee did not onely endeau-
 our to bring to passe what he had in charge, by going to the
 place, and observing his opportunity to make this motion:
 but also he prayed vnto the Lord for good successe, and haste-
 ned his returne home with all speed, when hee had obtained.
 Not as many loytering, and carelesse servants now adayes,
 who how soeuer they goe, when their master biddeth them,
 yet they are without all care, and study about the dispatch of
 their businesse, and delay their returne to the vttermost. This
 stranger servant shall rise vp in iudgement against them, and
 condemne them. 3. With feare and reuerence, not daring
 to displease them, euen as young schollers vnder most seuer
 Masters. Thus the Apostle *Peter* commandeth; *Servants*
be subject to your Masters with all feare. And the Apo- *1. Pet. 2. 18.*
 stile *Paul*; *Let servants count their Masters worthy of all honour.* *Tim. 6. 1.*

Gen. 31. 39. Thus *Jacob* served his uncle *Lavan*, in keeping his sheepe. If any were come with beasts, hee brought it not to shew his master, but made it good; and likewise, if any were stolne by day, or by night. So should seruants feare their masters, as to auoyd all occasions of offending them, though against themselves. 4. Without all exception, whether they bee wicked, or godly, if thou be vnder the yoke; but if thy Master be a beleuer, then serue him thus much rather. Whether they bee vnreasonable in their correction, chastising thee wrongfully, or reasonably, correcting for iust cause. As *Hagar* was bidden to returne, and humble her selfe to her Mistress, euen when shee was most seuer towards her. Whether they be wise or foolish, as *Nabal*, whose seruant fore seeing the danger towards him, did the parts of faithful seruants, in telling their mistress, how vnworthily he dealt with *Damons* men, when they had well deserved at his hands. Which will condemne many seruants at the last day, who contrariwise, conceiue malice against their masters, and are glad of reuenge, if they be any thing harsh, and seuer vnto them: and much more will it condemne such as haue godly, and kinde masters, do hate them euen for their goodness towards them, and refuse to be learned by their good instructions, and to be ordered as it becommeth Christians, in matters concerning religion, and the feare of God. Which, though it bee most strange, yet daily experience teacheth to bee most true, but woe will be vnto them more, than vnto other seruants, at the last, for that their meanes haue been double to the meanes of others, but they haue hated to be reformed.

3
Honour due to
husbands.
1. Pet. 3. 6.
1. Cor. 11. 3.
Ephes. 5. 24.
1. Cor. 14. 34.
Ephes. 5. 31.

Husbands are to be obeyed by their wives, according as it is written of *Sarah*, that shee obeyed *Abraham*, and called him Lord: and good reason, for by the contract of marriage, the husband is made the head of the wife, euen as Christ is the head of the Church. Therefore the wife must bee gouerned by her husband in euery thing, as the Church is by Christ: she must submit her selfe to be taught of her husband; if she will learne any thing, shee must aske her husband as borne: and lastly, shee must reuerence her husband in her speeches, not brawling, or scolding with him, and in her behaviour, shewing

showing all due observance towards him.

What if the husband be a *Nob*? Is the wife notwithstanding to reitrenet and obey him?

He is yet the head, and though the head be idle and foolish, it keepeth the place over the members of the body: so the husband must be acknowledged by the wife, and by his discret and loving carriage towards him, she may both win him, and provide for her owne, and the best of her family.

Having spoken of the superiours in authority, it followeth now of superiours in place and calling: and these are first, ministers of Gods word, which are over severall congregations in the Land, as Paul describeth them, *which labour among you, and are worthy in the Lord such esteem and reverence.*

The honour due to them in this respect is fit down to be double honour. *The Elders, who have laboured in the word and doctrine, shall have double honour.*

Contrary to the manner of the world, that giueth them none honour at all, and esteemeth of them as most unworthy persons, especially such, as thinke themselves better, in regard of their persons, than the world. But to meete with such degenerate persons, the holy Ghost giueth a greater charge for the honouring of faithful and painfull ministers, then of any other. And this double honour is first love, which is further expressed, *that when in singular love for their works sake.*

And the Apostle *Eph* in admiration of this excellent office, crieth out, *How beautiful are the feet of them that bring glad tidings of peace, and glad tidings of good things.*

and accordingly the Galatians are commended, for receiving the Apostle of Christ, as if an Angel from heauen had come vnto them, and for such earnest love vnto him, as that if it had been possible, they would have pulled out their eyes, and given them vnto him.

And from this love ariseth obedience, and submission according to that precept; *Obeie them, that have the charge of you, as the Lord.*

For where singular love is, there is weight in the doctrine, to sway him that is taught, and estimation of the person, to moue to all due reuerence, and submission, seeing this is a proper effect of speciall love towards those that bee in any place a-

bove you, as of such as are to be obeyed.

Quaest.

Ans.

2

Honour due to Ministers.

1. Thes. 5. 12.

1. Tim. 5. 17.

1. Thes. 5. 12.

Eph. 5. 7.

Gal. 4. 14. 15.

Heb. 13. 17.

1 Cor. 9. 14.

Gal. 6. 6.

Quest.

Answ.

Quest.

Answ.

1 The 5. 12.

2
Honour due to
ancients,

Secondly, they are to bee honoured with the payment of tithes, and duties, which by Gods ordinance belong vnto them for their maintenance: for God hath ordained, *that they which preach the Gospel should live of the Gospel*. But none other way doe we reade of, whereby God hath ordained, that they should liue. And vnto this agreeth that precept; *Let him that is instructed, make him, that hath instructed him, partaker of all his goods that is, as I take it, pay him the tith of all his goods growing and increasing; otherwise he must make his estate common vnto him, which is Anabaptistickall and absurd*. If it be here demanded,

What is to bee done, if the minister bee vnfaithfull and negligent? is this double honour due vnto him?

He must not withstanding haue his duties, and if authoritie see not to his reformation, God, that threeth idle shepherds, will call him to account for his infidelity. If any man for this shall neglect to pay tithes, or doe it deceitfully, God will call him to account, seeing that the Minister is his Steward, and though he be bad, it will not excuse this robbing of his master.

If it be further demanded, whether all ministers be meane in generall, and are equally to bee honoured by particular peoples?

I answer, All Ministers in generall, for the height of their calling, are to be honoured of all people, whether their owne flocke, or strangers: but there is a more speciall, and proper honour due from the people to their owne Pastor: for so it is written; *Observe those that labour among you, and haue them in singular love*: and good reason, seeing that, although there bee other labourers also, yet he laboureth to feed this flocke, to watch for these soules. Whence it appeareth, how farre they erre, that extoll strangers, and oftentimes more vnworthy ones, God knoweth, then their owne Minister by many degrees; that preferre readers of Lectures in their own townes, or elsewhere, before their owne proper painfull Pastor; and even young new vpstart Curats, before the graue and learned Rectours of the Church.

Superiours in place are elders, and ancient persons the due Honour due to sit towards whom, is for younger persons to rise vnto them

them, and give them reuerence according to that, *Thou shalt* Leuit. 19.32
rise up before the hoare-headed, and honour the person of the old man,
 and euen of the best and greatest younger men, the poorest
 and meanest ancients are to be vsed with respect for their
 gray haïres.

Superiours in place are married persons, whose estate is
 honourable according to that saying of the Apostle. *Marriage* 1. Cor. 7.26
is honourable amongst all men and is best undefiled. The ho-
 nour due to them, is for single persons of like quality, to give
 place vnto them, as it is euerie where vsuall amongst vs,
 which is a ciuill and commendable custome. Superiours in
 fortunes, are either Noble men by birth, or advancement, or
 else rich and wealthy persons, which distribute and giue
 of their goods vnto the poore, as hath been already said of
Iob: they are to be reuerenced of the poore, towards whom
 they are Gods stewards. So that it is a fault to be reformed
 in the poore, that needs the helpe of almes, if they be irreue-
 rent towards them, that are both able and willing to bestow
 almes on them.

Now because much hath bin spoken of reuerence towards
 superiours, I haue thought it not amiss to set downe more
 particularly the parts of this reuerence. The first is, to rise
 vp vnto them, according as hath been already said, *Thou shalt* Leuit. 19.32
rise up before the hoare-headed. So children are to rise vp be-
 fore their parents, schollers before their masters, common
 people before Magistrates, seruants before their masters and
 all inferiours before their superiours. The second is to goe
 to meete them, when they are coming towards vs, as *Abra-* Gen. 12.1
ham is said to haue gone to meete the men that came towards
 him, and *Salomon* to meete his mother *Bathsheba*, when shee 1. King. 1.19
 came vnto him, as a tutor. The third is to bow the knee vnto
 them, as *Abraham* is also noted to haue done towards the
 same men. The fourth is to stand by them, whilst they sit, as
Abraham also did, and all the people stood about *Moses*, whilst Exod. 3.
 he sat to iudge them.

The fifth is, to giue them the chiefe seate, and our selues to
 take the lowest as the brethren of *Iosaphat* did sit euerie one
 according to his senioritie, and as the Lord commandeth, Gen. 43.

Lev 19.30. when thou art bidden to a feast to take the lowest place. The sixth is to be silent before them, whilst they have spoken: thus *Eliah*, one of *Abis* friends, hold his peace, because he was young, whilst the ancient of dayes spake. The seventh is, to be silent in Courts, and places of Iudgement, untill we bee bidden to speake: thus *Paul* being before *Felix* accused of the Iewes, was silent, till the Governour bad him answer for himselfe, and it is want of good manners in those that take more liberty before Iudges and Iustices, whilste apparant wrong be offered unto them. The eighth is, to give every one his iust title: as *Pharah* when she was blamed by *Eg*, as a drunkard, *Iam not drunken* (say *Eg*) saith mee; and as *Sarah* reuerenced her husband, and called him Lord, or by a title of reuerence. The ninth is, to order all our speeches and gestures so, as that we passe not the bounds of reuerence, for what availeth it, though thou bow the knee, and give titles, if thou scornie, or deride him in vnseemly speeches, or behaviour: as *Cham* that cursed sonne against his father *Noah*. The tenth is, to vncouer the head before Superiours, and to Rand vncouered, if the qualitie of the person doth so require. And as these be the parts of reuerence due to superiours, and they that wilfully offend herein, doe not only passe good manners, but sinne against Gods Law.

Having hitherto spoken of such, as are to bee honoured for their authority, or place: it followeth now to be spoken of all others, which are to haue any honour done unto them for any dignity, or worth appearing in them.

And these are, first, men worthily by learning and knowledge, or by any other excellent qualitie in them. Thus King *Salomon* was honoured of all the Kings round about, so that many sent him presents, and many came to see him. The honour due to such is highly to esteeme them, to praise them according to their worth, and to be their acquaintance, and friendship. After this manner, *Queen* of the South, honour *Salomon* for his wisdom: and *Paul*, *Apollis* for his eloquence and power in the Scriptures: and *Paul*, *Timotheus*, and the Brethren sent to *Corinth* for their holinesse, and integrity, calling them the glory of the Church of God.

2. There is a kinde of worth also in men, even for this, because they are Christians, and we are all members one of another: for which cause every man is first to esteeme another better then himselfe: because other men are not so unworthy in our knowledge as wee our selves. In giving honour, we must goe one before another, and not in taking, such should our humilitty be. As we meet one another in the way, giving due salutations, this was often prescribed to the first Christians: as by Peter, *Greet ye one another with the kisse of peace.* And by Paul *Rom. 16. 16.* &c. provided alwayes, that if any were knowne an enemy to the truth, they should not bid him, God speed. Not that there is danger in saluting strangers, in a Christian common wealth, where all are supposed Christians, as some have foolishly thought, but if any be knowne to be Christs enemy.

Phil. 2. 3.

Rom. 12. 10.

1 Pet. 5. 14.

1 Joh. 10.

3. There is also a kinde of worth, because of Gods ordinance. Thus men use to give honour to women, as to the weaker vessels and not for their weaknesse to despise them, and to think them unworthy of all respect, because that howsoever the woman is weaker then the man, yet shee is also the childe of God, and an instrument of much good in the Church. The honour therefore due to them is the like to that, which hath beene sayd towards man in the like cases. And thus much of the honour commanded here. Now wee are to speake of the duties of persons honoured, which (as is contained in the answer) is to walke worthy the honour due unto them from inferiours.

3. 1 Pet. 3. 7.

1 Joh. 10.

And first to begin with naturall Parents. Their duty towards their children, is first to give them good education as it is commanded: *Parents bring up your child as in the Lord.* Season them with knowledge of the first principles, and command them to doe accordingly, as father *Aarabaim*, of whom the Lord saith, *I know him, that he will comma his sonnes, and his household after him, & he will keep the way of the Lord.* as the vessel is first seasoned, it will fauour long after.

3. The duty of Parents towards children, Eph. 6. 4. Gen. 18. 19.

2. Discreetly to chastise them for their faults, whilst they are young: according to that, *Wee haue had the fathers of our*

2 Duty. Heb. 12. 9.

children,

badies, which corrected vs. And, *Her's has sparsh the rod*, saith *Salem*, *unto the childe*. They are now young and tender plants, and may easily be set to rights, deferre till they bee growne, and then, as *Eles* children, they will be incorrigible, and accursed of God.

3. Duty.

Eph⁶ 4.

3. Not to exceed in giuing correction, but tempering the vinegar of sharpe correction, with the oyle of gentle exhortation, so that they be not prouoked (as the Apostle saith) vn- to wrath: For, too harsh vsage is so farre from amending them, as that it doth obdurate and harden them like vnto the smiths anvil, with continuall beating vpon it.

4. Duty.

Gen. 35.

4. To provide like good parents for them, both food, ray- ment, and the like, and in time conuenient fit marriages, and if ability will serue, some competencie of liuing. For it dis- hearteneth a childe much, to see his father spend all vpon va- nity, and without all prouidence for his children; or when they do their duty, and earne something with their labour, to haue it taken from them, and to bee left without comfort. Good Parents haue bene euermore prouident, as *Abraham*, who left *Isaac* his inheritance; and gaue so much as was fit to his other children. *Ruth* very mother in law, was carefull to provide for her a good husband and this is commended to all Parents by *S. Paul*.

1. Cor 7.

5. Duty.

Gen 49.

5. To beare an equall affection towards their children, vn- lesse there be inequality of desert: otherwise it breedeth en- uy amongst brethren, and vndutifulnesse to Parents. Thus was it amongst *Isaacs* children, who sought the ouerthrow of *Joseph*, for his fathers too much cockering him: and this was a fault in old *Isaac*, as he knew afterwards, placing his affection most vpon *Esau*. Parents must take heed therefore that they prefer not the eldest so, giuing him all, as that they leaue nothing for the rest: nor yet the younger, deprining the eldest without iust cause, of his due: for either way, there is a breach of naturall duty. What is a iust cause of dishonoring the eldest, we may see in *Isaacs* last will, where *Reuben* the eldest is put besides his right for incest, and *Sime- on* and *Leui* for blood-shed. So that no deformity, or defect, but onely sin, which putteth out of Gods fauour, ought to put

put any besides this right. Lastly, to be grave, sober, honest & holy, and in all things to give the example of a father, that is, of one in Gods stead vnto his children: for it is a vaine thing in parents, to forbid their children lying, swearing, drinking, and to be lyars, drunkards, and swearers themselves, to bid them feare God, and serue him, and to bee prophane themselves. Rather as *Iosiah*, thou must be the first and chiefe in all goodnesse, saying, *I and my household will serve the Lord*. O-
that wife that sharpe sentence belongeth to thee; Thus that
saith a man should not strake his hande *Gen. 29. 14.*

Masters doe also owe a duty vnto their seruants, as being fathers of their families. They must teach them also, and command them to feare the Lord, as *Abraham* his household. 2. Not bee too harsh towards them, by over-correcting, by churlish venge, by too sore labouring them: but to use them, as those that remember that they also haue a master in Hea-
uenn according to that, *The masters doe not a your seruants thus* *Col. 4. 1.*
as if they were *There must be discretion therefore used in*
corrections. Sins against God, are more severely to be puni-
 shed, then against themselves: if they be often, more; if sel-
 dome, lesse; if obstinately, or of purpose, more; if by infirmi-
 ty, lesse. And for labour, they must remember, that the
 righteous man is mercifull to his beast, much more to his ser-
 uant. 3. They must duly recompence their labour with fit
 maintenance and wages; for there is a cry against those that
 keepe backe their wages, which cometh vp to heauen for
 vengeance. 4. They must not despise their good counsell, if
 they can aduise them well at any time, but follow it as *Na-*
man did his seruants; and *Isa* acknowledgeth of himselfe,
 saying, *If I haue despised the iudgement of my seruants, and my*
mayd, when they did counsel with me. For what availeth it for
 a seruant to bend his minde for his masters good, if his ad-
 vice be neuer heard. It had been better for the *Heute* in his
 cruell, if he had heard his seruants counselling him, he had es-
 caped a great danger, which he doing contrary fell into.

Kings, Princes & all Magistrates, doe owe a duty to their sub-
 iects, & to the comon people, which is to deale iustly & tri-
 ly with them, to be coragious to maintaine the right, and to
 hate

The duty of
 Masters to
 words ser-
 uants.
Gen. 29. 14.

Col. 4. 1.

Iam. 5. 4.

Iob 34. 13.

Isa. 1. 10.

Iudic. 9. 1.

The duty of
 Princes to
 sub-
 iects.

- E** xod. 18. 2. like controuersie, as *Moses* did wisely counsell *Moses* to provide for, in setting Judges over the people, to iudge the fatherlesse and widow, supporting them in their iust causes; not to lye up themselves about their brethren; or pressing them too much with charges, as the Lord commandeth to the Kings of Israel: to reward the good, and to punish the euill, which is the maine cause why he beareth the sword, and hath the scepter committed to him.
- Esa. 1. 16.** Ministers owe a duty to their people, which is publicly to pray for them, and with them, to preach the word vnto them with diligence, in season and out of season, to watch over them as *Hachai* is charged, to espye their danger, by reason of their finnes, and to aduise them with all earnestnesse, as watchmen doe, when the City is in danger by the enemies coming: to lye for them, studying how best to further their sanctification, as *Moses* exhorteth, *Feed the flocke of Christ that dependeth on you during fit, and not to domineere, or tyrannically to rule over them, as it followeth.*
- Deut 17 19.** Ministers owe a duty to their people, as it followeth, *Ye Lords, our Gods beeing, forbidd from ye, to exasperate to the flocke.* And lastly, in their private daily prayers, to commend them to the Lord, as *Peter* professeth that he did for the Ephesians and Thesalonians, &c. and as the people are also bound to pray for the Minister.
- 1 Pet. 2. 2.** Ministers owe a duty to their people, as it followeth, *Ye Lords, our Gods beeing, forbidd from ye, to exasperate to the flocke.* And lastly, in their private daily prayers, to commend them to the Lord, as *Peter* professeth that he did for the Ephesians and Thesalonians, &c. and as the people are also bound to pray for the Minister.
- Verse 3.** Ministers owe a duty to their people, as it followeth, *Ye Lords, our Gods beeing, forbidd from ye, to exasperate to the flocke.* And lastly, in their private daily prayers, to commend them to the Lord, as *Peter* professeth that he did for the Ephesians and Thesalonians, &c. and as the people are also bound to pray for the Minister.
- Ephes. 1.** Ministers owe a duty to their people, as it followeth, *Ye Lords, our Gods beeing, forbidd from ye, to exasperate to the flocke.* And lastly, in their private daily prayers, to commend them to the Lord, as *Peter* professeth that he did for the Ephesians and Thesalonians, &c. and as the people are also bound to pray for the Minister.
- 1 Thes. 1. 2.** Ministers owe a duty to their people, as it followeth, *Ye Lords, our Gods beeing, forbidd from ye, to exasperate to the flocke.* And lastly, in their private daily prayers, to commend them to the Lord, as *Peter* professeth that he did for the Ephesians and Thesalonians, &c. and as the people are also bound to pray for the Minister.
- Ephes. 6. 18.** Ministers owe a duty to their people, as it followeth, *Ye Lords, our Gods beeing, forbidd from ye, to exasperate to the flocke.* And lastly, in their private daily prayers, to commend them to the Lord, as *Peter* professeth that he did for the Ephesians and Thesalonians, &c. and as the people are also bound to pray for the Minister.
- Duty of Husb.** Ministers owe a duty to their people, as it followeth, *Ye Lords, our Gods beeing, forbidd from ye, to exasperate to the flocke.* And lastly, in their private daily prayers, to commend them to the Lord, as *Peter* professeth that he did for the Ephesians and Thesalonians, &c. and as the people are also bound to pray for the Minister.
- 1 Cor. 14. 34.** Ministers owe a duty to their people, as it followeth, *Ye Lords, our Gods beeing, forbidd from ye, to exasperate to the flocke.* And lastly, in their private daily prayers, to commend them to the Lord, as *Peter* professeth that he did for the Ephesians and Thesalonians, &c. and as the people are also bound to pray for the Minister.
- 1 Pet. 3. 7.** Ministers owe a duty to their people, as it followeth, *Ye Lords, our Gods beeing, forbidd from ye, to exasperate to the flocke.* And lastly, in their private daily prayers, to commend them to the Lord, as *Peter* professeth that he did for the Ephesians and Thesalonians, &c. and as the people are also bound to pray for the Minister.
- 1 Cor. 7. 3.** Ministers owe a duty to their people, as it followeth, *Ye Lords, our Gods beeing, forbidd from ye, to exasperate to the flocke.* And lastly, in their private daily prayers, to commend them to the Lord, as *Peter* professeth that he did for the Ephesians and Thesalonians, &c. and as the people are also bound to pray for the Minister.
- The duty of rich toward the poore.** Ministers owe a duty to their people, as it followeth, *Ye Lords, our Gods beeing, forbidd from ye, to exasperate to the flocke.* And lastly, in their private daily prayers, to commend them to the Lord, as *Peter* professeth that he did for the Ephesians and Thesalonians, &c. and as the people are also bound to pray for the Minister.
- 1 Tim. 6. 17.** Ministers owe a duty to their people, as it followeth, *Ye Lords, our Gods beeing, forbidd from ye, to exasperate to the flocke.* And lastly, in their private daily prayers, to commend them to the Lord, as *Peter* professeth that he did for the Ephesians and Thesalonians, &c. and as the people are also bound to pray for the Minister.

same place. *¶* But they are good, and be set in good works, and are to be stewards, and communicants: This if they doe not, they are false stewards, and shall be turned quite out of office, and haue their portion with hypocrites. *¶* If any bee learned, or excelleth in any faculty or science, his duty is not to bee strange, and lifted up in the sight of his gifts, but to doe the more good, to seeke in all humility to winne the more glory to God: As *Holoz* is commended to haue done, mightily confuting the Iewes out of the Scriptures: and *Paul* that did so much excell, *because all things to all men, that hee might winne some.*

Quest. 89. What is here forbidden?

Ans. All violence towards those, that bee in place, and authority above us, and chiefly so be behauiour in such sort, as those that be of a low degree.

Explic. Before that we come to speake of the sinnes, something is here to be premised. Wherefore is the duty of Inferiours onely expressed in this Commandment, and not of Superiours, if all be alike bound heereby? *Ans.* The Commandment indeed is heerein singular, and different from the rest: but this omission doth not giue any whit the more liberty to Superiours, because Parents and children, Maisters & Seruants, &c. are relatives; so that the duty of the one cannot be let downe, but the duty of the other. Is by the rule of relation vnderstood: nay, Superiours are more taxed heereby, if they faile of their duty, as being of more vnderstanding, & such as therefore must more readily doe without any pressing by expresse words, seeing (which is also a more speciall motion) they are as Gods towards others, in authority, in majesty, in greatness, and in reuerend antiquity.

Oh how foule a thing is it then in them, not to carry themselves accordingly? if it be a fault in inferiours, in any thing to neglect their duty, much more are they faulty in neglecting theirs: because they doe not onely neglect their duty, which they ought to doe, but being so strongly bound, by Gods beneficence towards them, and it being presumed so far of their readinesse on Gods part, for this honour giuen

vnto

vnto them, that (as though mere conscience would not suffer them to be so fouly negligent) he maketh no mention of that, which they ought to doe.

Touching the sins against this Commandment, they are of two sorts, as the duties were. 1. Of Inferiours. 2. Of Superiours. The sinne of Inferiours is irreuerence, that is to be without that awfull regard, which ought to be towards Superiours, and it may be referred to these heads. 1. Disobedi-

1.
Disobediencie.

ence, and refusing to doe, and to be ruled: thus stubbornne and vnruely children and seruants sinne greatly, and stubbornne people that will not yeeld to follow the directions of Ministers: they were by Gods censure all subiect to the same most fearefull punishment: *viz.* to bee stoned to death. For it was the plaine Law of God touching children. See before in their duties to parents. *Deut.* 21. 18. And for people, it was commanded, *Thou shalt doe according to all, that they, that is, the Priests and Leuites, teach thee: According to the Law, that they teach thee thou shalt not decline, neither to the right hand, nor to the left: And that man that will doe presumptuously, not hearkning to the Priest, shall dye.* Thus people, that obey not the wholsome lawes of the Magistrates, sinne greatly: and if any refuse to be ordered by them, they resist the ordinance of God, and are specially threatned, that *they shall receiue a themselves condemnation.*

Deut 17. 10.
11. 12.

Rom 13. 2.

Quest. Is it a sinne then in any thing to doe contrary to the Kings lawes, for examples sake, to cate flesh in Lent, or vpon Fridayes?

Ans. If the intent of this Law were, that euery one should vse this abstinence without exception, it were a sinne to disobey, vnlesse necessity did compell: but the chiefe politique intent, being, that Fisher-men might haue vtterance for their fish, and so be encouraged for the good of the Common-wealth, as the ritle of that Law sheweth, and that young things might in Lent be preserved and not spent before they come to some age and greatnesse; if this bee obserued, and the Law be not purposely crossed, I take it that it is no sinne of disobedience against the higher powers, in regard of the ciuill and politicall prohibition: and the like is to be thought

of

of all other statute-lawes, their intent and scope must be duly, by all good subjects obserued.

Quest. It is a sin for children to disobey their Parents, by deuoting themselves in their youth to any religious course, or order, or without, or contrary to their liking?

Ans. Yea doubtlesse, for God hath taken order, that such a vow, as vnlawfull, should be counted of no force. It is therefore meere pharisaicall in the Romanists, that in this case allow, nay commend disobedience of young and ignorant children, in deuoting themselves to any Monasticall order, though to the great offence of Parents.

2. Fraudulent and deceitfull obedience: Thus seruantes sin, when they obey, and vse diligence in their masters sight, but are slothfull and negligent behinde their backs, they rob and steale from them, taking meat, drinke, and wages to doe their worke with diligence, but contrariwise neglect it, and prefer their own ease, they can haue but cold comfort, when they looke to the great Lord of all *Christ Iesus*, that seeth all their sloth and deceit.

3. Deriding and scoffing at Superiours, as *Ham* mocked at his father *Noah*, for which he was accursed in himselfe, and posterity. This is a common vice in wayward youth, when they are taught any thing, that is good, or admonished of their vanity, if not openly, which they dare not, yet in heart they mocke at the admonitions of Parents, Masters and Ministers. But see what a cutle of God is out against them. *The eye that mocketh his father, and despiseth the instruction of his mother, let the Ravens of the valley picke it out, and the young eagles eat it.* This irreuerent scoffing neuer escaped Gods punishing hand. The children that mocked *Elisha*, calling him Bald, were suddenly torne in pieces by Beares to two & forty of them. The Ephraimites that mocked *Israh*, and his Gileadites calling them runagates of Ephraim, were slaine to two & forty thousands. *Nabash* with his Ammonites, that mocked at the conditions of peace offered by the men of *Gilead*, saying, that if they might put out euery mans right eye, and bring that shame vpon Israel, they should haue peace, were all slaine & scattered, so as that not two of them were

2.
Deceitfulness.

3.
Deriding Superiours.

Pro. 30. 17.

1. King. 19.

1 Sam. 2.

were left together. And what fearefull end the Iewes came to, that mocked at Christ, and the holy Apostles, wee all know. Feare therefore to scoffe at any good man, but much more at such as thou oughtest to reuerence for his place and function.

4.
Cursing Superiours,

Exod. 21.17.
Exod. 22.28

4 Cursing and backbiting Superiours; *Hee that curseth Father or Mother, shall die the Death.* And the Lord expressly commandeth; *Thou shalt not raile upon the Iudge, nor speake euill of the Ruler of the people.* Thus therefore children, seruants, people, that let loose their tongues against their Governours, to curse and raile vpon them, take the right way to bring Gods curse vpon themselves. *Balaams* case shall be easier at the last day, then theirs, for he durst not curse, where God forbade him.

Numb. 23

5.

5 Irreuerent gestures towards Superiours in any particular mentioned before in the duty.

Too much obedience to Superiours.

Now, as this Law is broken by detracting, and taking away from the reuerence of Superiours, so their is a sinne in ouer-reuerencing them.

I
A32 4.19

1 If obedience be absolute without respect to Gods will: for there we must say with the Apostle; *Wee must rather obey God, then men.* If Parents, or Masters bid thee lye, steale, worke vpon the Sabbath, or the like, for their gaine, thou must in all modesty deny so to doe: If Kings and Rulers command Idolatry, Superstition, or Heresie, obey not lest escaping their hands thou fall into the hands of the Lord.

Quest. Whether is a Minister of Gods Word, being forbidden to preach, by the Magistrate, to forbear to execute this his office of Preaching, seeing the Apostle did not though straightly charged?

Ministers suspended may not preach.

Ans. The ordinary Ministers of these times, are bound in this case to obey the Magistrate, as touching the publike execution of their office; because, that howsoeuer they haue an inward calling from God, yet their outward, to the publike place is from man, or by man, and may againe bee taken away by man: but it was not so with the Apostles, who as the other Ministers of those times, were immediatly and extraordinarily set a worke by God onely. The onely preaching that they may now in this case exercise, is by way of conference and exhortation in private, prouided alwayes, that it be not contrary, but as

the

the Law doth allow: otherwise the power is resisted. Here we may see what the Anabaptists are, that are enemies to authority, viz. even a sinagogue of fantastick braine-sick soules, enemies to Gods ordinance: and so are many other humorous people of these times, who though in word they acknowledge the higher powers, yet in practise they doe not, seeing all their opinions, and practises in matter of religion are still to disgrace authoritie, and government hereby established, both Civill and Ecclesiasticall. I know that many of them are zealous persons, but they are zealous, as the Apostle saith to the Galathians, amisse. Oh that they would weigh, that next vnto zeale towards God, is zeale to Gods vicegerents, and where they are ill spoken of, and despised in the heart (as it is, where their wayes of gouernment are impugned) there can hardly be right zeale towards God: it being a marke of such as are ordained to damnation, *to despise government, and to lude, yea, to speake euill of those that be in authority.*

Secondly, Superiours are ouer reuerenced, by ascribing too much vnto them, and extolling them too highly; as the people are noted to haue done to Herod, saying the voyce of God, *Acts. 12.* and not of man, whereat the Lord was so displeased, that hee strook him with an horrible death: and as the Popes flatterers extoll him, calling him, *alterum deum in terris*: another God vpon earth; and *Dominum Deum papam*, the Lord God the Pope: with other the like blasphemous appellations.

Thirdly, by making them absolute patterns to be followed in all things: for it is no excuse for people liuing in sinne, to say they follow their minister, or for children to follow parents, or subiects their Princes: for examples of the greatest are no further to be followed, but as they follow Christ, as Paul speaketh of himselfe; *Follow mee as I follow Christ Iesus.* *1. Cor. 11. 1.* The blind guide, and he that followeth him, shall both fall into the ditch. 4 By preposterous obseruance towards them in the Congregation, which is, when we rise vp to great persons, being in the very act of Gods worship; this is absurd, & as much as if wee should say by thy leaue, Lord, a little, heere cometh a greater then thou; for why else dost thou rise, if he be greatest, and most worthy, whom thou dost now worship?

Y

Wherefore

Wherefore looke not for, nay, suffer not this absurd honour to be done vnto you: yet great persons, parents, and masters, vnlesse ye would part stakes with God, yea, be better accounted of, whilst men rise off their knees to God, to bow vnto you.

Act 10.

5. By our humble prostrating the body vnto them, as vnto God: Saint Peter forbad this vnto *Cornelius*, and the Angels raised vp *Daniel*, and Saint *Iohn* prohibiting this kind of reuerence to be done by one fellow-servant to another. This gesture where it proceedeth from religious humiliation and worship, commeth very neere the beelines of open Idolatrie, and cannot but incurre that reprehension, *Take heed that ye doe it not*. But in ciuill worship performed to Kings, I dare not condemne the lowest prostrations, whereas I see in the Scripture that such gestures were vsually exhibited to the most pious Kings. So *Ioshabab* to *Dauid*; *Jesse* to the *prince* on his fact, and bowed himselfe. Yet could I wish, that Christian Princes in their piety, and by their authoritie, would enact a difference betwene the signes of reuerence, yeeldable to the heavenly and the earthly Maiesty, that there might bee some outward, as well as inward, adoring gesture appropriated to Gods worship vterly vncommunicable to any mortall man, though bearing the image of God, and exercising a vice-gerency of his Soueraignty.

Quest.

What is to be thought of childrens kneeling to their parents, morning and euening, to aske their blessing?

Answ.

Kneeling to
our blessing.

I take it, that this custome is lawfull, and grounded vpon this Commandement: *Honour thy father, and mother, that thy may prolong thy dayes*; that is, by their blessing, which in godly parents hath cuer been accounted a sacred thing. Therefore *Isaac* would giue his blessing to his sonne *Yacob* before his death, and *Abraham* to his children, and the children of *Leui*, which examples, though they were extraordinary, as farre as they were speciall propheties; yet they shew it to bee a very ancient and laudable custome, and of excellent vse, for children to aske, and parents to giue their blessing vnto them, because, as their curse hath alwaies been ominous to wicked

ed children; and disobedient; that is, such as hath bin followed with Gods curse: so their blessing hath been auspicious; that is, such, as hath been followed with Gods blessing vpon good children, and obedient. And the like is to be thought of the blessing of spirituall parents, that it hath vertue by Gods peditance annexed vnto it, and therefore is not to be neglected; but reuerently to be receiued, before that wee depart the congregation. For kneeling vnto parents, and vnto Princes, if it be but as vnto men, it is as lawfull as any other low bowing vnto them: for nothing can bee praised against the one; but it alike impugneth the other, if it bee otherwise intended by way of religious adoration (as some Heathen Emperours haue taken vpon them the honour of Gods) it is Idolatry.

And hitherto of the sinnes of inferiours: 1. Superiours sinne The sinnes of Superiours.
against this commandment by too much austerity and rigor, or by too much remissiones. Their sinne may be referred to these heads. 1. Cruelty, and threatning: for this is most vnjust, and vnequall for the reuerence and seruice, which seruants, and children doe to their parents, and masters: wherefore it is forbidden: *Thou shalt not be as the Lord thy God: for he is a jealous God, and a consuming fire: he will not suffer any to be as he is, nor will he suffer any to be as he is, nor will he suffer any to be as he is.* Thou dost rather represent the deuill (who striketh feare into men, and terror) in this doing, than God, whose Image thou shouldest beare.

2. Denying them things comenient, meate, drinke, cloth, resting time, and recreation; which may be sufficient. Heere is Mammon serued indeed, whilst to get wealth, thou dealest so vnworthily with thy family; euen wringing it out of their flesh, and spirits, which thou dost thus pinch, and beate downe; that they cannot be so seruicable to Church, or common wealth. They shall crie against thee to heauen; and their crie shall bee heard: if being weary of their liues, through thy hard vsage, they shall doe any mischief to themselves, or others; or runne head-long into any forlorne course through griefe and despaire, thou art guiltie of their sinne, because thou haste driuen them to it.

3. Prodigally wasting all, or most part of thy estate, without any providence for posteritie, or care to reward the extraordinary paines of thy household servants: *Is there bee any that provideth not for his owne, and namely for them, of his household, he denieth the faith, and is worse then an infidell.*
4. Neglecting the good education of youth, through the want of teaching, or praying for them, and inuring them to good duties, and by letting passe grosse sinnes, and disorder without due correction. Heavny will their account be for this at the last day, when they shall see *Israhel, Abraham, Eliana, Hammab* and all good gouvernours sitting downe in the kingdome of God, and themselves shut out of doores.
5. Levity, and remissnes in Princes, and set Magistrates sparing sinnes, that must necessarily bee punished, and to the encouragement of malefactors.
6. Tyranny, exercising their owne pleasure vpon their subiects, without all respect of equity, and right. Contrariwise did the good iudge *Samuel*, and *Dauid* the King, after that he was well schooled, witnesse that, which hee professeth saying: *I will sing of mercy and judgement.* And so scrupulous was he, that he would not take of gift, much lesse by violence, the threshing floore of *Araunah*, but would buy it, to offer sacrifice there, although the Lord had commanded him to build an Altar in that place.
7. Sloath, and infidelity in ministers, whose calling is to labour, who haue hire to labour, and whose labour is to so excellent an end: if then they be loyterers, if they be seedsmen of tares, woe is to them. *The dispensation is committed to me,* saith *Paul*, *woe is vnto me then, if I preach not the Gospell.* A threefold woe then is vnto them, that haue not only the calling, but the hire also, and that double, and trebble, if they vse not diligence, as is sometime seene to the scandall of the ministerie.
8. A vitious life in all persons of note, and qualitie, whether they be magistrates, ministers, masters, ancient, learned, or of any excellency any way: they doe not only sinne in the breach of Gods law, but in giuing example to inferiour persons,

sons, so that they pull upon them the burthen of their sinnes also: and because many are ready to follow them, more then men of meaner condition, they make their estate by far more fearefull, then others, the sinnes of multitudes, besides their owne, lying at the dore. Wherefore, when a grievous fall is threatned to wicked iudges, it is said, *Yes shall fall as one of the* Psal. 31. 7.

Primes. The Kings of Israel, that were wicked, are said to haue made Israel to sin, they are euen the eldest sonnes of Sathan, that be such, and therefore good reason, that they should share deeply in his inheritances.

Quest. 90. Whence is the reason of this Commandment taken?

Answer. From the promise of long life, if God please not to prevent us with the blessing of few in all life.

Explos. The promise heere annexed may bee also read; *That they may prolong thy dayes.* Not, that parents haue any power so to doe, in themselves, but partly keeping them from many dangers, which they are ready to runne into; to the shortning of their dayes, but are prevented, whilst they obediently follow their graue, and godly counsell; and partly blessing them by vertue of Gods ordinance with such efficacy, as that this redoundeth to their great good, euen for the prolonging of their happy, and good estate in this world. And in this sense it is visuall in the holy Scriptures, to ascribe that to the instrument, which is proper to God. *Paul* commending to *Timothy*, the study and teaching of the word of God, saith, *1 Tim 4. 12.* *in so doing, thou shalt saue both thy selfe and others.* And to the *Corinthians* he saith, *I haue begotten you, our Christ Iesus.* Therefore of the reason then is thus.

1. That is duly of all to bee done, by which they may line long, and comfortably: but the rule to be followed for this, is, *Honour thy father, and mother.* Therefore all are to honour father, and mother.

2. Thou wilt honour them gladly, by whom thy life may be prolonged, especially in weale: but such are thy father and mother: therefore honour father and mother.

For the first of these. Life is so sweet, that all desire it, and

most, though it be ioyned with much bitterness, and sorrow: but to liue long well, all doe naturally most earnestly desire, so that they would follow any rule, though verie hard, for this: but all other rules are vaine, this only effectual, the Lord the greatest Phisitian telleth thee so. Doe not therefore harden thy selfe against it, but bring downe thy rebellious nature, and become obedient seruants, children, and people of all sorts.

For the second. Euerie phisitian, whom experience teacheth to be a meanes of the health and long life of his patients, men will honour in the time of necessitie, seeking to them, and carefully following their directions, and he thinks himselfe a happy man, that can come to the best, neither will hee for any thing displease him, though he be froward, and hasty towards him, although his skill often faileth him, and he bee, till that time a very stranger vnto him: but thy parents are no strangers, but such, as may challenge something at thy hands, because they haue bred, and brought thee vp with care and paines, and God giueth them this blessing to prolong thy daies, and not to faile, if thou honour them. Foolish then, and out of his wits is hee, and worse then a brute beast (which alwaies doeth that, which is naturall) whoe neuer giueth not honour to his parents, according to the scope of this commandement.

Quest 1.

But how is this promise verified, seeing as well such as honour parents, and doe their duty, as the disobedient, doe often times die in the prime of their age: and the disobedient and vnuly doe often liue long?

Answer

How parents
prolong their
childrens life.

First, it is often verified to obedient children, when as they are kept thus in a temperate and honest course of life, the disobedient coming to their end by surfets, or the Gallowes with shame, in their very prime.

2 Tim. 3. 6.

2. It is alwaies verified: because obedient children liue well, and in the feare of God, and to liue well, is to liue long, according to the proverbe, *Ben vintre, bu vintre oft; Take well, is to liue longe*: and to liue ill, is neuer to liue, but to be euer dead, as *S. Paul* speaketh of wanton widdowes; *Shee that liueth in pleasure, is dead, while shee liueth*: so that, though the disobedient

obedient line long, yet they know not this blessing of long life, the obedient, and dutifull haue it, though they line not many yeares: for one day is better, then a thousand of the rebellious, which is the cause, that the Wiseman maketh no reckoning of a sinners life, though hee line an hundred yeares.

3. If it bee not verified for life here, yet it is more then made good by their taking hence, they rectifying for frailty, strength; for basenes, glory; for temporalitie, eternitie. Who wil say, that if the King promise any of his household seruants by name, one of his Guard, a Pensioner, or Porter, that he shal euer inioy his place, and yet remoueth him to be the Master of his Horse, his Treasurer, or Chamberlaine, that he is not so good as his word vnto him? and who can say then, that the Lord of all, if he promise a long life in this miserable world, and yet remoueth to a Kingdome euertlasting, that hee is not true of his promise?

Doth any man thinke *Enoch* the lesse blessed, because hee was taken away some hundreths of yeare sooner, then others? or doth he thinke it an unhappines in the good forme of *Ierobeam*, for that he was taken away in his youth? no more are they unhappy, or lesse blessed, but so much the more, whom the Lord is pleased to take away from the euils of this world to *Elly* come, as saith the Prophet.

Why doth the Lord rather promise long life to such as honour father and mother, then any other blessing?

First, because life is sweeter, and we are apt by nature to hearken to any thing to prolong life, but this is generall, and fit to other commandments as well.

2. More specially, because children that honour parents, may be said in some sort to prolong their dayes, through that ioy, wherewith they are affected, when they doe well: for as sorrow shortneth the dayes, according to that of father *Iacob*, yet shall bring my gray head, with sorrow, to the grave; so ioy prolongeth them. Again, by nourishing them in their necessity, they prolong their dayes, euen as young storkes, so that it is most equall with the Lord, to giue them this recompence, in prolonging their dayes: which also is an argument

of force, to induce to obedience, and to make them flee disobedience, seeing this is a death to their good parents, and they are like the viper herein, which, as is thought, is the death both of sire and dam in the breeding, and coming forth into the world.

3. Because the way to come to an estate of honour, is giving honour, according to our proverb, *qui seculi patre, nescit imperare*, He knoweth not how to rule, that knoweth not how to obey first. Wherefore it is just with God to cut off the disobedient, that they may not live to honour, and to prolong the life of the obedient, that they may come in their age to bee obeyed and honoured.

Quest. 91. Which is the sixth Commandment, or the second of the second Table?

Ans. *Thou shalt do no murder.*

Quest. 92. What is here forbidden?

Ans. All murdering of our selves or others, and all approbation hereof, either by command, counsel, consent, or concealment; secondly, all various actions tending to the prejudice of our neighbours life: thirdly, all railing and reviling speeches: fourthly, all murderous desires and affections of the heart, as malice, hatred and envy: fifthly, all cruelty towards the creature, which sheweth a murderous mind in

Explai. The Lord having provided for the upholding of every man in his estate and condition, to prevent a confusion amongst the orders of men, proceedeth here to take away particular abuses, which, if they should bee, this order cannot stand, and first the most horrible of all other, murder, the despoiling men of their lives. Now, because the Pharisees erred, when they restrained the sinne here, to the outward and compleat act of murder, our Saviour Christ reproving this their absurd cleaving to the letter of the text, I have more largely according to his blessed direction set downe the sinne against this commandment. It may well be referred to these five heads.

First, a tuall murder, which is either of our selves, or of other

other men; *i.* Thou shalt not murder thy selfe, howsoever thou art pressed by temptations of poverty, disgrace, or other heauy crosses, wherevpon the deuill is busie about thee, and seeketh to driue thee to this desperate selfe-execution. Thou shalt feare, and neuer yeeld to so horrible an act, whatsoeuer becommeth of thee. And that thou must the better bee preserved, because the diuell preuaileth against many in these dayes, and against some, that haue formerly had a care to doe well, I haue set downe heere the most effectuall means of preservation in all assaults.

First, take heed of all forerunners of these temptations, as of pride, and caryng a higher faile than thy estate will beare; for when a man commeth thus to be spent, and must necessarily come downe, and be laid open to the world, according to his meanes, his proud heart cannot indure to yeeld, if by any meanes he may auoid this open debasement, wherevpon Satan is ready, and biddeth him murder himselfe: this is plainly to be seen in many examples in our dayes. Another forerunner of this, is some notorious sinne, or finnes, which are committed in secret, but the conscience will not suffer to bee secret, but accuseth for them, and then Satan layeth hold heerevpon, pressing the threatnings of the Law, and neuer ceaseth till he hath driuen a man to the desperate making away of himselfe.

These hideous finnes are murder, adultery, periury, apostacie, or backsliding from the truth before embraced, and such like. A third, is generall security, in matters of religion, from which when the eyes come to be opened, there ariseth an horrow and trouble in conscience, which the Diuell further presseth to desperate selfe-murder. Wherefore let euery man first be carefull to auoid these wayes.

Let him put on humility, liuing rather in meaner fashion, then he is worth: let him watch ouer his hands and heart and tongue against murdering, against adultery, and vncleanesse, against lying and so swearing, and ouer his waies against backsliding: and let him in all his dealings keepe a good conscience. If thou shalt say I feare not this temptation, I hope I shall keepe mee without this peniue careful-

Rom 9.

carefulnesse, farre enough from it: heare what the Apostle saith, *Res vos high-minded: but feare*: consider that thou art a man, and if a man, subiect to the like passions, as the meanest & worst of men, if thou take not the better heed. It is no wisdom to (infect the body, & then to seek a cure, neither is it wisdom, to let the enemy into the Citty, and then to seek to drine him out againe. In like manner, it is no wise dome but great folly to put a mans selfe into the hazard of this desperation, thinking then to be cured againe.

a Labor for
patience.

Labour for patience in all crosses; according to the example of thy master Christ, if being a seruante thou be buffeted, pinched with hunger, and hardly intreated; or being a childe, art neglected of thy parents, and discouraged, or being a subiect, thou art in danger through thy Princes displeasure; consider not so much the greatnesse of thy crosse, as the reward, if thou haue patience consider the vanity of the most excellent things in this world, the shortnesse of all crosses heere, and the most worthy partners which thou hast, both Christ and all the holy Prophets, and Apostles, to whose society, it is ioy to be ioyned.

The want of this patience breedeth discontent, & discontent, with the Diuels furtherance, desperation and murder.

3. Consider, if at any time thou beest thus tempted, that to murder a mans selfe, is the most vnnaturall Sinne, that can bee in the world: and therefore (because other meanes of punishment is taken away) the law doth brand the dead carcasse with infamous buriall.

2. It is also the most dangerous and vnreconerable (except the sinne against the holy Ghost) for it seldome giueth any time of repentance, and perhaps more seldome any probability. Hee that dyeth thus, dyeth alas in Satans worke, and I feare me in Satans hands. Yet I presume not to confine Gods extraordinary and boundles mercy, that can reach it selfe forth *in innumerable instances*, after voluntary headlong percipice. I deny not this to be possible. But O dreadful tryall of this ballance, which in probability weigheth down so heauy on the other side, as to presse wretched man to sell

it

it selfe. Distressed Brother, art thou tempted to this hellish and monstrous sinne? Gather thy strength vnto thee, say, A-
noid Satan; if thou tell mee I shall notwithstanding bee
saned, commending my soule to God when I dye, say thou
art a lyar, and the father of lyes: for the truth saith, *for a right-
eous man turneth from his righteousnesse and committeth iniquity
in the same wherein he is found he shall surely dye.* If hee telleth
thee that thou shalt thus end thy sorrowes, say, thou art heer-
in a lyar also Satan, I shall passe thus rather from sorrow to
greater sorrow, from temporall woe to eternall, to be gnaw-
ed vpon by the worme that neuer dyeth, and to be burned
with the fire that neuer goeth out.

If it be said, there are some that dye thus, to preserve ver-
tue vniuolate, as *Lucretia* to preserve her chastity, and cer-
taine Matrons of Rome, of whom *S. Augustine* writeth: and
some, that they may be glorious Martyrs, as the Donatists
of old, holding, that if they could procure death to themselves
they should immediately passe to glory in heaven.

Obiect. 2.
Siste-nunber
o p. e. s. e. r. v. e.
tue inuio. l. a. r. e.
August. de Gi-
nit. De b.

They are all in the same dangerous and demnable plight:
notwithstanding, without extraordinary, and then miracu-
lent repentance, they perish, as guilty of their owne death. Read
S. Augustine, in the same place, excellently setting forth the
vice of *Lucretia*, which by the Heathen was commended for
a vertue.

Sol.

2. Murthering of other men: This is vniuistly to shed the
blood of any man by any meanes whatsoever. First, I say, it
is an vniuist shedding of blood: because there is a shedding
of blood, that is no sin, as of the blood of creatures, which are
giuen vnto man for meat, or which are any way noysome
vnto him, contrary to the Tacian heresie, which denyed it to
be lawfull to kill any thing. Againe, there is a shedding of
the blood of man, which is no sinne, viz. when it is done iust-
ly, by such persons as to whom it doth belong: and this is
by the Magistrate, or at his appointment onely, and that by
iust proceedings: for, *there is no sword in vnto, but
in Gods Minister, to take vengeance on those that doe euill.* And it is
so necessary for them to put to death, where there is iust and
necessary cause, as that if they spare, Gods curse will follow:

2.
Vniuist blood
sh. d.

Rom. 13. 4.

for

Nam. 35. 31.

for the Lord hath expressly taught, *that blood defiles the land, and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it:* And on the other side if they put to death vniustly through malice or for any priuate reuenge, they are murderers: for so far forth only may they reuenge by death, as they are Gods Ministers set a worke by him.

Foh. 17. 35.

Act. 10.

Whence we may see that heathen Kings, persecuting the poor Christians to the death, were murderers: and in like manner are such, as be in authority in the Church of Rome, that doe diuersly murder the poore people of God, by burning, by the sword, and by cutting their throats in butcherly manner, only for following a righter, and more holy way, then is allowed amongst them. Peter, of whose succession they brag so much, durst not so to haue turned his maisters charge, *Feed my sheepe, feed my lambs*, into killing them though they had run out of the fold. He would not haue taken heart vpon so sleighty a ground, *up Peter, kill an eate*, as some doe, to iustifie this killing of the poore sheepe of Christ; nay, to murder or expose to murder Gods Anointed. Lastly, there is another iust cause of shedding blood: v. z., in lawfull and iust wars, and in defence of a mans owne life: for iust warres are called the Lords battels, as *Iehoshaphat* encouraging his men, saith, *The battle is not yours but Gods.*

2 Chron. 20. 17.

Quest.

Answ.

Luk. 3. 74.

But some make doubt whether it be lawfull for Christians to wage warre. This is the fancy of the Anabaptists, whose follies are easily refuted out of their own furies and ourages in Germany, where they that impugned lawfull warre and Magistracy, made vse in their rebellions of that which themselves disanowed, namely, the sword. And as for the vocation of a Souldier, surely, *Iohn Baptist* when the Soldiers came vnto him, demanding of him, *What shall we doe?* Did not answer them that they must of necessity cast off their swords if they would be the seruants of God, but rather aduised the to remaine still the Military seruants of *Cesar*, else what place can those precepts haue, *Do violence to no man, neither accuse any falsely, & be content with your wages.* Another frenzy of the same sect, denieth all vse of the sword, at home in time of peace by way of ciuil iustice, as if it were against Christian perfection
to pur

put any man to death by the hand of publike authority though for neuer so grievous a crime tending to the dissolution of humane society, and defacing the Image of God. Alas, frantique soules, that in hatred of Marther, maintaine Murder. Shall he, that hath murdered one man, be suffered by furnishing to embroe his hands with the guilelesse blood of more. Our Saviour himselte (whose nearest Disciples these faintly innocents would seeme to bee) expressly pronounced this law of Iustice. *They that take the Sword shall perishe by the Sword.* That is, private avengers that wring the sword out of the Magistrates hand to vsurpe the vse of it, for their own passions, must expect to feele the edge of it, and to be cut off by it. This publike reuenge is so far from being a sinne, that (as euen now I shewed) it is a necessary duty in him that beareth the Sword. If this Sword had no edge, or were not employed vpon iust occasion, verily it were borne in vaine.

Math. 23. 12.

But the Apostle *Paul*, say they, speaketh of Heathen, not Christian Magistrates.

Ob. 8.

I answer, hee speaketh of Magistrates, as Magistrates, generally of all, whether Heathen or Christian. Is not a Christian King Gods ordinance, *Gods Minister*? Doe we not owe tribute and honour to Christian Kings, as well as to heathen? Surely much more. Are there not *bad euill* (malefactors in an high kind) among Christians. Alas too many. I conclude therefore, that that God who in this Commandement saith to every private man, *Thou shalt not kill*, doth therewithall and thereby not only permit, but also command his own publike Minister to kill for the preuention or angement of killing other heynous crying sinnes.

Ans.

Here it may be demanded whether this vse of the Sword belongeth alwayes and onely to the Magistrate, seeing there are in the Scripture examples of others, who haue killed and haue therein been not onely blamelesse but also commended, as *Phinees* and *Moses*.

Q. 10.

True it is that *Phinees* had no ciuill power, yet is greatly commended for killing *Cozbi*, and *Sumor*. But this he did out of speciall instinct, and extraordinary zeale, which God stirred vp in him for the quenching of an extraordinary plague.

Ans.

Moses being yet but a private man, slay an Egyptian that strove with an Israelite. But *Moses* was an eminent type of Christ, and performed this and other such actions as a rescuer of the people of God. And lest we should doubt whether he had a speciall instinct vnto this enterprise, Saint *Jerome* sheweth that *Moses*, even before the solemn commission given him by God appearing in the flaming bush, had an inward vocation and notice of his own office of a Deliuerer, whereof this slaying the Egyptian was, as it were, the first act an hand-sil which, as himselfe knew, so he thought that the people of Israel would acknowledge. *For he supposed his brethren would have understood him that God by his hand would deliuer them.* In briefe, I say, to such Heroicall examples, that we Christians must liue by rules and not by exceptions, within the line of our ordinary callings, and without aspiring to a boundlesse imitation of extraordinary actions.

Act 7:5.

Heree it may be demanded vnto what crimes the vse of the Magistrates Sword ought to be extended: and how farre the prescript of Capitall Lawes given to the Israelites bindeth Christian Common-wealths. Whereto I answer: first (as modestly requireth) that I will not take vpon mee the office of a Law-maker, by defining this. Secondly, that many of those Lawes were peculiar to the Common-wealth of Israel, and agree not with our, and other Common-wealths. Thirdly, as for the chiefe defiance of the first Table, as hellish blasphemy and grosse Idolatry, I doubt not but that in all Christian Estates they ought to be capitall, as they were among the Iewes.

As for the second Table, this commandment about all the rest is in all Nations fenced and guarded with this extreme punishment *ex lege talionis*: in the same kinde. Limbe for limbe, life for life, which is of force so generally, not out of imitation of the lawes of the Iewes, but out of the instinct of nature, and ballance of euident iustice. How farre other offences against our neighbour are to be made capitall is a greater difficulty by reason of the varietie of natures and dispositions in diuers people: with true respect, whereyn to there may bee ioyned an ayme at the best and most principall

cipll positive Lawes prescribed by God vnto the Jewes, as I haue heretofore touched in the preface before the Com- mandements.

To proceed now in the description of that which is heere forbidden vnder that name of murther, I say it is to shed blood vnjustly; that is, *ad iniquitatem animæ*, to the spilling of life, for thus the Lord describeth killing enery where. *Gen. 9.* Againe I say, it is a shedding of blood, that is, direct and pur- *Exo. 21. 12.* posed, not an act by which blood is shed by accident, besides the intent of the doer.

For in this case it is no sinne but in a sort Gods act, according to the wordes of the Law, *If a man hath not laid wait, but God hath offered him into his hand, I will appoint thee a place whither hee shall flye:* and a particular instance is given, *If a man be falling a tree and his hande strike with the axe, and the head slip from the helve and hit his neighbour, Murtherer hee:* here it is no murther, therefore hee is not worthy to dye by whose stroke this was done, there was a place of refuge for such to save himselfe in. But it is not so if two men quarrell and fight, and one killeth the other. Men may mince it heere, and call it onely man-slaughter; but indeed it is plaine murther, as is euident by the very English word of this commandement, *Thou shalt doe no murther*, which is the translation of the Latine, *V. N. occides*. And surely those that are convicted of Manslaughter, haue in their inditement their load of this word *occidit*. So then murther legally and precisely taken is either comprised vnder occision, or else it is not forbidden in this commandement, which were very absurd. Moreouer, the case of our excused and refined manslaughter, differeth much from this case. Put by the Lord, by which the Law for the quitting of him that slew his neighbour vnawares, is illustrated.

For though the word, *not laying wait* be read, and *not hating his brother in his soules*, looking to which words onely, his sinne may bee extenuated, for that hee that slayeth his neighbour in a sudden quarrell, may be said not to haue hated him before: yet consider the instance that is giuen, of one cutting wood, to make plaine this Law, and it will appeare

that the Lord hath no meaning to giue any toleration, to any killing in quarrells; but onely out of all pretending before, or intending then, as it is not with him that killeth another in heat and fury, seeing howsoeuer he doth it suddenly, yet he endeauoureth it and doth it willingly.

Indeede it somewhat lessneth the fault, if it shall manifestly appeare, that slaying was against the intent of the striker, either for that the instrument, wherewith, was but some little stone or sticke, not likely to kill, or for that the part of the body smitten, was not any principall, & not much wounded, and heerein fauour may be shewed. Because that otherwise a maister giuing his seruant correction, by the striking of one blow vnawares, and death following, should become a murtherer, whereas oftentimes death hath followed vpon a small cause.

But in these cases our Lawes and Statutes doe sufficiently prouide. And as for the case of Manslaughter now discussed by mee, I doe not presume to make my selfe *regibus Sapientorem*, but only declare Gods positive Law, which if I deeme to be more equall and iudicious then the law of other Nations, I see not why any man should bee agrieued thereat.

Lastly, I adde by any meanes whatsoeuer, and thus all accessories to murther, are murtherers. First and chiefly he that commandeth, or counselleth, as *Dauid* made himselfe guilty of the murder of *Uriah*, *A. his op. 1.* of *Dauid*, if it had bene proceeded according to his counsell, and the high Priests of the murder of Christ.

2. He that consenteth as *Pilate* did vnto the Iewes, about the killing of Christ, though hee washed his hands, and vnto the killing of *Stephen*.

3. He that concealeth, as is set downe in the case of a man found slaine, whose murtherer is vnknowne, the Elders of the City nearest shall purge themselues of the guilt of this bloud by washing their hands and saying, our hands haue not shed this bloud, neither haue our eyes seene it: so that if any had seene it, and not reuealed the murther, hee had made himselfe guilty of murther.

Now, this murther is so odious before God, as that hee

Sam 12.

A2. 8. 1.

Deut. 21. 7.

which doth it, must die without any favour, yea, if he flee to the Sanctuary, he shall be pulled away from thence: for, *thou shalt take him from mine altar*, saith the Lord, *and put him to death.* Whence we may see, how great the Popes presumption is, in giving pardon for grosse murders, to such as flee to any popish Sanctuary.

But justly hath the Lord appointed this severe punishment first, because murder is the destruction of a little world, as man is rightly called, wherein the wonderfull, wisdom, power, and mercy of God doth as much appears. 1. Because it is the defacing of Gods image, which is in every man, betwixt which, and the clipping of the Kings coine, having his image, there is no comparison. 2. Because it is an incroaching upon Gods office, to whom alone it belongeth, to call men when it pleaseth him out of this world. 3. Because it is the greatest breach of love and peace, and so the greatest sinne against man.

I
Murder, a
most grievous
sinne.

Iohn 8.44.

Whence it is, that Christ entitleth the Devill a murderer, as by his proper name, and how secretly soever murder bee committed, it is noted above all other, to be a crying sinne. Can a murderer cryed to Heaven against him. The Egyptians murder made amongst the Jewes children, cried against them. The sin of the rich, denying the hire of the poore, cryed to Heaven, and this is a kind of murder also: in these places we reade of sinnes that are crying for vengeance, to shew, that murder of all sinnes is the most crying sinne, so that the murder shall not rest, but if man reuengeth not, God will, if man cannot know it, God will make it knowne, sometime making the dead body to bewray the murderer, sometime the birds, and sometime the murderers owne conscience. And hitherto of the head sinne against this Law.

Gen. 4.

Iames 5.4.

A second sinne here, is the next degree vnto murder, all injury done vnto our neighbor, tending to the prejudice of his life. 1. By striking and fighting in priuate, vniust quarrelling, whereby it cometh to passe, that an eye, or tooth is lost, the head the face, or the arme is bruized, or broken, or some other part of the body hurt. The Lord provideth for the punishment hereof, *eye for eye, tooth for tooth, hand for*

2
Against quarrelling.

Exod. 21.4.

Loog

Z

band,

him, and to pay the charges of the party stricken, during the time of the healing. 2. By grinding the faces of the poore, in selling, and letting without all conscience, in diminishing their hire, or in taking their meanes away from them, this is also called oppression, by which rich mens hands are filled with blood, and such an oppressing bloody sin, is that it shall escape no more then a small murder, when the poore cry out vnder this burthen: the Lord threatneth, that his wrath shall be kindled, and he will kill them that vse it. 3. By vsing any outward meanes of impairing our neighbours life, or health; as if the Phisitian or Chirurgion shall deale falsely with his patient, giuing him rather things against, then for his health, that he may be the longer vnder his hands, or hauing no skill, or but little, shall pretend skill sufficient, and so keepe him to the indangering of his health and life, from such as bee more skillfull, and likewise if the Apothecarie, through a greedy desire of gaine, or by neglect shall giue one thing for another, vnwholsome, improper ingredients, instead of the prescribed, here is not only a wicked deceit, but a degree of murder. And as it is, in regard of others, so also is it in regard of a mans owne selfe, if he shall by any meanes willingly impaire his owne health, rather choosing to indanger his life in time of sickness, then that he will be at charge for the meanes of recovery in the time of health, rather staruing through idleness, then working: or on the contrary side, following drunkenness, surfeiting and whoring, to the breeding of noisome diseases in his body; thus, and whatsoever way else he taketh, to the preiudice of his owne life, besides his sinne against other Commandements, he is guilty of selfe murder.

3 The third sinne is to raile, and reuile in speeches, although no stroke is giuen: for this is also a degree of murder, Christ himselfe being Iudge, where speaking of murder, hee saith, *Whosoever shall say vnto his brother, Racha, shall be worthy to be punished by a Counsell: and whosoever shall say, Thou fool, shall be in danger of hell fire.* For rayling and bitter words, are like the pricking of swords, and therefore are not only forbidden, but all appearance hereof by crying out aloud, where the Apostle biddeth to put away anger, euill speaking, and crying. And good

Esay 1. 17.

Exod. 22. 24.

Against railing
speeches.

Math. 5. 22.

Prou. 12. 8.

Ephes. 4. 31.

good reason, that this should be, forbidden here, as a degree of murther, being experience teacheth, that of words, blowes doe commonly arise.

The fourth sin, is to haue murtherous affections of malice, hatred, and enuy against our brother, or but the first degree hereof, vnadulced anger: for to prevent the height of these euill affections, the Lord threatneth such, as bee vnadulcedly angry, as culpable of indignation; and *Saint James* saith, that the anger of man doth not make the right confidence of God. This vnadulced anger is heate arising in vs, vpon some private iniurie done vnto vs, or to our friend, pricking vs forward to reuenge, and this may well be said, not to worke the righteousness of God, because it setteth not a man the right way, but contrary to that, which the Lord hath appointed vs, saying; *Vengeance is mine, and I will repay it.* There is a kind of anger, which is commanded; *Be angry, but sinne not*, but this is not unhumane, but holy anger, and hath these properties. First, it is only against sinne, and not against that, which is a private displeasure done vnto vs. Such was the anger of *Moses*, when as comming from the Lord with the tables of the law in his hands, seeing the idolatry of the people, he threw them downe, not being able to hold, when he saw God thus highly dishonoured.

2. It is onely, because God is offended: for the same sinne may be to the offending of God, and of our selues also, because it is some injury vnto vs: as when a seruant neglecteth his masters busines behind his backe, or spendeth his money at the Ale-house; or when a people walketh stubbornly against their Minister, or ruler; in these, and the like cases our anger must not be for our selues, but for our God. Here meek *Moses* himselfe ferred at the waters of Meribah, when the people murmured for water, so that hee could not enter into the land of Canaan.

3. It is not sudden, but vpon deliberation, according to that precept: *Be swift to hear, slow to speake, slow to wrath.* Thus Ambrose Bishop of Millaine obtained at the hands of Theodosius the Emperour, after that he had greatly offended by sudden anger, that he should not suffer any decree made in his anger to be executed till thirty daies after.

4. It doth not
continue long.
Psal. 103. 8. 9.
Ephes. 4. 26.

5. It ariseth
from loue.
1. Cor. 13.
Gal. 5. 1.

Rom. 4. 20.

Iames 3.

Iude, verſe 9.

Iohn 3. 15.

Rom. 3. 13. 14.

5. Properties of
cruelty.
Pſal. 12. 10.
Cruelty in the
lookes.
Gen. 4.
Gen. 3. 10.

4. It doth not continue long, but is ſoone ouer againe, where there is repentance, according to the example of our Lord, who is ſlow to anger, and ready to forgive: wherefore it is ſaid; *Let not the ſunne goe downe vpon thy wrath.*

5. It ariseth from loue, and is guided by loue, the loue of God, and the loue of our neighbor, that hath ſinned: for what ſo euer is without this, is ſinne: and if any be fallen by infirmities, ſaith the Apoſtle, *reſtore ſuch an one with the Spirit of meekneſſe.* When anger is thus ordered, it is ſo farre from being a ſinne, as that it is neceſſary in all men: it is zeale for Gods glory, and out of this anger, the diſgracefull words of fooles, wicked children, ſonnes of a whore, &c. haue rightly, and without ſinne been vſed, as by the Prophets, our Sauour Chriſt, and by the Apoſtles. But out of theſe caſes, anger is fleſhly, and if it be more violent, it is hatred, if it dwelleth in a man to make him watch his opportunity to be reuenged, it is malice, if it cauſeth ioy, when it falleth out ill vnto our neighbour, and griefe, when it is well with him, it is diuellish enuy, if it bee a perpetuall barre to reconciliation, it is a reprobate affection, as of ſuch as cannot be appeaſed. Now as the very act of murder hath been ſhewed to be a moſt odious ſinne, ſo are theſe degrees of railing, anger, &c.

1. Firſt, the heart and tongue is here ſet on fire, of the fire of hell, neither good men, nor good Angels durſt euer doe thus, no, not Michael the Archangell, when he ſtrooke with the Deuill, about the body of Moſes, he durſt not blame him with curſed ſpeaking, but ſaid, *the Lord rebuke thee.*

2. To ſinne thus, is to be a murderer before God, euen as Cain was, for, *he that killeth his brother is a manſlayer.*

3. It is a proper brand of the wicked; *His thronet is an open Sepulcher, the poſſion of Aſſes is vnder his ſteps: his mouth is full of curſing and bitternesse.*

5. The ſift ſinne againſt this Commandement is al cruelty towards man or beaſt: for the righteous man is noted to bee mercifull, euen to his beaſt. Cruelty is ſometime in the very looke and countenance, when it is caſt downe towards any man, thus was Cains towards Abel, before his murder, and Labans countenance expreſſed his malice againſt Iacob, before

fore his departure: and this downeward looke is a sinne in any, when an ill mind is hereby set forth, as it is for the most part. In the behauiour there is cruelty, when it is harsh, and churlish, as *Nabab* is said to haue been towards his seruants, so as that they could not tell how to speake to him: of him therefore it is said, *He was churlish, and ill conditioned* and this is an ill condition indeed, and vnworthy a Christian, seeing our lesson is, *Let vs be meek and gentle*. *1. Sam. 13. 3.*

3. When any way too much severity is vsed, by the rich towards the poore, by officers towards malefactors, dealing with them in all extremity, by governours, towards such as be vnder them, vnreasonably correcting, or otherwise expressing an hatefull mind against them: This was a sinne in the Pharisees, that brought the adulterous woman to Christ, breathing out cruelty against her, and al they shal haue iudgement mercilesse, that are thus without mercy.

4. Cruelty is in the vnmercifull vsage of the dumbe creature, working them without reason, pinching them in things necessary, beating or killing them without mercy, or otherwise abusing them; so as that they surfet, or grow diseased hereby, all these are wicked acts, and shew wicked men, whose mercies are cruelty.

For howsoever the Apostle saith comparatiuely: *Doth God take care for Oxen?* it is certaine, that God doth take care for Oxen and Horses, and for the very fowles of the aire: seeing that he hath made a law, forbidding, when a man findeth a birds nest, to take the old together with the young. It is therefore to be vnderstood, that he doth not take care for Oxen principally and chiefly, but subordinately, as his care is towards all the creatures. And hitherto of the finnes against the bodily life.

Now there bee finnes also against the spirituall life and soule, according to the teaching of Saint Paul, who sheweth a case, wherein a man destroyeth the soule of another, viz. when he is an occasion of his stumbling, and falling into sin. Thus Ministers murder, or at the least make themselues guilty of murdering the soules of the people, committed to their charge, when as through their default any of them per-

Ezech. 3.

rish. This is plainly taught in *Ezechiel*, whom the Lord told, that he made him a watchman over the people, and if the enemy, which is sin should come, and destroy any, he not giuing them warning, their blood hee threatneth to require at his hands. If any minister therefore, either by neglecting to teach, and watch ouer the people, & much more if by false doctrine; or a wicked life, he be an occasion, that any die in their sins, he shall vndoubtedly answer for this soule-murther: if he endeauoreth, being furnished with gifts necessary, to saue them, whosoever shal perish, he is acquitted, & shal haue his reward.

a Parents and
Masters.

Againe, parents and masters, and all priuate gouernours are murtherers, if by their neglect, or bad example, their children, seruants, or pupils perish by ignorance, prophanenes, or any other sinfull course of life, which they might haue amended in them, by teaching, charging, reproofs, and requiring better things at their hands, and leading them on by a good example. For this, as hath been shewed, is their dutie, as it is to furnish them, with things necessary for the bodily life, and therefore, as in the denyng of these, they which are vnder their gouernment perishing, their blood shall be laid to their charge: so is it, when they deny them meanes necessary for their soules, and much more, if they giue them the poyson of bad counsell, or bad example, this murthering of soules shal be charged vpon them.

3 Neighbours.

And lastly, euery neighbour, that giueth his neighbour drinke to make him drunken, that stirreth vp one against another to fighting and quarrelling, and generally, if hee enticeth to any sinne, or doth countenance, and fauour, and defend it, to the heartning of a man on therein, euery of these waies, he is the cause of the destruction of his neighbour, and shall answer, as a soule-murtherer. For this is taxed in Gods word as an high offence; *Woe be to him that giueth his neighbour drinke*; that is, to make him drunken: and it is set downe as an height of sinne; *Which not onely doe such things, but fauour such as doe them*. And good reason, seeing euery man is bound to keepe his neighbour, as much, as in him lieth, from sinne, otherwise he is censured, as hating his brother: For, *Thou shalt not hate thy brother in thy heart*, saith the Lord, but rebuke him

Habbae 2. 15.

Rom. 1. 31.

Leuit. 19. 27.

him plainly, and not suffer him to sinne. Oh then, how shall hee answer it, that prouoketh his brother to sinne? without doubt hee shall be iudged as an hater, yea, a murtherer of his brother at the last day.

Quest. 93. What is here commanded?

Ans. Out of the love that we beare to our neighbour, as much as in vs lieth, to preserve his life and health, and specially the life of his soule, by good counsell, exhortations, admonitions, and the like.

Explan. The duty here commanded, ariseth from the consideration of the sinne forbidden, for if it be forbidden to murther, then it is commanded to saue life, because he that saueth not life when it is in his power, is guilty of murther. Now, as murther is either of a mans own self, or of another man, so the duty, that we may be free from the guilt of any murther, is to endeavour to saue both a mans owne life, and the life of another man.

First then, thou art here bound to preserve thine owne life, by the vse of all lawfull meanes. 1. In the time of danger, flying from one place to another, whether the danger bee by persecution, as *David* was indangered by *Saul*, and therefore fled from him, and as *Athenasius*, an holy father of the Church, hid himselfe a long time, when he was sought for to the death by the *Arians*, and as *Elisha* long before fled from *Jezebel*: or if the danger be by famine, as *Abraham*, *Isaac*, *Jacob*, *Naomi*, and other holy persons haue commonly done: or if there be danger by the plague, the chiefe cure of which denouring euill, next to repentance, is to change the aire, and that speedily, not in an opinion to be safe from Gods stroke, but in obedience to his wil, who would haue vs to preserve our liues by all lawfull meanes, in the time of danger. And a principall ground of all this, is that commandement of our Sauour; *If they persecute you in one City, flee into another*, and the speciall command vnto *Elisha* in the time of famine, and the Lords manifest approbation of *Abraham* flying then, comforting him, and taking his part against *Kings*.

If it be demanded, but may Ministers flee in the plague-time, and leaue their people.

To saue our owne life, by flying in time of danger.

1. King. 19.

Math. 10. 13.

1. King. 17.

Gen. 12.

Gen. 20.

Quest.

Answ.

That Ministers
may live in
time of dan-
ger.

2. By vsing
lawfull meanes
in times of
sicknesse.
Elsay 38. 21.

3. To defend our
selues with our
best force.

4. By vsing law-
full recreation.

a. Sam 1. 18.

Nchem. 7. 67.
Iudges 14. 9.

To preserve
another mans
life.

1. By almes-
deeds.
Iob 3. 9.

2. To helpe in
time of danger.
1. King. 18. 13.

3. By patience
and meeknes.

Prou. 15. 1.

Without doubt they may, if it bee Gods will to preserve themselves for the greater good of the Church, whereas, if they should harden themselves, and stay amongst the infected, there were apparant danger of being cut off, and so to bee preuented of doing further good in the Church.

Secondly, in the time of sicknes, keeping thy selfe warme, and taking such things, as whereby thou mayest be freed from the matter of thy disease, and by Gods blessing bee restored. Thus *Hecchiah* that was sick vnto the death, is bidden to take a hump of drie figs, and lay it vpon the boile.

Thirdly, being set vpon by wicked men, or by the enemy, defending our selues with our best forces.

Fourthly, by vsing lawfull recreation at lawfull times, by some extraordinary motion of the body, or otherwise chearing our minds and spirits, with the vse of pleasant pastimes, that are in themselves indifferent. Such is shooting, of which mention is made in the holy Scriptures; *He bad them teach the children of Israel to shoote, as it is written in the booke of Iasur*. And Musicke, vnto which, many were brought vp, and propounding of riddles and the like. But heere is no tolleration for gaming meerey for gaine, which in stead of recreating, distempereth the mind and body, and is commonly accompanied with many foule finnes.

For the life of another man. This is preserved; 1. By almes deeds, where necessity doth require: for thus *Iob* saith, that hee had not seene any perill for want of cloathing; &c. and some there are in this danger continually, vnlesse they be relieved, and he that seeth it, and hath, wherewithall to helpe them, but doth not, if they perish, is guilty of their death.

2. By rescuing and helping a man in any danger; as *Obadiab* hid the Prophets of the Lord in caves, to saue them from *Ahab*, and *Iezabel*, in time of persecution.

3. By patience and meeknesse, preuenting quarrels; and bloudshed, that doth otherwise often times follow. The parts of this gentlenes, and meekenes, are 1. Soft answers, which any meanes be vsed to prouoke vs 2. For a soft answer pacifieth wrath. *Dauids* fury was calmed, when *Abigail* came vnto him with gentle and pleasing words: and without doubt,

seruants

servants and children might escape many cruel blowes, if they would frame their tongues to this soft answering.

3. A stayed temper of affections whereby wee are not suddenly moved, and for trifling matters, neither doe wee keepe our anger, as hath beene shewed already. *Be slow to anger, and let not the sunne goe down upon thy wrath:* for thus in this dangerous sinne prevented, which for want of this stayed temper, many doe commonly runne into.

3. A disposition alwayes to interpret such things, as are done against vs, in the best sence that wee can. *as it is noted to bee the property of Ioue.* *For by a misconstruction, men are often provoked causelessly to sinne against their owne soules, or when small matters are aggravated, and accounted greater.*

4. A loue of peace, and seeking it, with all men, as much as may be, according to the precept *guide euery man in gentlenesse, haue peace with all men:* And againe; *Dost thou desire to liue long, and to see good dayes; reframe thy tongue from euill, and thy lips that they speake no guile; cease to doe euill, desire to doe well, seeke peace and vnfeignedly to pursue it.*

5. Lastly, a minde content, for the loue of peace, sometimes to depart with a mans right, as *Abraham* the noble gave for his nephew; his choise, being content that part, which hee left; and *Christ*, when he had proued, that hee was not to pay tribute, or pollimoney, did notwithstanding pay it being demanded.

By interring, and timely bringing to the buriall, dead bodies of Christian people, or others, which being vburied would be noysome, and prejudiciall to the liues of the liuing. Wherefore *Abraham* prouided a place to bury *Sarah* in. But this toucheth not the hanging vp of parricides, or other notorious murderers in chaines, without buriall, who are unworthy of the honour of Christian buriall. And this duty doth more properly belong to the fifth Commandement.

Now, as there is a spiriuall murdering, as well as a corporall, so there are duties to be done to preferue the spiriual life, and first to preferue thine owne, which art bound to desire the sincere milke of the word, as *S. Peter* saith, *that thou*

1. Tim. 5. 1

1. Tim. 5. 1

1. Tim. 5. 1

1. Cor. 13. 1

Ro. 12. 2.

Plal. 34. 12.

Gen. 13. Math. 17.

1. Pet. 2. 1. Ro. 10. 14.

1 Pet. 2. 2.
Rom. 10. 14.

Psal 119. 11.
Cor. 3. 16.

Iam. 1. 22.

To preserve
the life of the
Soule.

must give thereby, attend the preaching hereof, whereby faith may be wrought and confirmed, and that with all diligence, as it is to be preached in season, and out of season: thou must hide the word in thy heart by serious meditation, as *David* did, and let it dwell plentifully in thee, pray continually for grace, and reverently receive the Sacraments, and vnto all these ioyne obedience: be doers of the word, and not hearers onely deceiuing your selues. If any of these things be neglected, thy soule cannot liue, thou destroyest thy selfe eternally.

To preserve thy neighbours spirituall life. 1. If thou be a minister, teach, exhort, rebuke, vse all meekenes, discretion, and diligence in doctrine and life to keepe in the right way, to bring in such as are out, to strengthen the weak, to comfort the faint-hearted, to curbe the vnruly, to informe the ignorant, and erroneous, and to further the sanctification, & saluation of all.

2. If thou beest a Iudge, a ruler, or a magistrate in executing iustice, seeke not onely in regard of temporall punishments, to make men affraid of sinning but much more, because they shall thus damne and destroy their owne soules, commend an honest and deuout course of life, both by word, and example: so as *S. Paul* saith to *Timothy*, thou must saue both thy selfe and many others.

3. If thou be father, or mother, master, or private gouernour, teach and season youth in good things betimes, command them with *Abraham* to walke in the way of the Lord, instruct them in the grounds of religion, out of the holy Scriptures, euen in their childhood, with *Timothies* grandmother, chastize them duly when they sinne against God, as *Ely* did noe, and in all things be an example of holynesse vnto them, bringing them to the publike place of Gods worship, and praying earnestly for them, with *Elisane*, and *Hannah*, and thus thou shalt dedicate them with *Samuel* to the LORD, and well provide for the saluation of their soules.

Hebg. 13.
Leuit. 19. 27.

4. If thou be a private person, exhort such as are backward, and prouoke vnto loue and good workes, reprove such

such as offend, and suffer them not to sinne; such as are forward in goodnesse, incourage with the Kingly Prophet, who saith, *I was glad, when they said, let vs goe up to the house of Psal. 122.* the Lord, and by no meanes lay any stumbling-blocke, *1 Cor. 101* before thy brother, by which he should fall and perish, and thus many private persons to their great joy save the soules of others, whilest others careless of these duties, like Cain, haue murderours mindes, and say; *am I my brothers keeper?*

Quest. 94. What is the seventh Commandment?

Answe. *Thou shalt not commit adultery.*

Quest. 95. What is heere forbidden?

Answe. First all outward vnclane actions of Adultery, Fornication, &c. Secondly, all filthy and vnclane speeches, songs, and Bookes and Ballads of this sort. Thirdly, all vnclane thoughts and lusts of the heart. Fourthly, whatsoever is an occasion of vnclannesse, as surfeiting, drunkennesse and idlenesse, &c.

Explana. The sinne heere forbidden, is not onely the act of Adultery, but whatsoever is any way against chastitie or sobernesse, either in deed, in word or in thought, directly or indirectly, as a meanes of sinning heere against: For thus large our Sauour sheweth the extent of this Commandment to be; where hee saith; *Whosoever looketh upon a woman to lust after her hath committed adultery with her in his heart;* stretching this commandment to the very thoughts, and the meanes of such wicked thoughts, a wandering eye

First therefore this commandment is broken by vnclane actions of euery kinde, whether by beakiality, *Leuit. 18. 23.* or by vnnatural lust, *Rom. 1. 26. 27.* and so foule an euill is this, as that the Lord hath done more against it, euen in the view of the world, then against any other sinne, sweeping away euen whole Kingdomes with fire and brimstone from *Gen. 19. 18.* Heauen, not sparing any of that impure people, and continuing the memoriall of his iudgement vnto this day,

by

by the dead sea; which is there; by the apples outwardly faire, hauing nothing within them but smoke; and by the generall defolation of the Countrey, voyd of euery living creature.

Or the act of vnicleannesse is committed with a man, or woman married, or betrothed, and this is adultery which is also so foule, as that the punishment appointed is death.

DEUT. 22. 22. *If any man be found lying with a woman married to a man, then they shall dye, euery both twaine, to wit, the man that lay*
 23. *with the wife, and the wife. If a man be betrothed to an husband, and a man lie with her: then shall yee bring them both out to the gates of the Citie, and shall stone them with stones to death.* And good reason that adultery should bee thus punished; because it is an abominably sinne diuers wayes.

Against adultery. 1. It is a breach of a most sacred couenant made before God; and the congregation of his people in most sollemne manner: yea, it is a breach of promise made with God, for the strange that is the whorish woman, is said to forget the covenent of her God.

2. It is the greatest disgrace to a familie that may bee, the mother being a whore, the children bastards, and through the curse of God, following herevpon, the father being likewise and whoremaster, according to that which Job calleth for, as rust against himselfe. *If my heart hath bene deceived by a woman, &c. let my wife grinde into other men, and let another bow downe vpon her.* For this is comonly seene, where the husband is naught, the wife is giuen ouer to bee such also. And the children begotten of such, beside that the Lord esteemeth them as base, excluding them from bearing office in the congregation, to the tenth generation, doe commonly follow the steps of their adulterous parents, a family is made of a chaste household, and a Church of God, as it ought to bee a very brothel house and stewes, loathsome to God, and to all good men.

3. It is an intollerable wrong to the husband, to be thus abused; in that he nourisheth, bringeth vp, and prouideth for as for his owne, the bastard brood of lewd knaues, and thus adul-

adultery is greater then any theft, because a man is hereby robbed of his whole estate, defrauded of his chiefest worldly treasure, and preuented of his greatest comfort here, through the want of genuine true-begotten children, these bastards being suggested in their stead. And therefore, as murder hath beene and is daily miraculously discovered, that it may be accordingly punished, so did the Lord appoint a miraculous way for the detection of adultery, that it might not escape unpunished: viz. holy water, which the woman suspected should drinke, that should cause her thigh to rot, and her belly to swell: and there is a certaine precious Stone as some report, at this day, which being laid vpon a woman sleeping, maketh knowne whether she hath beene false to her husband.

How odious this sin is, appeareth by the punishments appointed by men, led onely by the light of nature: some adiudging the Adulteresse to be punished, with the cutting off of her nose; and the adulterer, with a thousand stripes, as the Egyptians: some allowing to kill such, as were taken in adultery instantly, as *Solon*: some adiudging that the adulteresse should cut the throat of the adulterer, and the next kinsman to him should cut her throat, as a people dwelling fourthward from the Indians: and some stoning them both to death, as the *Turkes*. *Nebuchadnezzar* hearing that one *Acub* and *Zedechiah*, Iewes, had committed this wickedness with two married women broiled them to death, vpon a gridiron. *Zoroastres*, a Law-giuer of the *Locrians* appointed both their eyes to be put out, & when his own son was taken in adultery, rather then the Law should be broken, hee spared one of his sonnes eyes, and caused one of his owne to bee put out. And yet more to shew how abominable it is to naturall reason, when *Cabades* King of the *Persians* made a Law to tolerate it, his subjects tooke it so hainously, that they would not suffer him any longer to reigne ouer them.

Not onely men, but other creatures, led by the instinct of nature, without reason, doe in their kinde hate adultery. The Elephant will not indure it in his female, and it is reported, that a certaine Elephant seeing another man lying with his

mistresse in the absence of his maister, slew them both: and the.

Numb 5. 28.

Sed non egero

dulus illis.

1. Reg. 14. 15.

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the like is said to haue been done at Rome, whom also being slaine, the Elephant couered vp and shewed them both to his maister at his coming home: and another time, when a man had murdered his wife and married another, his Elephant leading her vpon a time to the place, where the first wife was buried, opened the ground with his trunk, & shewed her the dead body. Wherefore whosoever thou art that bearest the name of a Christian, abhor to commit this wickednesse, so foule, and so much detested euen by heathen men, and by the very bruite beast: assure thy selfe, that how secret soeuer it be, God beholdeth it, and if not heere, yet heereafter he will open it, to thine eternall confusion.

Against fornication.

Deut. 22. 29.

Exod. 22. 17.

Deut. 23. 17.

Veril. 18.

Or, the act of vncleanness is committed with a single woman, by a single man; for if either be married, it is adultery, but this is fornication: the punishment of this sin, of old, was to be enforced to marry her that was deflowred, and to pay her father fifty shekels of siluer: and if her father refused to giue her to wife vnto him, he was to pay mony according to the dowry of virgins. And straightly hath the Lord charged saying, *There shall not be an whore of the daughters of Israel, nor a whore-keeper of the sonnes of Israel.* And in the verse following, a whore is compared vnto a dog; for, *I haue sought not bring, saith the Lord, the hire of an whore, nor the price of a dogge, into the house of the Lord.* This sin is next vnto adultery, and so placed euery where in the Scriptures, both because it is next vnto it in foulness before God, & such, as that whosoever falleth into the one, neuer maketh conscience of the other. Many waies is this a most detestable sinne. 1. Because indignity is hereby offered vnto Christ, the member of Christ being thus made the member of an harlot: for, *Know ye not, saith the Apostle, that your bodies are the members of Christ? shall I then take the member of Christ, and make it the member of an harlot? God forbid. Know ye not that he which coupleth himselfe to an harlot, is one body.*

1 Cor. 14. 15.

Veril. 18.

2. Because that by no sinne is the body so much wronged, as by this vncleanness, wherefore the same Apostle proceedeth, and saith, *Euery sinne that a man committeth, is without the body, but he that committeth fornication, sinneth against his owne body.*

body. That is actually cutting off himselfe from Christ hereby, and dissolving the covenant with his God. For the Lord hath vouchsafed to loyne vs that beleue vnto himselfe in marriage; now by other sins, we offend greatly this our dearest loue, and are blemished, and made loathsome vnto him, so as that he is at the point of cutting vs off: but by fornication; either spirituall, which is with Idols; or corporall, a man cutteth himselfe off from God.

3. Because, that by fornication, the Spirit of God, the Spirit of all comfort, is wronged, and that extremly, being thrust out of his owne house and temple for *your body*, as it followeth in the same chapter, *is the Temple of the holy Ghost, bought for a price, and is not your owne*. All which being put together, or any one of which sheweth this sinne to bee abominable to all Christians, that are not of seared consciences, and altogether without feeling of Gods grace towards them.

And it is to be noted, that whatsoeuer difference hath been put, betwixt the punishment of this and adultery, yet it appeareth euen before *Moses* his Law, this sin was death: for when *Thamar*, *Judas* daughter in law, had played the harlot, *Judas* hearing of it commanded that shee should bee brought forth, and be burnt to death. Gen. 38.

And amongst the Turkes, they are punished with eighty stripes: and how slightly soeuer these signes of fornication and adultery bee passed over amongst *us* in these miserable times, there is a greater punishment then a thousand bodily deaths expressly threatned heere against, *for he that doth these things, saith S. Paul, shall be cut off from the Kingdom of Christ*. Gal. 5. 19.

Secondly, this ranketh them with monke the old frowd, who are said to haue taken wives of al that they liked; that is, by brutish and inordinate comming together with them, before they tooke them, and with vncircumcised *shepherds*, who first deflowered *David*, and then would haue married her, but he married for it, hee and all the men of the City being blame therefore. Gen. 34.

Thirdly, this is a continuall heart-smart, and griefe vnto them,

them, even when they behold that, which otherwise would be one of their greatest worldly comforts, *viz.* their first-borne; or any other in what number soever, being the fruit of the body, whom, when they behold, they behold their sinne: and if contrariwise it be a joy, as it is to many, woe is vnto them, the guilt of their sinne is yet vpon them.

Against Incest. Or, the Act of vncleanness is committed with a neere kin-
Leu 20.10.11 woman, *viz.* the Aunt, the Sister, or the Wives Sister, &c. and
 this is Incest, whether it be in marriage, or out of marriage and
 so heinous is this, that death is appointed for a punishment
1 Cor. 5. 1 heereof. When Saint *Paul* heard, that one among the Corin-
 thians had taken his Fathers wife, he detested it, as abominable,
 and so abominable, *as that he like was not heard of among the Gen-
 tles,* and ceaseth not, till he had caused him to bee excommuni-
 cated and cast out of the Church of Gods people.

Quest. How is it a sinne of Incest, in a man to marry his brothers
 wife, whereas the lawes were commanded to rayle vp seed to
 their childlesse brethren? how shall these two Lawes, bee reconcil-
 led? The law against Incest is generall, binding all people of all
Ans. countries, and perpetuall for ever: the law of the brothers tak-
 ing the brothers wife waiving issue, was a speciall exception to
 this law, peculiar to the Israelites, and so last, but for a time,
 whilst there was a speciall reckoning made of the first borne, and
 of his seed, still continuing him, as it were alivie, thus typifying
 the first borne amongst many brethren, who without hauing a-
 ny seed further raised vp vnto him, doth himselfe remaine alivie
 for ever. Wherefore in no case may the like now be tolerated,
 for it is a foule sinne.

Polygamy. Or the act of vncleanness is with a second wife, in the time of
 the first: for, howsoever it may seem, that there is no direct law
 against this, and because the most holy Patriarchs had many
 wives, that it is no sinne, to haue more wivest together: yet now
Le. 18. 18. certainly it is no lesse sinne then Adultery in continuall practise,
 to take a second wife, during the life of the first. For first, there
 is a direct Law against it, made by God himselfe: *Then shalt not
 take another wife during his life;* which may also be read,
 one wife vnto another, that is a second, whilst the first is living:
 Otherwise, it might be lawfull, the wife being dead, to marry
 her

her sister, which is against all equity, of these lawes. For, what-
 soeuer woman becometh any way thy sister, thou mayst not
 marry, if she be but the daughter of thy fathers wife, begotten
 by thy father, or thy brothers wife; and the reason is, because
 she is thy sister: onely such an one as is called sister, but is
 not, viz. the daughter of thy fathers wife, begotten by ano-
 ther husband, mayst thou marry. But thy wifes sister is thy
 sister, and therefore it is vnlawfull to marry her, though thy
 wife be dead; whence it followeth, that this law must be vn-
 derstood, as being against Bygamie, which is, hauing two
 wifes together, though they be not sisters, but strangers one
 to the other. The first institution is against it, God ma-
 king but one man, and one woman; and why did he make but
 one, saith *Malachi*, because he sought a godly seed. There
 is no expresse and positive tolleration throughout all the book
 of God, for hauing more wifes together, then one, but much
 to the contrary; *Iherusalem* (saith Christ) *shall be one flesh*, not
 three, or more. And, *To auoyd fornication*, saith *Paul*, *let every man*
hane his owne wife, and every woman her owne husband, not wifes
 or husbands. And *Lamech* is branded to be the first that had
 two wifes.

It is not a tolleration, when *Abraham* doth hearken to *Sarabs*
 voyce, willing him to goe in, to his maid *Hagar*, and when she
 being with child by him, hath an Angell sent to comfort her,
 in regard of that she went withall? And when *Nathan* telleth
David, that the Lord had giuen him *Sauls* wifes, and concu-
 bines: And when *Isaac* obtained so much fauour, in the mid-
 dle of his wifes and concubines?

It seemeth to haue been a secret and implicite tolleration to
 them in particular, and so for others of those times: but what
 is that to vs vnder the new Testament? The Lord, who made
 the Law, can dispense with his Law, as it pleaseth him, for
 ends best knowne to himselfe. Though it were no sinne in *Abraham*,
 taking *Hagar* vpon his wifes motion, yet it was a sin
 in the Emperours *Alamius* to take *Iustina*, vpon the commen-
 dations of his wife *Seneca*, and to make a law, to tolerate it in
 others. Though it were no sin in *Isaac* to take foure wifes and
 concubines, yet it was a sin in the Emperour *Charles* the Great.

Leuk. 18. 11. 12.

Malachi 15.

Math. 19. 5.

1. Cor. 7. 1.

Obiect.

Sol. 1. 1. 1.

Secret. lib. 4.
cap. 16.

2. 1. 1.

Whence it appeareth, how grosse the impudency of the Pope is, who hath taken vpon him to dispense with these sins, as with incest, in *Emanuel* King of Portugall, who married two sisters; and *Katherine* Queene of England, had two brethren; and *Ferdinand* King of Naples, married his aunt, by the dispensation of Pope *Alexander* the sixth; and Pope *Martin* the fifth, gaue leave for a man to marry with his owne sister. The same may be said of fornication and whoredome, the Popes of Rome do generally tolerate it, taking tribute of the stewes.

Lastly, there is an act of vncleannes committed without a companion, namely, by wilfull pollution; yea, and sometime by casuall arising from voluntary fore-going occasions.

2

1. Cor. 15. 34.

Secondly, this commandment is broken by vncleane and filthy speeches; *Emill* speeches corrupt good manners. Corrupt talke is a signe of a filthy and corrupt mind, which is within. And good reason is there, that if poysonous drugs be forbidden to be kept in the house, that the signe should be forbidden to be hanged vp also: if stewes, and whoredome be forbidden, that the signes and allurements should be forbidden also. Yea filthy words are exprefely forbidden; *Let not fornication, or vncleannesse be once named amongst you, as it becometh Saints*: and it is a shame to speake of the things, that are done of them in secret. If thou wilt be merry therefore, make not mirth by filthy talking, or reading: for this is scurrilous and sensuall, befeeming men giuen over to brutish vncleannes, without al commemoration of the account to be made at the resurrection.

3

Math 5. 28.

Thirdly, this Commandment is broken by vnchast thoughts and desires of the heart; for he that looketh vpon a woman to lust after her, hath committed adultery already with her in his harts. These desires and lusts do sometime exceed, for that they are not motions vanishing away againe, but continuing the trouble, and disquiet of the mind, and this is called a burning in lust; *It is better to marry, then to burne*. Lust, and fleshly desires in any measure, are members vpon earth, that must be mortified, euen as fornication and adultery it selfe: according to that precept; *Mortifie your members, which are vpon earth, fornication, vncleannes, inordinate affections, and euill concupiscence*.

1. Cor. 7. 9.

Col. 3. 5.

Fourthly

Fourthly, this Commandment is broken by entering upon any degree of vncleannes, or vnnecessary occasions and provocations hereunto. For as every link of a chaine is a part of the chaine, and euery scale of the ladder, a part of the ladder, so every step to adultery, and euery link to this chaine, is a part hereof, and so is it for the meanes inducing, and drawing vnto it.

Here then are first to bee censured wantonnesse either in men or women: it is one of the fruites of the flesh reckoned vp with others, against which it is threatened, *they shall not inherit the kingdom of heauen*. Now this is partly in the eye, when it wandreth here and there in light manner, being vsed as a window to let in vanity, such were the eyes of the daughters of Ierusalem, who are said to haue *wandering eyes*; and these are called by Saint Peter, *Eyes full of adultery*: it is partly also in the apparrell, when the haire is ouer curiously broyded, or curled, when the attire is out-cosly, or the apparrell light and vaine, as is intimated by Saint Paul to Timothy and partly in the gesture and carriage, which indeed is the principall wantonnesse, when as that there shall bee any allurement to adulterous acts: these gestures are to be seene in the whorish woman; in the booke of Proverbs, she is light-footed, now here, now there, familiarly kissing, and full of smooth, and flattering speeches. Wherefore let all, that hate adultery, abstaine from euery of these degrees, and not by any otherwise considering of them, labor in their iudgement to make them tollerable, but weighing them, as accidents or inducements of adultery, let them flie them, as adultery it selfe.

Secondly, to liue in ease and idlenesse, is heere to bee reprooued: for it is a true saying, *Oti si nullas, perire Caplanis aris*; Take away idlenesse, and prevent wantonnesse. David may bee an example, who paid dearly for the experience, which he bought of the mischief comming by idlenesse, and the Israelites, who being idle in Shittim, fell to adultery with the daughters of Moab: and the young widowes, that were wandering against Christ, are noted to be idle goers about, from house to house. 3. Surfetting, and drunkennes are to be repro-

4

Gal. 5. 19.

Eph. 3. 14.

1. Pet. 3. 14.

1 Tim. 2. 9.

Pro. 7. 12, 23-24.

Against idlenes.

2. Sam. 13. 14.

Numbers 25. 9.

1. Tim. 5. 12.

Drunkennes

used, as dequets and occasions of uncleannesse. Amongst the Sodomitites there was fulnes of bread, and abundance of idlenes, and from hence it followed, that they committed the abomination of uncleannes. Experience sheweth this daily, that uncleannes is the usuall companion of drunkennesse.

Ephes. 5. 4. It is very true, *Sine Cerere & Baccho friget Venus*; Use meate, and drinke temperately, and there will be no such heere of wenery.

4. Being present at obscene and filthy stage-plays; namely, such wherein the way and manner of uncleannes is acted, and so taught to the spectators: against which, there is an expresse precept: *Let not adultery, or fornication be once named amongst you, neither fil. kinnes, nor foolish talking.*

Obscene
picture.

1. Thes. 5. 22.

Fiftly, to haue obscene and filthy pictures, and much more to make such, whereby filthinesse or wantonnesse is represented: contrary to which it is commanded, *Abstaine from all appearance of euill.*

Sixthly, to dance lasciuious and wanton dances, men and women together. Some dancing indeed hath been approued among Saints, as when *Goliath* was overcome, the daughters of Ierusalem danced, and played vpon instruments in praying God, and so did *Miriam* and the women long before, and *David* danced before the Arke.

But to dance, as some men and women do in these times, in amorous sort kising, and dallying, and vsing wanton gestures towards one another, cannot bee without sinne, for heere is plainly the wantonnesse before censured, as a fruite of the flesh, and an offering of themselves to further temptations. The daughter of *Herodias* danced before *Herod*, and others, perhaps not so wantonly, as some doe now adaies; yet this *Iohn Baptists* head.

Mark. 6. 22.

Munst. Cos.
mog. lib. 3.
pag. 739.

One *Ludouicus* an Archbishop, of whom you may reade in *Munsters Cosmographie*, whilst he was together with others present at this vanity, they were all destroyed by the did cost house falling downe vpon them.

Lastly, for women to gad, and wander ouer much abroad, to meetings of vaine, and light persons, and in the twilight: for this is a great shew of leuitie, and of an vnstaied mind: the harlot is also set forth by this, that she walked in the twilight,

stayed mind: the harlot is also set forth by this, that she walked in the twilight, in the evening, when the night began to grow blacky and darke: and to be such, as whose feet cannot abide in the house. Let Dinah the daughter of Jacob, be an example to take warning by, who going abroad to see the country, was taken by Shechem, and deflowred: and the daughters of Shileh, who going out to dance, were taken by the men of Benjamin.

Gen. 34.

Judg. 11. 32.

Quest. 96. What is here commanded:

Ans. To live in temperance, chastity, and sobriety, and so to labour to keepe my body holy, and pure, as a temple of the holy Ghost.

Explic. Having shewed the sinne, the vertue to be imbraced followeth, which is to keepe as the soule, and mind, so the body, and members pure, and holy, without any adulterous spot, and staine of uncleannes; and the reason is yeeked by the Apostle: Your bodies are not your owne, yee are bought with a price, and your bodies are the temples of the holy Ghost. If a man hath an house of his owne, he may use it, as he thinks good; but if the pallee of some noble person, or Prince be committed to his keeping, to which that great person doth vsually resort, he dareth not let it lie slovenly, or uncleane: no more will a Christian man, or woman, his body, but keepe it pure for the great person of Gods Spirit, who doth daily come to him, as to his pallee and temple. Wherefore, when the Apostle would in short deliver, what the will of God is, he saith: This is the will of God, even your sanctification, and that yee should abstaine from fornication. And distinguishing men into some married, and some unmarried, he willeth them to bee all alike minded for this, seeking by puritie to please the Lord. Now that we may the better be preferred thus pure and holy, consider first the parts, and then the meanes. The parts are modesty, and sobriety. Modesty is a decent and comly carriage of our selves in all things.

1. Cor. 6. 19. 30.

1. The 4. 31.

1. Cor. 7. 15.

First, in the eyes, when they are stayed, and not wandering, as the adulterous eyes spoken of before, but as Iobs, ried by covenant, and steadfast purpose: of not sinning here-with.

Modesty when in it standeth. Iob 31. 1.

Secondly, in the countenance, when it is bashfull, and not

impu-

impudent, to expresse which, maids were waited in old time.

Prou. 7. 17. Thirdly, in speech, when it is sparing (for the harlot is a babler), when it is submisse and low (for the harlot also is loud); and when with the best words, and becomming a modest spirit, in speaking of things shameful in themselves, as is the phrase of the Scripture: *Adam knew his wife Eve.*

4
1. Tim. 2. 9. Fourthly, in apparrell, when it is such as becommeth men and women fearing God, not strange to the disguising of the person, as the Courtiers at Ierusalem, whose strange apparrell the Lord threatneth, saying: *I will visit the Princes, and the Kings children, and all such as cloath themselves with strange apparrell: not exceeding a mans degree and calling, not light and vaine, nor ouer curious, as the apparrell of the daughters of Ierusalem, against which it is threatned therefore, What instead of a sweet sauer, there shall be stink; in stead of a girdle, a vent; in stead of dressing of the haire, Laidnesse; and instead of a stomacher, a girding with sackcloth, and burning in stead of beauty.*

Esay 3. 24.

2
Sobriety,
wherein it
standeth.
Luke 11. 34.

Prou. 13. 1.

Iake 14.
Acts 1. 46.

Eccles. 10. 16.
Verse 17.

1. Tim. 4. 3.

2. Sobriety is Christianly and temperately to carry our selves in the vse of meates and drinckes. First, by auoyding excessse, *Take heed, least at any time your hearts be oppressed with surfeiting and drunkeennesse,* saith the Lord: and when thou sittest downe to eat with a ruler, saith Salomon, if thou be a man giuen to the appetite, put thy knife to thy throat. Secondly, by honest mirth seasoned with some holy & good speeches, as the feasts were vnto which Christ was called, and the eating and drinking together of the first Christians. Thirdly, by eating and drinking at fit times, and not still euer, as we are inuited by company, or disorderly appetite, for necessity, and not for fashion; for *not be to thee O land* (saith the Wise man) *when thy Princes eate in the morning: Blessed art thou, (O land) when thy King eateth in season, for strength, and not vnto drunkeennesse.* Fourthly, by a sanctified vse of meates and drinckes, which is, when prayer and thanksgiuing are vsed before and after them, *Meates God hath created to be receiued with thanksgiuing; for every creature of God is good, and nothing is to bee refused, if it be receiued with thanksgiuing; for it is sanctified by the word, and prayer.* If these rules of modesty and sobriety be obserued out of a conscience of puritie, then all acts repugnant vnto these will

will much more bee avoided, as being too grosse, not onely for such as are Christianly, but even civilly modest and sober.

The meanes to be preferred thus pure and holy, are, either generall belonging to all, or specially, some for married persons, some for the unmarried.

The generall preferuatives are :

1. To consider the neere vnion betwixt God and vs, so great is his loue, as that hee hath married vs to himselfe, in so much as that he is our husband, and wee are his spouse, and as there is good reason, he is most ielous ouer vs, and cannot indure any impurity in vs, if there be, hee doth in the very instant of vncleannesse cast vs off, as the members of an harlot.

Ephes. 5. 30.
Preferuatives
Generall.

2. To consider, that God is holy and pure, and the Deuill an vncleane spirit, vnto whom he is ioined in fellowship, that sinneeth by vncleannesse.

Thirdly, to tie and bind our selues by couenant and vowes from the occasions, which as sparkles of fire doe light vpon the tinder of our corrupt nature, as Iob ; I haue made a covenant with mine eyes, why then should I thinke on a maid? otherwise, where is that Christian care of not sinning, of which Paul speaketh? What cometh?

Iob 31. 1.
2. Cor. 7. 10.

The speciall preferuatives of single persons are : First, to beat downe the body, and bring it into subiection, as the Apostle did : to bee abstemious, especially from such meates and drinke as inflate and lift vp the body, and prouoke to fleshlinesse; and in case of fleshly motions to pray heartily for grace against them, as also did the same Apostle. Secondly, to abstaine from the company of a woman in priuate, and alone, and in the dark, as Ioseph with al speed went out from the presence of his mistresse, who in this case tempted him. Thirdly, if notwithstanding these meanes thou canst not containe, but art troubled with fleshly motions, then flie to Gods ordinance, which is the last remedy for single persons, according to the doctrine of S. Paul : To abhorde fornication, let euery man haue his owne wife, and euery woman her owne husband. This is the rule of Gods spirit, therefore, whereas in some sinistrer respect, many young gallants in these times, very incontinent, yet wil not marry, but rather burne in lust, or wallow in

2. Cor. 9. 17.
Preferuatives
for single persons.

2. Cor. 12.

Gen. 39.

1. Cor. 7. 2.

the mire of vncleanesse, with harlots, because they are younger brethren, or their parents be liuing, and the inheritance is not yet come vnto them, so that they cannot marry so richly, or because they will not be tied to a wife, and the cares attending marriage. These, I say, do plainly shew, that they are not schollers of the Lords schoole, but of the Devils, the master of vncleanesse. And whereas the Romanists doe seeke to preuent men of this meanes, by orders of Priesthood and Monkerie, binding them by vowes here-from, how incontinent fouler their minds be: it sheweth plainly, that they are not like Catholike Christians, *Goodly Thoughts of God*, but of the Deuill, to whom it is proper to teach the doctrine of forbidding to marry, as Saint Paul sheweth.

The speciall preseruatiues for married persons are;

1. To dwell together, and not separate, as some doe; *The husband must dwell with his wife, as a man of understanding* Sometime it falleth out, that they must necessarily be separated for a time, as when the necessity of warres doth call hereunto. Now there is danger, as we may see in the wife of *Israhel*, but the Lord calling them to this separate lining, we must take it as a calling in speciall manner to continency, for that time: in cases vnnecessary, it is an advantage giuing against our chastity to the common aduersary.

2. To follow that rule of the Apostle, *Let the husband give vnto the wife due beneuolence, and likewise the wife vnto her husband* and as he further expresseth, to carry themselues so towards one another, as those whose bodies are not in their owne power, but mutually in one anothers power.

3. To containe at times of extraordinary deuotion, by mutuall consent, according as Paul also teacheth; *Despise not one another, except it be by consent for a time, that ye may give your selues to fasting and prayer.*

4. When women loue to be at home, and their delight is in their hufwifrie, as the vertuous wife is described in the Prouerbs; and Saint Paul chargeth, saying, *Let younger women marry, and beare children and gouerne the house.*

5. When the man esteemeth best of his owne wife, aboue all other women, couering her infirmities by loue, and the wife

1. Tim. 4. 1.

1. Helpe of
putting in mar-
ried persons.
1. Pet. 3. 7.

1. Cor. 13. 3.

1. Cor. 7. 5.

Prou. 30.
2. Tim. 5. 14.

wife doth like wife of her husband, and therefore they delight most in the company of one another.

Quest. 97. Which is the eighth Commandment?

Answer. *Thou shalt not steal.*

Quest. 98. What is here forbidden?

Answer. *All stealing: which is first by violent, or secret taking away that which is our neighbours. 1. By oppression and extortion in the rich towards the poor. 2. By deceit in buying and selling. 3. By using an unlawfull trade or way of game. 4. By prodigality, for thus doe men rob their children and posterity.*

Explic. The sinne against this, I say, is all stealing, that is vniuult going about to diminish the goods, or estate of another man, any manner of way. Vniuult, I say, because sometime men doe enter vpon, and take away the goods & estates of other men without theft, viz. when they doe it iustly, either being specially commanded by God, as the Israelites spoyled the Egyptians, and tooke away the inheritances of the Canaanites; or when men being deputed by God, vpon due consideration, doe take away mens goods and lands, as forfeited by the law, or any part of them, as a mulct, or punishment for some offence iustly laid vpon them: the Lord himselfe is the Author heereof, where hee appointeth, as a punishment to the fornicatour, the payment of fifty shekels of siluer, and to the theefe, of making restitution foure-fold; and it seemeth that the punishment of blasphemy, besides death, was also the forfeiture of a mans estate, for that *Naboth*, against whom it was pretended, was thus punished.

To steale then, is vniuultly to take away any thing from our neighbour: First, by robbery, or theft, either with violence, or in secret it is the highest and first degree of sinning against this Law. The punishment of this sinne, was appointed to be a foure-fold restitution, if hee had stollen a sheepe and had killed it; a fivefold, if he had stollen an ox and killed it, and double, if the beast stolne were yet aliue: not that the sinne was thus expiated and done away; but for that,

with-

Deut. 19. 29.
Exod. 22. 1.

1. King. 11.

1. Kinde.
Of Robbery
and theft.

Exod. 22. 1.
Velle 4.

Luc. 19. 8.

1 Cor. 6. 10.

without this restitution, it could not be done away, according to the maxim in Divinity; *Non remittitur peccatum nisi restituatur ablatum*; The sinne is not forgiven, unless the thing taken away be restored: Which *Zachens* being convicted, knew well enough, and therefore saith, *If I have taken from any man by forged camillation, I restore it foure-fold.* I say yet, that the sinne is not thus done away, because as a common punishment of sinne, it is threatned, that neither *thieves*, nor *coustons*, nor *drunkards*, shall inherit the Kingdom: of heauen. Whereas theues and robbers are felons amongst vs, and punished with death it is done vpon good reason: because without this aggragation of punishment, no man should possesse his owne in peace, the baser sort of our Nation, being through idlenesse, and want of constraint vnto labour, so prone to filching and robbing. But alas, were it not much better to take a stricter course for the employment of such idle men, at home or abroad, then to send such troopes of able and vigorous bodies to make *iram longam*, for pilfering? Though they haue nothing to restore; yet wee haue mynes to digge, and many other publique workes, and may haue more in, then besides *Bridewell*. This is my poore iudgement concerning these poore offenders.

Quest.

To take spoyle of the enemy.

Answ.

What is to be thought of taking the spoyle of the enemy, and of going against a Nation to conquer & subdue it, whether is not this a great robbery?

If it be vpon iust cause that wars are made and spoyles be taken, it is no robbery, but a iust reuenge of God, *viz* if the nation thus spoyled, hath in former times notoriously wronged, and infected them without restitution, if it hath broken covenants solemnly made, &c. for in the like cases the *Egyptians* were iustly spoyled, and the *Amalekites*, by *Dauid* and his men.

But if warres bee made out of malice, or through vaine-glory, out of insatiable desire of reigning, faire and wide, and getting together abundance of riches, it is a great practice of robbery. As one *Dionedris* an Arch-pyrate answered vnto great *Alexander*, being challenged for robbing and infecting the Seas: What is that to thee who infectest the whole,

Daniel. 10. 57.

whole world, but because I doe it with a little Nany, and thou with a great one, I am called a thiefe, but thou art Emperour?

What if a poore man, driuen through necessity, stealeth to warne, to cloath, or to feed himselfe, hauing none other A poore mans
meanes of reliefe? *Quest.* stealing.

How soeuer he be driuen this is stealing, and a head sinne heere, although these circumstances doe somewhat extenuate and lessen it: whence it is said, *Men doe not despise a thiefe* Prou. 6.30. *Ans.*
when he stealeth to satisfy his soule, because he is hungry: but it is added, if hee be found, he shall restore sevenfold, or give all the substance of his house, that is manifold, according to the first Law, or be sold for a seruant. Wherefore take heed of the least theft, thou that art poore and needy, if thou canst, then worke and take paines honestly for thy liuing: if thou beest not able, with *Leuons* rather lye and dye at the gates of the rich, than steale, and so maist thou bee recompenced with him in heauen; otherwise, thou takest the way to hell. And for young dissolute persons that will rob to maintaine their riot, they shall assuredly pay deare therfore with shamefull ends, being hanged like dogs, and which is worst of all, vnlesse they duly repent with eternall most horrible paines, for a little pleasure in riot, mixt also with dread and feare.

2. The second kinde of theft is oppression, and wronging without recompence making, and this is a farre stretching of sinne, a monster with many heads. 1. In Kiugs and Princes, many times
when as tyrannically they exact vpon their poore subiects, 1 Kinde.
taking vnrasonably of them for their owne pleasure. The Lord made this an occasion of the peoples reuolt from *Reb- boam*, when without all mercy hee threatned, saying: *My least part shall bee bigger then my fathers legues: whereas my father did burthen you with a grievous yoke, I will make your burden more heavy.* King. 12.11.

2. In the Officers of Kings and Princes, which extort from the people more then they are by their Lords commanded, euen to the private enriching of themselves. This was the Publicans sinne, who were the Officers of the Romanes, the Lords of the world, and therefore were odious amongst all

all people, and therefore called Publicans and sinners. When they came to *John* Baptisme, desirous to know what they should doe, this was commanded them as their maine duty; *Require no more then that which is appointed unto you*, as if failing in this, they were guilty of so notorious a sin, as that whatsoever else they did, they could not escape Gods wrath to come.

Luke 3:13.

3 Kinds.

King 11.

Mal 3:10.

4 Kinds.

Levitic 19:14.

9 Kinds.

Ex 23.

Yer 24.

3. In noble men and great persons, which take away the lands or commons of meaner persons, or inforce them to sell, for feare of their displeasure, at an under-reckoning. This was *Ahab*, sinne against *Naboth*, and so felonious a robbery, as that God arraigned him, and condemned him to lose his blood, as *Naboth* had done. If any now adayes doe the like, as God knowes there bee many, though hee murder not directly that hee may possesse, yet if he abuse his power to the wronging of the poore, or meaner persons, hee is a robber by oppression, & may look for his punishment threatened in this case. *The Princes of Iudah are like those that remove the bound; therefore will I pour out mine anger upon them like water*, that is, without any stay, or let.

4. In rich men, that take advantage of the poore mans necessity, through which hee is constrained to sell lands or goods, not giuing to the worth for them. Against this, as a fore oppression, the God of Israel gaue a Law to his people, saying: *If thou shalt buy of thy neighbour, or buy of him, thou shalt not oppress; but according to the number of the years from the Iubilee, thou shalt buy of thy neighbour if there bee many yeares, increasing the price, &c.* But this law, or the equity hereof is little regarded now adayes, euen amongst such, as take themselves to bee Gods people, every man almost every where being onely for himselfe.

5. In Iudges, and Iusticers, or any other Ministers of Iustice, or Subordinates vnder them, which haue their hands open to receiue bribes, and then they are ready to worke on any side. *These Princes are rebellious*, saith the Lord, and the companions of the cues, every one haue his gifts, and followeth after rewards. *Therefore I will cause me of mine adversaries and avenge me of mine enemies. I require to God that this were euer before the eyes*

eyes of every corrupt Iudge and Iusticiary, and of every gripping vnconscionable Lawyer, and pilling officer in every Court, that such are companions of theues, and Gods grievous enemies.

In such as toward deare seasons hoord vp their corne, and the like, in Fore-stalling of Markets, Regranours, and the grocers, which are so set vpon their owne priuate gain, as that they endeavour by all these meanes, to inhaunce the price, to the vtter vndoing of the poore. These are theues of the Commonweale also they are accursed; *Hee that withholdeth his corne, the people will curse him, but blessing shall be vpon the head of him that selleth his corne.* Many bitter cries bee daily sent vp against such Oppressors, by the Lords poore people, & cities vttered, which shall not be in vaine.

6 Kinde.

Hee that withholdeth his corne, the people will curse him, but blessing shall be vpon the head of him that selleth his corne. Prou. 11. 26.

7. In such as take pledges of the poore, which they cannot spare, but to their great hinderance and hurt; and such as restore not the pledge; for the Lord hath forbidden to take thy neighbours garment to pledge when he hath no more, or at the least, to restore it yet the evening when it serueth to comfort him; also, *No man shall take the upper or the nether mistle of a pledge.* And for restoring any pledge taken, it is a property of him that shall line and not dye; *Hee hath restored the pledge to his debtor,* whereas hee that hath not restored, shall dye. A fearful doome against many misers in these times, that without all conscience, take aduantage against poore men, when lands being laid to pledge by mortgage, are forfeited, the poore man not being able to redeeme it: for in this case, thou must giue the full price as it is worth; otherwise, looke how many pledges thou keepest, so many witnessess dost thou keepe to testifie thy oppression against thee at the latter day.

7 Kinde.

No man shall take the upper or the nether mistle of a pledge. Exod. 22. 26. Deut. 24. 6.

Hee hath restored the pledge to his debtor, Ezech. 18. 7.

8. In such as let lands or monies, setting them vpon the racke, and not so as the hirer, by Gods ordinary blessing, may be saved harmelesse, doing his best endeavour, this is called a biting and deuouring of our neighbour. For these lettings are both so alike as I take it, as that they may wel be ioned together, according to that law, which, if it be rightly applyed, belongeth equally to them both; *Thou shalt not giue*

8 Kinde.

Thou shalt not giue Oppression in letting lands, Deut. 22. 10.

is directed by brother with mercy, and any thing that is not
of mercy, or bying a doctine, if there be any way that the wicked
heart of man hath devised to oppress by in letting any thing
it is a breach of this law, and a devouring oppression. Where-
fore let both the roate pillar like fluner, and the vncoutona-
ble Landlord apply the threatnings of the Law, whetoeuer
they find them, as well to the one as to the other, being both
deepe plunged alike into the same damnation.

It is the finne of this nation to oppress both their wayes,
and no doubt but the Lord hath some great iudgement to pur-
nish it; and such is the blindness of the Vicer, oppress-
ing his money, as that he cryeth out vpon the Landlord, and
of the rent-racker, oppressing with his land, as that he cryeth
out vpon the Vicer, and neither of them let into their owne
fin, to turne them from it, it is the practise of too many in our
nation to oppress this way, no conscience being vsed, but as
a man can by most cunning deuises procure his owne great-
est gaine. Wherefore repent, and let neighbourly loue beare
rule, which is the fulfilling of the Law, and nothing to the
hinderance but to the benefit of the hiter; be content with a
moderate gaine, for saith thou shew loue and grace loue, which
through vnconscionable benefite is waxen cold all ouer this our
world.

• Kinde

9. In such as sell vpon trust, come or vaine, the buyer wanting ready money; which take more then a iust price therefore, without all reason. Is this the loue wherewith thou lovest thy neighbor as thy selfe? Is this an helping hand reacht out vnto him in his need? It is a reaching of him a knife to cut his throat, when hee asketh thee bread; a treading him downe into the water with thy feet; when hee crauncht thy hand to helpe him out. Wherefore either sell not vpon trust at all, and to deny altogether to doe the office of loue, or else sell for an indifferent gaine, euen when thou trustest.

to Kindle.
Against Bank-
RUPT.

10: In such as faine themselves bankrupt, to deceiue their creditors, bringing them thus to compound for their debts, sometime at five shillings in the pound, sometime at less. He is a wicked man that borroweth and payeth not againe. Their credit is rupt, that is, broken before God and man.

Ynder

under the colour of poverty, they intitle themselves with
 other mens goods; and rob the poore indeed. In such as hire labourers to doe their worke, but ei-
 ther defer to pay their hire, or deny some part of it. Against
 this the Lord hath commanded, saying; *Thou shalt not oppresse*
an hireling. *Thou shalt give him his hire for the day, neither*
shall the sunne go down upon it, lest he cry against thee unto the Lord,
and it bee sinne unto thee. So that this is an oppression, and
 a crying oppression, to put off the poore labourer by de-
 layes, who hath present need of his wages, but much more, if
 any part be withheld from him. This is a sinne making so
 loud a cry, as that it ascendeth vp into the eares of the Lord
 of hostes for reuenge, as *S. Iames* sheweth. The greatest men
 are most guilty of this, who abound heere, but if they had
 none other sinnes, they shall bee stript euen for this, of all
 comfort, and every penny detained from the poore, shall
 bee a fearefull testimony against them at the day of iudge-
 ment.

11 Kinde.
 To deny la-
 bourers hire.
 Deut. 24. 14.

1 am. 5. 4.

In such as hauing wronged his neighbour any way, though
 vnwittingly, yet if coming to the knowledge of the wrong
 done, hee shall refuse to make any recompence, the fault be-
 ing onely his, as when cattell break into a mans corne, being
 sufficiently fenced on his part that oweth the corne, if hee shal
 demand recompence and shew his losse, it is oppression not
 to make recompence in some reasonable manner, but much
 more if hee in his owne knowledge could not but conceiue
 before of this losse like to come to his neighbour.

11 Kinde.

The thirteenth kinde of theft, is fraud and deceit in buy-
 ing, and selling, and this is alike threatned as oppression;
Eee no man oppresse or defraud his brother in any matter, for God is
the auenger of all such things. Deceit is practised diuers wayes.

13 Kinde.

First, by false weights and measures, or by some deuce, gi-
 uing lesse then measure, this is an abomination to the Lord.
 For, *Thou shalt not haue,* saith God, *in thy bagge two manner of*
weights, a great and small, neither shalt thou haue in thy house di-
uers measures, a great, and a small. For all that doe such things, and
all that doe vnrighteously, are abomination to the Lord thy God.
 Let them look to it therfore, that haue two kinde of weights

1. The 4. 6.

Deut. 25. 13. 14.

Verse 16.

and

and measures, one to buy, and another to sell by, their price is abominable.

Amos 8. 4.

Verse 6.

Secondly, by mixtures of base things, and such as be nought or little worth with things of price, and so selling all together, as if all were best: This was the sinne of the Israelites, cormorants, against whom the Prophet inuigheth, saying; *Hearre this O ye that swallow up the pauer, that ye may make the needy of the land to faile, saying, when will the new month bee gone, that we may sell corne &c. and sell the refuse of the wheate?* And this is the sinne of many trades-men, corne-maisters and shop-maisters, and of such as deale in euery commodity in these dayes, strange are their deuises to make things, that are sold by weight heauier, and to stretch such things as are sold by measure, and so make the greatest gaine of base corne or other necessaries, wines, and the like, which are too many to bee named. I think that no age did euer come neerer this our age for this deceit, wherein there are so many *Zacheuses* vnuuerted, taking away from one another by forged cauillation; God grant that they may speedily repent as hee did, for their owne comfort and saluation.

Thirdly, by setting a faire glosse vpon things to bee sold, that the buyer may think it farre more precious then indeed it is, and pay for it accordingly. Thus they sinne by these that sophisticate any wares, or vse false lights and lights, or ouerreache the buyer by outwardly placing that which is goodly, and hiding the base and little worth. This is a colourable deceit to circumuent the simple, but they that vse it, shall be taken in their owne craft.

Fourthly, by setting forth the thing to bee sold, by extolling speeches, though it be vnworthy. This is so common, as that many who are accounted honest men, doe fall in to this dissimulation also, and proue themselves flatterers.

Fifthly, by factions, when as two or three compact together, that when one is selling the other shall come and bid him such a price to deceiue him that intendeth to buy in deede.

By these and the like deuises fetcht from hell, whilst they thinke,

thinke, that they deceiue others; and as they charge themselves,
they doe greatly deceiue their owne soules, loosing eternall
life, for the base gaine appertaining to this life; *For what shall* Luke 9. 37.

The fourth kind of theft is the practise of vnlawfull Artes
and meanes to get riches; as Iudiciary Astrology, whereby it
shall be vnder taken to iudge of particular future events; the
Blacke Art, whereby the deuill is consulted with, to finde out
things lost; and Palmistry, whereby it is pretended to tell for-
tunes by beholding the hand. How false it may, and doth
oftentimes fall out to be true, which is thus foretold, yet these
Artes are to be condemned, as for the open or secret compact
berwixt the practizers, and the deuill, and the presumption;
entring vpon the search of Gods secrets, and so climbing, as
it were, into his chaire of Conscience, so for that they are
altogether vaine and vnprofitable to such, as make vse hereof,
no danger being the more preuented; and if things lost bee
recovered, the losse being no whit the lesse notwithstanding,
but farre greater, because God is lost for the deuill, who thus
discouereth things lost, and getteth soules.

Again, to make a trade of gaming to gaine hereby, because
men are hindered hereby, and many vnborne in their outward
estate. Moreouer, to make paintings for womens faces, dis-
guising, and monstrous attires, which I and many do oft appar-
rell, and many other things, which serue merely to set forth
pride and vanity, and to sell these things, it is an vnlawfull gaine
for the blazons of sinne.

Lastly, to keepe stews, or whores to gaine hereby, is to
tolerate this wickednes for yearly pension of money, raked
out of these sinkes (as the Pope doth), as it is an intollerable
abuse against the tenth Commandement; so it is the most
odious theft against this Commandement of all others.

The fifth kind of theft is by prodigality, and riotous was
living, which is so much lent vnto many, to proude heres
with for wife and children; and to pay euery man his due. For
our goods in this world are not our owne to vse as we list, but
committed to our dispensation; that wee should honestly and
lawfully vse them to such ends, as God hath appointed. *Against pro-
digality.*

4. Tim. 5. 8.

as a servant therefore having received money of his master, to be laid out to such, and such vices, if hee shall spend it vpon his owne pleasure, is a thiefe to his master: so he, that hauing the goods of this world, more, or lesse, at the hands of the Lord, to the end, that he may liue comfortably hereupon, owe nothing to any man, and provide for his owne, if God permits; if contrariwise he shall waste, and consume them amongst harlots, and drunken companions, and gamblers, he is a thiefe to the great Lord of all, and a worse thiefe, as *S. Paul* calleth him, then many an infidell. I see, robber, and depriveth his owne bowels, his children, his owne flesh, his wife (O savage, and inhumane) of all meanes of maintenance, and leaueeth them helpelesse, exposed to hunger and cold, and penurie.

Quest. 99. Is not this Commandment broken any other way?

Answer. *For covetousness in heart is also a great sinne against, and against Gods, and lastly nothing of Gods things, dedicate, in Tithes and offerings.*

Expla. These sinnes are not put off to the last place, because the least, for they are most heinous, but because they deserve a distinct consideration by themselves, as being rather against God, then against man. Covetousnes is an insatiable most eager desire of hauing more, carrying a man on to the obtaining of worldlie gaine, through any meanes, though vnconscionable and wicked.

For, first it is called *avarice*, a desire of hauing more, and *philargia*, a loue of money, that is, as *1. Cor. 13.* in a superlative manner, so as that the mind is taken vp night and day with worldly cares, and deuises to get the things of the world, there being an ouer great distracting feare of wanting these things, according to the word vsed by Christ, *1. Cor. 13.* *Be not carefull.* This very desire of the world is covetousnes, and the roote of all euill, this is the serving of Mammon, so as that the man that hath it, cannot serue God; for he that thus loveth the world, *the love of the Father is not in him.*

Secondly, I adde, carrying a man on to the obtaining of worldlie

Math. 6. 24.

2. Tim. 6. 10.

Math. 6. 24.

3. Iohn 2. 17.

worldly gaine, through any meanes, because hereby conuicti-
 nes doth expresse it selfe before men, and when any man is
 come to this, without conscience of right and wrong, to get
 what he can, his sin is perfected, nothing remaineth now for
 him, but as a iust reward, death and damnation, the drowning
 of his soule in perdition, for this foolish admiring the dust of
 the earth, and adoring the wedge of gold, and that that day
 should come vpon him vnawares, wherein he shall be sent int
 to the torments of Gods enemies. If any mans hart therefore
 be oppressed with worldly cares, choaking the seed of Gods
 word, hindring from heavenly meditations, and deuout pray-
 er, though there bee no meanes of wicked gaine outwardly
 vied, yet it is a couetous hart, a terner of Mimon, and an har-
 ter of God, but this is only betwixt God, and a mans owne
 conscience. Again, if any man seeketh gaine by oppression,
 by deceit, by vnreasonable sparring, when hee ought to spend,
 he vttereth himselfe for couetous, before men also. And this is
 the right vnderstanding of conuictiues, whence it appeareth
 how slowly they erre, that account him conuictous, who is only
 frugal, and desirous to keepe within the compass of his es-
 tate in his expences. There may bee a couetous heart in the
 sight of God indeed, but that is not scene to thee, and there-
 fore if thou iudget, if thou shalt take him for couetous, thou
 sinnest by taking vpon thee Gods office. Contrary to which
 is that precept of the Apostle; *Iudge nothing before the time, till
 the Lord come, who will lighten things, that are hid in darkness; and
 make the counsels of the heart manifest.* Woe is to them that con-
 demne the righteous, and a double woe then is to them, that
 delighting in riot themselves, doe passe their sentence vpon
 men of more sober and staied minds, taking them as conuictous,
 because they will not drinke, and spend superfluously at the
 alehouse, nor entertaine lauish and riotous idle packs, good
 fellows, as they call them, in their houses.

Vnmercifulnes is a benummednes of Christian loue, hard-
 ning him that is affected herewith; so, as that he will not
 bellow any thing where apparant needfullie doth require.
 And this is a kind of false dealing against God, for a mans
 owne private commodity, which hee taketh so basely, as

James 1. 14. 19.

1. Tim. 6. 9.

Luke 21. 34.

1. Cor. 4. 5.

1. Cor. 4. 5.

1. Cor. 4. 5.

1. Cor. 4. 5.

2.

E

Matth 23. that he maketh such hard hearted misers examples of his vengeance, even for this adingding them to hell fire with the devill and his angels. For the Lord commeth in the person of the poore, which are poore indeed, that is impotent of body, and vnable to helpe themselves, or necessarily by Gods hand cast into poverty and want, and what thou deniest vnto such, thou deniest vnto the Lord, from whom thou receivest al, and vnto whom thou owest all, who will also require at the last day, saying: *I was hungry and thou didst not feede me, naked, and thou diddest not cloath mee, sicke, and in prison, and thou visitedst me not.*

3
Against
dedicate.

Lastly, robbing of God, which is called sacrilege, is in things dedicate, when they are taken away, and in tithes and offerings, when they are vniustly paid, and without conscience of the right. For as the Lord hath forbidden stealing from men, so, and much more strictly hath hee forbidden stealing from himselfe, and appointed more precisely the duties to bee paid to his Ministers in his stead. Now that wee may say something of this sinne, to moue the consciences of all such as make conscience of any stealing, it shall first be shewed, that tithes are due by Gods Law vnder the new Testament: secondly, wherein it is offended about the payment of tithes: and thirdly how God is robbed in things dedicate.

Tithes due by
Gods Law.

Art. 1.
Leuit. 27. 30.

1. That tithes are due euen in these dayes, appeareth from direct Scripture; *All the tithes of the seed of the ground, and of the fruit of the trees are the Lords, they are wholly to the Lord he saith not, shall be, or let them be, as Origen hath well obserued of other ceremoniall Lawes, which were to last but for a time, as of the Passouer, This shall be a Law or an ordinance vnto thee: and so of other ceremonies. But as it is said of the seventh day, it is the Lords sabbath so of tithes, they are the Lords. Whence ariseth this sound reason. That which is the Lords peculiarly, & perpetually, & not by any new ordination for a time, that is to be paid alwaies, without al difference of times of the old and new Testament: but such are tithes, they are the Lords, & not made so by any such ordination, therefore they are to be paid euen vnder the new Testament also. It cannot be maintained, that tithes are ceremonial, or appurtenances of the Leuiti-*
call

Exod 12. 24.

call Priesthood: for God, though he gave them to the Levites, yet did he not first found them in that incorporation: but only transferred his owne right to that Order of Priest-hood *quousque*, so long as it should endure, and after the ceasing of that Priest-hood, the same right descended, as it were, by entail to the succeeding Ministry of the Gospell. In a word, Tythes were due to the Leviticall Ministers, not as Leviticall, but as Ministers; and so are successively due to the Evangelicall Pastors, as Pastors, and not formally as Evangelicall. And if *impossible*, the Gospell could cease, yet should not tythes cease, but be rendered to whatsoever Ministry could be feigned to succeed in place thereof.

2. This appeareth further by Scripture, concluding the same by consequence; *It is ordained* (saith the Apostle) *that they should live of the Gospell, that preach the Gospell*; even as they did live of the Altar, *that ministered at the Altar*. Whence I reason thus, That is due now, and to be paid vnder the Gospell, without the paiement of which, the preachers cannot be maintained, according to Gods ordinance: but such are Tythes, God having ordained them onely, and not other meanes: for if none other meanes can be shewed to have been ordained by God, to maintaine preachers, then tythes only are of his ordinance. Therefore tythes are due now in these dayes of the Gospell.

3. This appeareth further, because that, as *unto Aaron*, and vnto men after his order, tythes were to be payed, so they were payed vnto *Melchisedeck*, after whose order is Christ, in whose name, and representing whose person, are the ministers of the Gospell: according to the Apostles reasoning to the Hebrewes; *Here men receive tythes, that die, and there he is said to have received tythes, that liveth for ever*. Hence I reason thus: That which is Christs due, as he is a meane of Gods blessing vnto the people, that is the due of his ministers serving in the same office: but tythes are Christs due, being they were *Melchisedeck*, even as they were due to the Priests after *Aaron*, because due to *Aaron*, and they are Christs and *Melchisedeck*, as they were a meane of blessing; for, *Et domino*, in this respect, *Abraham* is noted to have paid tythes

Arg. 2.

1. Cor. 9. 14.

Arg. 3.

Heb. 7. 2.

Cal 6.6

to *Mark his lack*, when he met him, and blessed him. Therefore they are due to the Ministers of the Gospell. And to such as will vnderstand, the Apostle *Paul* is most plaine for tithes: *Let him that is instructed, make him that hath instructed him partaker of all his goods.* What, must hee make his goods common vnto him, that he may vse any of them as himselfe? none will grant this, I am sure. Must he only giue him some small matter, as an almes at his discretion? A forced construction, to make part of all, some gratuitie only out of the money. Thus there remaineth no way else to make him partaker of all thy goods, but by the due paying of thy tithes, from all sorts of thy increased goods, namely, which arise from thy Corne, from thy Fruite, from thy Cattell, &c. which are called all thy goods.

Arg. 4.
Gen. 14.
Gen. 28. 22.

A fourth argument may be taken, from the custome of the Church of God in all ages. *Abel* and *Cain* acknowledge something due to the Lord, when they bring vnto him part of their increase. *Abraham* more particularly payeth the tithe of all. *Isaac* voweth to giue the tenth to the Lord. Vnder the new Testament, there was a community of things amongst Christians for 300. yeares, according to *Tertullian*, which being dissolved by *Valen.* Bishop of Rome, tithes came againe into vse, according to *Cyprian*, *Cyprian*, and *Gregory*, long before the Laterane Councell, by which the Popes of Rome maketh them ceremoniall, tooke aduantage of impropriations for their owne gaine. Who so would be further instructed herein, may read the learned Treatises, written of this subiect by Doctor *Carlton*, now Bishop of Chichester, by Master *Roberts*, Minister of *Norwich* and others. It is to be renounced therefore, as an error, to hold, that tithes are not now due by Gods law, and the Ministry should liue vpon the beneuolence of people, as *Wickliffe*, being deceived in his iudgement, did. It is not enough to say, it was a ceremony, and so belonged only to the time of the Law; for though a figure might be found herein (as *Abraham* hath obserue), an Hebrew letter expressing ten, setting forth the first letter of Iesus), yet it was not merely ceremoniall, as other things, that had no further vse, but to prefigure Iesus, this being a maintenance for
Gods

Gods ministers, such, as hee hath ordained alwaies to bee in his Church, though not after the same order, yet such (as hath been shewed) as vnto which tithes are also paid.

It followeth now therefore, that I shew the manner of paying tithes rightly, in all such as would liue by rule, and keepe a good conscience.

First, they are to be paid without diminution, either when they are paid in kind, or a price is giuen for them. If any man among the Israelites would buy his tithes, he must adde a fifth part to the price, if hee payeth it in kinde, it must not be changed, giuing a worse for a better, for if it bee changed, then both it, and that, for which it is changed, shall be holy, he shall forfeit both. Contrary to which, is the corrupt manner now adayes, wherein for the most part, either the worst, or least, is paid for tithes, or little money then the tithe is worth, it being a common reckoning of worldlings, that the tithe is not so much worth, as one of the nine parts.

And yet this is one of the least abuses, if wee consider the custome, by which, in stead of giuing a fifth part more, onely a fifth, or fourth part is paid, for a tithe worth two shillings, and six pence, or a penny, or three half-pence, for that which is worth a shilling, or more: and he thinketh, that he dealeth honestly with God, that doth thus. But let any man indifferently consider this Law, and hee shall finde, that no such custome ought to bee amongst men fearing God, although Gods Minister for quires sake, bee content to accept of it, and no more hath been paid a long time, for the thing, and not the custome is to bee regarded, if thou wilt goe by the rule of Gods Law, which can onely order thy going a right.

Secondly, tithes are to be paid yearly every yeere, of the increase of corn, of estate, of fruit, &c. for, *All the tithes of the Land, both of the seeds of the ground, and of the fruit of the trees, is the Lords, and euery tithe of bullocks and sheepe, &c. Thou shalt pay the tithes of all yearly by yeare. For I haue chosen, saith the Lord, all the tribes of Israel, into the children of Levi for an inheritance, and the reason is added, for their seruice about the Tabernacle.*

The right paying of tythes.

Leuit. 37. 32.

Leuit. 17. 10.

2
Leuit. 27. 30.

Deut. 14. 22.
Num. 18. 23.

Now, whereas it is saith to be put in the mans power, (so that hee duly pay his tithes, to impart hereof vnto the poore, and to eate and drinke, and bee merry herewith, he and his family: because the Lord saith: *If the way be too long for thee, thou shalt put it into money, and carry it, and when thou comest to the place, which the Lord shall chuse, thou shalt bestow the money, for what manner thing hee hath defined thee.* And againe, whereas it may seeme, that it was sufficient to doe this once in the three yeeres, because it is said, *At the end of the three yeeres, thou shalt bring forth the tithe of all thine increase for the same yeere, &c.* We must for the right vnderstanding hereof, haue recourse to the originall law, by which, as hath been shewed, the tithes are appointed for an inheritance to the sonnes of Levi, they dedicating the tenth of them vnto God: now, if they were their inheritance, then no priuate man could haue any power, in the disposing of them, more then the Leuite had power over the land giuen to any other tribe for inheritance. I take it therefore, that the man thus appointed, to bring his tithe in money, had not any part of the worth of it in his power, to dispose, but putting more hereunto, as was provided a fifth part, or more, according to Gods blessing vpon him, he had power in this, to make provision, and to eate and drinke hereof, and reioyce before the Lord, and to impart of it to the needy. For thrice in a yeare did the Lord appoint feasts, and willed them, not to come to his house empty, but to bring *every man according to Gods blessing vpon him, a gift of his hand* to feast therewithall. And for the tithe of the third yeare, I take it, that the Law hath none other meaning, then hath been said, *viz.* that out of the abundance of Gods blessing, as some thing should be taken to feast withall at the Lords house, so priuately the Leuit and poore should be refreshed herewith at home. Some hold, that the tithe of the third yeare was a tithe arising out of the nine parts: for charitable vses, which question I need not debate any further hauing been large in this point.

3 Thirdly, touching things dedicate to an holy vse, if any man shall presume to take them, and turne them to a priuatt vse, hee stealeth from, and robbeth God, according to that challenge made by the Prophet, saying: *Yee haue robbed our,*
and

And yet say, *wherein have men robbed the Church and offerings?*
 And the same Law maketh things dedicate sacred alio, and
 such, as it is a robbing of God, to take them from the Church.
 For, *Every thing* (saith the Lord) *spare of your substance, which ye have* Leuit. 27. 28.
is to be given to the Lord, and it is most holy to the Lord, to be sold,
and not redeemed. And it is destruction to a man, saith Salomon, to
 devour that, which is sanctified, and after the vower to en-
 quire.

What is to be thought then of Impropriations, whereby Quest.
 both glebe and tythes of many towns, are taken into the
 hands of more lay men, some small Vicaridge or pension be-
 ing allotted to the Minister?

I cannot with bearing of my braines, deale how to excuse Answ.
 these vsurpers from sacriledge, or robbing of God, and there-
 fore many thinne thereafter that iustifie them. True it is, that
 the first authors hereof, haue the heaviest answere to make, as
 being directly guilty of this sinne, but this is no excuse, even
 for such as haue purchased impropriations, knowing the very
 glebe lands to be dedicated to God, and by gift voluntarily,
 but irrevocably made holy, and thus Tythes, as in themselves,
 holy by originall institution, which if they were unknowne,
 the case were otherwise. They therefore that sinne least this
 way, offend first by consent vnto their predecessors, Church
 robbers: for if thou didst not thinke it lawfull to buy and sell
 these things, & to alienate them from holy vser, wouldst thou
 meddle with buying them in the same manner? Secondly,
 they offend, by impoverishing the Ministers of Gods Word,
 to their great discouragement, taking their things, vnto
 whom they ought to communicate their owne things. Third-
 ly, by vsurping the Ministers duty, vnto whom, as it properly
 belongeth to Minister about the holy things, so to possesse
 things hallowed and dedicate, for which it may be said vnto
 them, as the spirits said vnto the Coniurers, *I know, and* Acts 19. 13.
Paul: but where are you? Fourthly, they offend by oppression,
 taking the riches of the people for nothing, hiring for small
 pension some simple cheape Sir *Iohn*, vnder whom the people
 perish for want of knowledge.

What is to be done then by such as haue these things left Quest.
 them

them for inheritances by their parents, and want all other meanes of lining

Answer.

In my opinion, their safest way for clearing and vnclogging their consciences, is either to dedicate themselves vnto God, if they can by studious endeavour attaine to any sufficiency, that they may bee worthy of a Ministers lining, and for hereafter leave it to the Church: or if they bee vnapt to learning, sell it at some indifferent rate to some sufficient Minister, that may, and will not only for his owne time performe the Pastorall duties, but also entaile the riches in such manner, that all conueyance of them shall bee voyd, other then to a Minister, who shall discharge the Cure. And so it is like, that the Ministers in possession, will still breed vp their sons, or other heires to succeed as well in *Officio*, as in *Beneficio*. Nay, moreover it is not improbable, that vpon such condition imposed, the Ministers possessing thus as purchasers in Lay-see, and yet being bound to all Church-performances, will bee content to conuert the Tythes into Church-see, reseruing onely the Patronage to themselves and their heires: and so in proesse of time the Church may bee reuivued in Gods right, throughout many now wronged Parishes in this Kingdom. Deep iudgements may perhaps propound other more plausible or passable courses; I haue made bold to cast in the mite of my weak vnderstanding, but seruent wish: not so much I protest, for the enriching any of our profession, as for the restoring God his owne, and the disburdening many detrimors of so heauy a load of sinne. In this, or any other probable course for restitution, there will, I grant, be to the restorers, some losse of worldly wealth, but it will turne to great gaine, *viz.* of a good Conscience, which will fast thee euery day, whereas thou canst not but lose this way still cleauing to that vniust gaine, offensive so many waies, as hath been shewed. Oh that God would giue power to these words, that they might enter into mens hearts, and neuer cease speaking there, untill they dispose themselves to cease from subbing God, and make some restitution of these holy things, meaner persons doing as hath bin said, and the greater which haue thousands besides, extending their bountie, restoring freely

freely to the Church, and sparing from many superfluities.

What is to be thought of religious houses and lands, which in times past have been given to Friars and Nunnes, &c.

Those cages of vnclean birds were desperately disolned, both for their owne impurities, as also for their originall foundation, being out of blind zeale ordained to the maintenance of idle bellies, superstitious Massemongers, and inuaders of Tythes, which were due to the locall Pastors, and not to the swarmes of mungrell Friars. And truly it were to be wished, that the footsteepe and memorials of those Church robbers were abolished, and not still preserved, by exempting Abbey lands from paying any Tythes. The Friars had then some pretences, that they prayed for the people, and sometime preached to them also: but now the Lay men that succeed the Friars in those purloyneries, haue no shadow of such pretence, but defraud the Church against all reason, and against law to, as I haue cause to thinke. Now as for the lands and Manors thus bestowed by our deuout Ancestors, I do not see that superstition did so vnseparably sticke to them, that they might not at the suppression haue bin directed to some better publike vse for the Church or Common-wealth, at least some large portion of them. But of all in this kind, most laudable is their worke, that haue conuerted any such lands and houses to the maintenance of students in good learning, which may grow vp, as profitable plants in the Church of God.

Quest. 100. What is here commanded?

Answe. To doe to all men as I would they should doe to me, and by diligent paines taking to get mine owne lining, in that estate of life, so which is pleasing God to call me.

Expla. Having been so large already, in shewing the sin, it doth more easily appeare, what the dutie according to this law is. And this in briebe is set downe by Christ; To doe to all men, as ye would that they should doe to you: and that is in the executing of any office, in buying and selling, in lending and borrowing, and in giuing and taking, &c.

In executing any office, as of a King, or a Iudge, or of a Iusticer,

Leuit. 19. 15.

sticer, &c. without respecting the person of the rich, or favouring the person of the poore, doing iustice betwixt a man and his neighbour, even as thou wouldest have it done unto thee; if thou wert to be iudged, and therefore shutting the eyes against kindred in the flesh, acquaintance and greatness, and thy hands against bribes. In doing the office of a steward, or collector of any duties, taking no more then the due. In doing the duty of a master, to allow servants things convenient, of a servant to bee faithfull in doing service, and every other office, dealing iustly, though power bee in thy hands, to advantage thy selfe in doing otherwise.

a. In buying
and selling.

In buying and selling, thou must doe as thou wouldest be done to, not seeking to line out of other mens losses, but selling according to the worth of the thing, and no more, and in buying, giving accordingly, as the Lord hath by Law provided, Leuit. 19. 35.

3. To lend
freely.

Luke 6. 35.

In borrowing, and lending to the needy, lending freely, as thou wouldest gladly borrow, if thou wert poore and needy, and as is commanded; *Lend freely, seeking for nothing againe*; no, not for the thing lent, being but some small summe, which thou canst well spare: and if thou canst gratifie any neighbour without thine owne hinderance by lending, to doe this freely, also for loue.

a. Kings 4.

Again, if any thing be lent for gaine, which we call letting, not to exact vpon any man, but to cleave to this rule: and if thou borrowest, be carefull to pay againe, not onely at the time appointed, but by continual providence against that time; and if thou hast not otherwise wherewithall, sell such things as thou hast, to satisfie thy creditour, as the poore widow of the Prophet sold her oyle. If thou findest ought of thy neighbours, if the owner may bee knowne, thou must restore

Dent. 22. 1. 2. 3.

it as is by law provided: *Thou shalt not see thy brothers Oxe, nor his Ass goe astray, and withdraw thy selfe from them, but shalt bring them againe to thy brother; and if thou heare him not, thou shalt bring them to thy house, until thy brother seeketh after it, and so shalt thou doe with all lost things of thy brother.* If any thing bee committed to thy trust, not by any deceit to beguile thy brother of it, but to deliuer it againe, when it shall be required, if thou hast hired

Exod 22. 7. 8.
Verse 14. 15.

red.

red any thing, and it perish, or be hurt vnder thy hand, thou must make it good. If thou beest any way wronged, not to go to law, if by any other meanes thou maist be restored, and not for trifles; for wee must rather depart from our right in something, especially where the Gospell is scandalized by contentious brabbling among Christians, according to the Apostle; *Why rather suffer ye not wrong? why rather sustaine ye not harm?* And as we reade of Abraham, that to avoid contention, yielded vnto Lot, being his Nephew, from his right. And if we be constrained to go to law, then not to prosecute matters in malice, seeking the hinderance; but the reformation of our aduersary, & recalling him fro his error, if it be a criminal cause; and faire recovery of our owne right, if it be a Ciuill cause. 4. In giuing and taking, do as thou wouldst be done to, in mercy relieuing the poore with clothing, meat and drink, and other comforts, according to his necessity. *The pure religion and undefiled before God, is to visite the fatherlesse and widowes in their aduersitie.* So that he which performeth not this duty, hauing this worlds goods, hath no true religion in him: yea, he hath no loue of God; for, *If any man hath this worlds good, and seeing his brother in want, shutteth vp his compassion towards him, how dwelleth the loue of God in him?* yea, he hath no faith; for, *faith without workes is dead.* yea, he hath no sure foundation; for, the rich are warned to be rich in good workes, *to be ready to distribute and communicate, laying up in store for themselves, a good foundation.* yea, hee hath no conformitie with God, as the child of God hath; for, *doe good, saith the Lord, rather than hate you; this ye may bee the children of your father which is in heauen.* Now that this duty may be rightly performed, it must be done liberally, according to a mans ability; for, *he that soweth liberally, shall reape liberally,* and with all chearefulness, and not grudgingly; for, *God loveth a cheerefull giuer.* And for taking, there must be no more taken then is giuen; neither must they aske, and receiue almes, that are not pressed hereunto by necessity: labor must not be neglected, & an idle, loitring, vagrant life entred vpon, for this is to breed a confusio, & to hinder the poore indeed, & to rob the spittie. And thus much of following the rule, which hath been embraced, euen amongst the heathen by the law of

1. Cor. 7.

James 1. 27.

1. John 3. 17.

James 2. 20.

1. Tim. 6. 17. 18.

Math. 5. 45.

1. Cor. 9. 6. 7.

of Nature. *Quadratus* was the first, others as *ferius*; Inasmuch as that *Alexander Severus*, an heathen Emperour of the Romans, caused it to be written in all open places and market places, that it might bee continually before the eyes of all people; *Etia* which thou must not be slow to doe, as many another man.

Rules of obedience to this Commandment.

Nowe there is further added, as a speciall manner to inable vnto this duty: *by diligens pueri talem in rebus tuis esse habere, in qua sita est vita, in qua est placitum Dei in callis.*

1. Cor. 7. 10.

Ephes. 4. 12.

For that we may doe the duty of this Law: we must first be in a lawful estate and calling, according to the precept, *Let every man abide in the same vocation, wherein he was called*: and as a remedy against idling, and as a meane to inable vs to giue to the needy, it is said, *Let him whoke with his hands, shewing that it is good*: so that thy calling must be good and honest, otherwise what thou gainest hereby is stolen, and if thou giuest, it is not accepted: it must be profitable to Church or Common-wealth.

Gen. 3. 17.

Secondly, thou must be diligent herein: for, *In the sweat of thy brow (saith the Lord) thou shalt eat of thy bread, until thou returnest the earth*. Diligence was at the first enioyned *Adam*, when hee was set to dresse the garden. The Lord himselfe (though a most omnipotent essence, and pure act) is in continual action, ruling all things: the Angels haue wings, to express their diligence and celerity; the Sunne, Moone, and Starres, with all the heauenly orbes, are alwaies in motion; and the smallest creatures, the very Bee, and little Pismire, are diligent in their kind; all which teach man diligence in his calling.

1. Tim. 6. 6.

Thirdly, thou must be content with thy present estate; for, *godliness is great gain with contentation*. Discontent, besides that it is ingratitude against God, is a ground of all unlawful practices, to giue more, and cooketh and kills the spirits, from the workes of our callings: but contentation stayeth from that, which is unlawful, and putteth life into our honest labours and endeavours.

Prov. 23. 5.

Fourthly, thou must bee fullall and chaste, to saue that wherewith the Lord hath blessed thee, not spending it unnecessarily upon vanity, including it through neglect; *The thought*

thoughts of the diligent, are surely being abundant: so that a man by their, coming in reasonable sort enough of his own, shall not need to raze after other mens goods, but may leave them without to give to others.

Lastly, thou shalt bee constant, to performe all thy lawfull promises: for, *Who shall dwell in the Tabernacle of the Lord? He that sweareth to his own hinderance, and sheweth not 1 or 2. If he maketh any speech, or promise, or doing anything, to the benefit of another: For he that sweareth of false liberality, is like clouds, and smoke without rain.* Hee bringeth poore men into a vaine hope of some benefit to be received, but doth nothing, or he maketh a shew before others, as is the manner of many, seeming good and beneficiall, and making faire promises, but to deeds least of all, they shall have reward accordingly.

Quest. 100. Which is the ninth Commandment?

Ans. Thou shalt not beare false witness against thy neighbour.

Quest. 101. What is here forbidden?

Ans. All false witness bearing, which is first, falsely accusing, and witnesssing against our neighbour before a Iudge. 2. By standing and back biting, and by all readiness to hearken to such false reports. 3. By flattering and flouting any for advantage, against the truth. 4. By lying or telling any untruth against our conscience.

Explic. In this Commandment, the maine intent and scope is, to preserve the good name of our neighbour, and our owne credit, and good name: for, by false witnesssing and lying, as our neighbours disparagement is sought, so a mans owne is procured. The maine, further therefore here is, ynnuilly, or use of malice to detract from the good name of our neighbour.

First, I say, ynnuilly, because sometime a man is so bad and vicious, as that hee which should goe about to maintaine his credit, should endanger himselfe of the woe to such, as thus like the wicked. Of such like it is iust and right for a man according to their deserts, to complaine, either before God, as David did of *Abimelech* and *Dore*, who had most notoriouslie expressed their malice; and as *Eliaz* did against the *Israelites*,

Israelites; who had killed the Prophets, and broken downe the altars: Or before men, as *Paul* doth of false teachers to the Galatians; and so doth *Peter* and *Iude* giving them disgracefull names, that others might take heede of their company, and being infected by them: or before themselves in publick, as *Paul* calleth the Galatians foolish, and bewitched. And *Esay* the Israelites, Princes of Sodom, and people of Gomorrah. Or lastly in private reproving offenders; for, *Thou shalt rebuethy neighbour for his fault, and not suffer him to sinne: And if hee heareth not thee, tell it to the Church*, saith *Christ* complaine to the Governours of the Church, from whom he may receive due censure. But it is offended in making such complaints vpon any, either if it be but vpon coniecture, and not apparant certainty, or in doubtful actions, that may haue a better construction, or out of malice, or vaine-glory, seeking by the disgrace of our neighbour, to bring our selues into credit: or lastly, being in as great, or greater fault our selues: for, *Hee that is without sinne, amongst you, saith Christ, cast the first stone at her. And hypocrite, cast first out the beam which is in thine own eye, and then shalt thou see more clearly, & cast the mote out of thy brothers eye.*

John 8.

The sin against this Commandment therefore, is vniuſtly to detract from the good name of our neighbour, by any meanes.

Deut. 19. 17.

2 Kings 22.
Vniuſt accusations.

Deut. 17. 6.

First, by vniuſt and false accusations, and witnessing before any Iudge: If any doth thus, the Lord provided, *Thou shalt be brought by the Iudge, but none with thee, as hee hath thought to haue done with his brother*: and where it is concealed from man, God will be auenged, as in *Naboths* case, against *Ahab* and *Iezabel*. This is a double most hainous sinne, a most high degree of taking Gods name in vaine, when in his presence, before his Vicegerent, the Father is witnessed, and the height of sinne against this Commandment. Secondly, by accepting of feign witnesses against a man, and the Iudges proceeding thereupon in sentence of condemnation: for by Gods positive law there must be sufficient witnesses of two, or three, which *Boaz* proceeded to iudgement against *Christ* in this case, he made himselfe as guilty, as the Iewe that falsely accused him.

Thirdly,

Thirdly, by flandering and back-biting; for, *This shall not walk about with tales*, saith the Lord. It is noted, as one of the properties of such, as are given over to a reprobate sense, to be back-biters, and much in complaining against this is the booke of the Reuourers. Such are verie often denouncing beasts, and foules, making a pray of men, euen whilst they liue; whereas others denounce onely dead things. Hee that hath an ill name wee say is halfe hanged, the back-biter therefore that raileth an ill name is halfe an hanged man to his neighbour, poisoning as with dead Cantharides, with his venomous tongue, the boxe of precious ointment, of his neighbour, which is his chiefe treasure, and with the sharpe Rasor of his tongue, cutteth his throte, and pierceth his sides, as it were with swords and speares.

And yet this is a common practise in these miserable daies, out of the same fontaine, as to send forth the sweet water of blessing God, to the brackish water of malediction; or speaking euill of our neighbours. But so much as thou falsly detractest from thy brothers good name before men, is detracted from thine before God in heaven, to the razing of it out of the booke of life which he hath written.

Fourthly, to haue a mans eares open to receive faller words and tales against a neighbour: For, *Thou shalt not receive a tale against a neighbour*, saith the Lord. The flanderer is as the thiefe, he that hearkens to him as the receiver; for if there were not some which delighted to heare, and so did give encouragement, there would be no carrier of tales.

Fifthly, to be long-tongued, and bee ready to blaze abroad the infirmities and slips of others: for hee that is not careful, like *Isaac*, after the flesh, but spiritually, *Isaac is a fool*, saith the spirit of wisdom. The man of understanding will keep silence: hee is a foole that seeketh thus to disgrace his neighbour. Hee that is of a fashfull heart, *receiveth a secret*; *the flanderer that discovereth a secret*.

Sixthly, in the heart to thinke, and iudge ill of our neighbour, without apparant cause, or for some infirmities to passe sentence of indignitie against any man for, *Iudge nothing*, saith the Apostle, *before the time, when the Lord will bring to light*.

things

C

are

3
Leuit. 19. 16.
Rom. 1. 30.

1. Tim. 5. 10.

8
Exod. 13. 1.

5.
Gal. 6. 1.
Prov. 11. 13.

6.
Hard summes.
1 Cor. 4. 4.
Rom. 2.

any bid in darkness. He is made subject hereby to Gods indgement that indgeth another man.

7
Vaine glory.

1 Tim 6.4.
1 Pet. 2.9.

Seuenthly, to be possessed with vain glory and selfe-love, which is the fountain of all disgrace doing vnto our brethren as *Eliab* *Dauid* elder brother, out of an high conceit of himselfe and of his owne valour, made base account of his younger brother *Dauid*, and extenuated his worth. When a man is puffed vp saith *S. Paul*, hence cometh strife, envy, railing, & will surmounting: Wherefore, *Let another man praise thee, faith Salomon, and not thine owne mouth.* Such is the beneficence of a proud minde; as that it will build vp the owne credit, with the ruines of another mans, and varnish it selfe over with oyle pressed from anothers credit, euen to the vtter spoiling and tearing of it in pieces. As he that without conscience seeketh to enrich himselfe out of another mans goods: so is he whose tongue runneth ouer the world, to rob his neighbours of their good name, and to make all other men no body, that himselfe onely may bee some body; it was a speciall marke, wherewith the false teachers amongst the *Galatians* were branded.

8.
Against flattery.

Eighthly, to flatter and sooth men contrary to the truth for aduantage, praising him, that is, or may be beneficiall vnto thee, or into whom thou desirest to insinuate thy selfe for thine owne benefit, when he is not worthy any such praise, or when the contrary is true of him. As if a man should praise him for liberall, which is vainely prodigall, or covetous, for wise, and vnderstanding in such things, as wheerein hee hath little or no skill, for deuout and holy, when hee is negligent of holy duties, and prophane, for discret, when he is Machi- auell-like politique, for humble and familiar, when he is base, & degenerate, for ordering himselfe well in all things, when hee doth palpably amisse in many things, and like *Enoch* in the Comedy, swearing it to be true, that *Thraso* saith, how false soeuer. Flattery is called in hebrew *Chabul*, signifying either *smooth*, *swooth*, and *mollis*, soft, because the flatterer vtterth smooth, and soft speeches; or *amidore*, to denide, because in flatterers, the tongue is diuided from the heart. So that flattery is the framing of the tongue to smooth speeches against

against the conscience to curry favour with a man, in some worldly respect, or as *Augustine* hath defined it: *Est fallaciosa seductio: A seducing by a deceitfull praise.* In the new Testament it is called *proterbia*, sycophantie, from a decree made amongst the Atticks, that they should bee punished, that carryed figges out of the country, and if any man could detect them, hee was appointed a reward, whence it came to passe, that many promoter-like persons accused many, and sometime falsely, pretending to be best common-wealths men, and lovers of the country, but intending their owne gain by oppressing others, like most of our Informers, and Catchpoles. Now of flatterers there are foure sorts.

1. Some flatter to circumuent others, that they may the more easily affect their malicious projects, as *Isaiah* dealt with *Achaz*, asking him how hee did, or vsing some such kinde speeches vnto him, but with his hand smote him, that he dyed: as *Sauls* seruants flattered *David*, commending it as an high fauour to be the kings sonne in law, that hee might bee intrapped and indangered. 1 Sam. 27.

2. Some flatter, by commending beyoud all measure, for their owne private benefit: of such it is said; *He that praiseth his friend with a loud voyce, rising early in the morning, is shall bee counted for a curse vnto him.* Prov. 27. 14.

3. Some flatter so, as that for the pleasing of some, they care not how they detract from and disgrace others; with whom they are at enmity, or whose discredit, they account their owne credit. These are tale-bearing flatterers, whose words as the wiseman hath it, *goe downe into the bowels of the belly.* Prov. 18. 12.

4. Some flatter by speaking things pleasing, when their duty is to rouse vp the sleepey spirits of men, by crying aloud against their sinnes, thundering out Gods iudgements due therefore. These low pillowes vnder mens elbowes, and daube with vntempered mortar, & a storme of Gods iudgements is threatned both against it and them. Ezech. 13. 10.

Ninthly, & lastly, this law is broken by lying, which is the 9
Cca Against lying

speaking of any thing contrary to truth, against a mans knowledge, with an intent to deceive.

First, against a mans knowledge, because if unwittingly an vntruth be told, it is no lye, and if a truth be told, the person telling it, thinking it false, it is a lye in him, for mens ignorance, is, as some deriue it, *quia nescit*, as for ignorant a mans mind, and knowledge. Otherwise a man receiuing a report from another, and telling it forth, without any fault on his part, should be a lyer. Whereas mendacium, a lye, is menda, a fault, it is *luder*, in Greeke; *quasi ludis*, as a lying, because all men naturally lye, and hate lyers. Aristotle denieth it of *Quadrupes*, to be dispraised, and Plato, of *idiotis*, sleeping, because he is asleepe in sinne, that trades in lying. In Hebrew it is, *iniquity*.

Againe, if a truth bee told against the knowledge of the teller, it is a lye, for it is not that which a man speaketh, but the manner how he speaketh that maketh it a lye, according to the description of the Psalmist: *They speak deceitfully every man with his neighbour, and speak with a double heart.*

Lyes amongst the ancient haue bene distinguished into three sorts; *Officiosum, perniciosum, iocosum*. An officious, a pernicious and a iesting lye. The officious is the telling of an vntruth, meere to saue a mans owne life, or his neighbours, or their goods, or their freedoms, and peace without intending any hurt vnto another. This kinde of lye hath found fauourers amongst the ancient. *Origen* defended it, and *Gregory* held it to be lawfull vnder the old testament, wherefore he saith that the midwives lying vnto *Pharaoh* to saue the children of the Hebrewes were rewarded, *God made them houses*. The *Priscillianists* held this to be lawfull, and so continued vndiscovered in their heresse a long time, wherefore *Constantinus* feigned himselfe a *Priscillianist* to discover them, but it is reprobued by *Ambrose*; especially vpon this reason, if it were lawfull to pursue a lye with a lye, then robbery might bee pursued with robbery, adultery with adultery and one sin with another. This officious lye was the common refuge of holy men in their dangers, of *Abraham*,

Isaac, of Isaac, of Rebecca, of Isaac, of Rahab, and of Isha;
 in the hottest of his zeale for God. This hath ever yet bene
 held a sinne amongst soundest Divines, who have excused
 Abraham and Isaac, &c. from being guilty hereof. Abraham,
 for that he was his Sister, Isaac, for that he said Propheti-
 cally, I am thy first borne Esau, and Paul, for that he also said
 Prophetically, I know him not to be the high Priest, seeing the
 Priesthood after *Moses* order was at an end in Christ. It
 is extenuated and lessened indeed, the lesse it breaketh the
 rule of Ioue: for this is the maine reason why lying is sinfull,
 and unbeseeming a Christian, because we are made one of
 another, and by lying we deceive and beguile one another, Eph. 4. 25.
 like strangers, yea like enemies. Hence it is that the lyes be-
 fore mentioned, though they be recorded in the Scriptures,
 yet they are not taxed in those persons, because it was to save
 life, not to destroy, to fulfill things pleasing vnto God, not
 against his will.

2. The pernicious lye, is the telling of an vntruth to de-
 ceive, and to hurt a mans neighbour, either for some base
 gaine, or out of malice. This is a common practice amongst
 tradesmen, and buyers and sellers of all sorts, and amongst
 Sycophants before spoken of. But it is an essentiall proper-
 ty of the Diuell, and makes them the children of the Diuell, at
 which all should quake and tremble: *Hee is a liar from the be-*
ginning, and the Father of lyes. He deceived Adam and Eve,
 to the woe of vs all, he was a lying spirit in the mouth of the
 false Prophets of *Abab*, and is in the mouth of all such as
 speake lyes.

3. The iesting or sporting lye, is the telling of things not
 true for the recreation of the hearer, hauing none other end
 of morality; for it is to tell vntruths, to make a gull of the hea-
 rer, or to sport and please a mans selfe and his own vaine glo-
 rious humour. Thus Iesters make a practice of lying and sin-
 ning, whilst they exercise their scurrilous wits, in telling
 strange inventions of their owne which be most false. And
 the other witty rakehels of these times, who devising and
 spreading false newes, account it the best sport to deceive
 the credulous and simple, they are all lyars, and set a worke

of the Diuell: and to be ranked with them are vain travellers and praters, which meerey out of vanity because they would say something, set such things as they haue seen or heard, vpon the tainters, stretching them most palpably beyond all credit, or coyning incredible things out of their own mynt, that neuer before saw any light: it is not so with mythologies, riddles, and parables, hauing good and vsfull moralls; for they are none other but parables, the more plainly and effectually to set forth good things.

And vnto these may be added an other kinde of lye, which may be called *Socum*, a varnishing or colouring lye, to hide, and couer ouer some sin after that it hath bene committed, as *Gehers* sought to colour ouer the matter to *Elisab* his maister, saying, *thy seruant went no whither*, and *Ananias* and *Sapphira* sought thus to colour ouer their sacriledge, but it turned to their greater sinne. This is to lay a plaister lenitive vpon a corrupt sore, making it the worse, and the couering of bad feed with earth, making it to grow the rather. The sin, which was but single before, is thus made double, because the party sinning hauing thus salued it, hath no further care of being purged by repentance, and amendment, and deludeth iustice, so that all meanes of reformation are taken away.

a King 5.
Act. 5.

Quest. 1.

Ought a man therefore being examined of a fault worthy of death, or imprisonment, or other punishment to confesse it, if he be guilty?

Ans.

Doubtlesse he is either to keepe silence, and then his answer may be, *non teneo*, or *respondere*; or else, if hee will answer positively, he must professe his own innocencie, or confesse his owne guilt expressly.

Out of a necessary ground *Ioshua* exhorteth *Achan* to confesse his theft; *My sonne, & ue glory vnto God, and tell the truth*: so that, as thou makest conscience of giuing God glory, thou must not in this case deny, but confesse the truth, whatsoeuer thou suffer, seeing thou art worthy.

Quest. 2.

What if a man bee called in question for his conscience, and religion, the acknowledgement whereof will bring him in danger vnworthily, may hee not denye it for his owne safety, keeping his heart right before God, seeing he is inquired

quired into, not for the edification of any, but for his owne destruction?

No; he may not deny it, as hee would not bee denied by Christ before the Father: for, *hee that denieth me before men, saith the Lord, I will deny before my Father which is in Heauen.* Heerein Peter fell grievously, and therefore being converted, he indeuoureth to strengthen others against the like falls, willing them to be ready *alwayes to give an answer to every one that asketh you a reason of that hope, that is in you.* So that a man must not onely not deny with the Priscilianists, his religion, but when like cause is offered in the middelt of greatest dangers, with Paul, to confesse the maine of his beleefe: as nature bindeeth him still notwithstanding in circumstances, & other quiddities, he may be silent for his owne safety.

May not a man by equivocations, or mentall reservations blindfold the truth, to saue himselfe from danger?

These are deuises fetcht from hell, and therefore to be avoided by all such, as look for heauen: Equiuocating is speaking in words of a double sense, but yet so, as that we would haue it taken contrary to the truth of that, concerning which it is questioned. The Diuell is the first Author heereof, hee deceived our first parents by his equivocations, for which Christ calleth him a lyer as hath beens shewed: for both *Diu*, Gods had a double sense, there being *superi* & *inferi*, such as he called Gods in hell beneath, as in heauen aboue, and *diuinos*, *scientes*, knowing, which is as well by experience, as by theory, or contemplatiue vnderstanding. And euer since the Diuell hath made equiuocating his ordinary phraze of answering such as seeke vnto him.

When *Julian* consulted with his Oracle at *Delos*, *Delphos*, & *Dodona*, being to fight against the Persians: it was answered, *Omnis dii decreuimus tropheos, & spolia Thera, iuxta flumini ducere:* All wee Gods, haue decreed to carry the trophies, and spoiles by *Thera* beside, or nigh to the river: *Thera* being the name of a place in *Julians* Empire, and the name of a river, that runneth through *Assyria*, in the *Perlian* Creeke, so that the victory being gotten by the enemies, the prophesie was verified, & hee deceived by equiuocation. In the dayes of *Iustitian*,

Ans.

Math. 10. 33.
1 Pea 3 15.

Quest. 3

Against equi-
uocations,
Ans.

Amos. 8. 11. it was foretold by the Diuell, *Mundus cum prole periturus*, *th. 11.* Mundus, or the world, with the off-spring should perish, inso-
Theodor. 3. 2. much, all expected an end of the world, but once *Mundus* with
 his sonnes went to the warres, and were slaine, thus the Prophe-
Secret. 2. 4. 11. sie was fulfilled. In the dayes of *Valens*, hee foretold that one
 whose name began with these foure Greek Letters *Θ. Δ. Δ. Ϟ.*
Δ. Δ. should reigne next, of which sort there were many, which
 was the occasion of *Valens* his tyranny against many. And many
 such like instances more might be giuen. When *Arms* presumed
 thus by equiuocation to decieve, he was punished with a misera-
 ble death, voyding out his very bowels vpon the stool. And yet
 this is an ordinary practice amongst Iesuites, defending it also
 from the best examples of Christ & the Apostles. Whereas they
 do herein most fouly blaspheme. For though Christ were mis-
 derstood of the woman of Samaria, touching the water that he
 spake of, & by his Disciples touching the temple that he could
 destroy, & raise vp againe in 3. dayes, yet he had no meaning to
 decieve by thus speaking, but to remoue their minds from carnal
 to spirituall conceits, betwixt which and the Iesuites equiuoca-
 ting, there is no more proportion, then betwixt heauen and
 hell.

And the same is to be said of the Apostles, speaking wordes
 that might be taken two wayes, or in two diuers senses: Men-
 tall reseruations are such answers as where in some clause is refer-
 ued in the minde of the answerer, making the answer true, how
 contrary soeuer the words are to the truth.

For example, it being demanded, Did you not come late-
 ly from beyond the seas? he answers, no, though hee did, with
 this mentall reseruatiō, to passe into Scotland, Poland, &c.
 Did you say or heare mass since you came into England? hee
 answers no, when he did, with this mentall reseruatiō, I did it
 not to tell you. O strange deuice to mocke men, and God;
 this is a degree beyond *Ezechels* invention, neuer the like
 heard of before in any age. Be ashamed heereof, even yee first-
 borne of Satan, yee Iesuites, vntill yee will take vpon you to be
 tutors to your owne father.

Quest.

Quest. 102. What is here commanded?

Ans. As much as in us lyeth, to preserve the good name of our neighbour, and our owne good name, stopping our eares against false reports, and suppressing them, and alwayes, whatsoever comes of it speaking the truth.

Explan. First, we must by all lawfull meanes maintaine our owne credit, and a good name: for, *proximus quisq; sibi, every man is next to himselfe*. & he that will use that care which hee ought, to the preserving of his neighbours good name, doth begin with looking to his own. Yet, I say, that we must doe it by lawfull meanes, because there be some that doe *ambire famam*, too earnestly seeke after credit and offend hereby.

It is unlawfully therefore sought.

First, by hypocrisie, as the *Pharisee* sought the praise of men, by pretending exceeding great godlinesse, for which they are censured by the Lord, to have their reward: so that if any seeke fame, by making a most excellent shew that hee may be seene, he may indeed get a name before men, but hee shall lose it before God.

Secondly, by flattery, as *Abshon* is noted to have flattered the people, using all courtesie towards them, that so he might make a way to the Kingdom. Such are some courting Gallants now adayes, that use all courtesie towards others, having most proud hearts, and making most lowly shewes, these and the like, get the names of most kinde Gentlemen, and lowly, when they are proud, and insinuate themselves into men for advantage, by thus setting vp their names amongst them.

Thirdly, by the neglect of a mans duty, when he ought to oppose himselfe against mens sinnes, winking at them, and forbearing to censure them, when his office doth require it, that he may thus have the report of an honest quiet man. After this manner, to seeke and to obtaine a good name, and to bee well spoken of, is to bee infamous and vile before God, who hath threatened such, saying, *What is worse now, when all men speake well of you, for so did they to the false Prophetes*.

Lev. 24.

The

Lawfull means of getting and maintaining a good name, are,

1. To live well and righteously: for the memory of the iust be blessed: but the memory of the wicked shall rot. Whatsoever good parts a man hath, yet if there bee any thing scandalous in him, it is a flye in a boxe of precious oymment, corrupting it all.

2. In all things thou must endeavour to glorifie God: for, Such as honour me, saith the Lord, I will honour them: seeke to maintaine and aduance Gods fame, and thou shalt be sure of a good name, though thou seemest to be vile before some. Mich^l, as David in dancing before the Arke.

3. Thou must speake well, as much as thou canst of other men: for it is iust with God, as thou measurest vnto others, so that it should be measured to thee againe.

4. If there be any other thing which is honest, which is iust, which is pure, which is worthy of loue, which is of good report, if there be any praise, if there be any praise, think on these things. Now for the credit and good name of our neighbour, that we may doe our duty aright towards the maintaining hereof.

1. We must congratulate with him, for the good report that goeth of him, as S. Paul professeth his ioy, for the faith of the Romans, which was published throughout the whole world; and likewise towards other Churches & particular persons. And if we be not likewise affected to the good report that goeth of our neighbour, but doe contrarywise repine at it, as though something were heereby detracted from vs, as is the manner of many, we are far from maintaining his good name, as our duty requireth.

2. We must speake of the good things in our neighbours, to their praise and commendation: as the Christians at Lystra and Iconium, are said to haue reported well of Timothy, as Paul commendeth the charity and forwardnesse of those of Macedonia.

3. Wee must conceale and hide the infirmities of our neighbour, sparing to speake of them to his disgrace: for Ioue couereth all trespasses: and heare one anothers burthen, saith the Apostle, and so fulfill the Law of Christ. Little care of the neigh-

Lawfull means
of fame.

Prou. 10.7.

Eccle. 10.1.

1 Sam. 2.30.

Math. 7.1.

Phil. 4.8.

Our duty to-
wards our
neighbours
good name.

Rom. 1.8.

Act. 14.1.

2 Cor. 8.

Prou. 10.12.

Gal. 6.2.

neighbours good name is in him, that is ready to set abroad his weaknes.

4 If any thing be done by our neighbour that may haue a tolerable construction, we must so construe it, and not in the worst sence. This was the charity of the rest of Israel towards the Reubenites and Gadites, on the other side Iordan, which had set vp an Altar for a testimoniall, they sene first vnto them to vnderstand the thing, before that they began to war vpon them: and *Ioseph* willing to make the best construction that he could of *Maries* being with childe, determined secretly to send her away.

5. Against all slanderous tales and reports against our neighbours credit, to stop our eares, it is commended as a necessary property in such, as bee inhabitants of Gods holy mountaine, not only not to slander, but not to receive a false tale against his neighbour. And what loue is there in such, as be ready to hearken to backbiters, vnlesse it may notoriously or euidently appeare to be no slander. Wherefore thou must not onely not hearken to such, but reprove them, bee angry with them, and make them knowne, as most odious persons, going about to rob thy neighbour of his principall iewel, more worth then all his substance.

Whether may a man to preferre his owne credit, and to get him a good name, speake of such thinges, as are praiseworthy in himselfe, seeing it is forbidden; *Let another man praise thee, and not thine owne lippe.* Whether a man may praise himselfe.

This is to be indged of, according to the fountaine from whence it proceedeth, if it commeth from pride and selfeloue, out of a desire to be famous, and highly thought of, as it is in most, it is to be condemned as pride it selfe, which maketh a man hatefull to God and man: but if it commeth from necessity, because otherwise a man shall bee vnjustly in disgrace through slanderous tongues, heere is a time to seeke to maintaine his owne good name. Thus did *Paul* iustifie himselfe, and extoll his owne gifts and labours; or else because otherwise some aspersion shall be cast vpon Gods glory, something slanderous laid vpon his seruant, being imputed to him,

1 Sam. 12.

him, as if *Saul* had not stood forth to iustifie himselfe, and to publish his vpright dealing in his Iudges Office: or lastly, because otherwise should me even such as are of excellent deserts might remaine unknowne, and bee vied as enemies, when there is none else to make them knowne. Thus *Obadi-*

1 King. 18.

el telleth *Elijah* to his owne praise, that hee hid an hundred Prophets of the Lord, fifty in a Cauer, and fed them with bread and water: And *Nabwich* speaketh much of his goodnesse towards the Iewes, desiring the Lord to remember him in mercy.

Ios. 7.

Lastly, the dutie heere is, in all things to speake the truth, whatsoever cometh of it not bee afraid of the faces of the greatest, standing for the truth of the Gospell: not to feare any enmity of man in witnessing the truth for the meane: not for feare of death or other punishment, to deny the truth of any fact, making vs lyable hereto. For thus, as *Isaiah* said vnto *Achan*, thou gapest glory to God, whatsoever becometh of thee, otherwise thou aduancest the Diuell the father of lies. Thou art a follower of God, as one of his deare Children; and though thou lose something heere, yet thou shalt be rewarded an hundred fold: otherwise, as a bastard and impe of the Diuell, thou shalt with him bee adiudged to hell-fire, as is the censure of lyars.

Renel. 12.

Quest. 103. Which is the tenth and last Commandment?

Ans. *Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife nor his servant, nor his mayd, nor his Ox, nor his Ass nor any thing that is his.*

Quest. 104. What is heere forbidden?

Ans. *All first motions in the minde unto sin, springing from a viggall sin, though no consent be yielded unto them.*

Expln. This Commandment as hath bene already said, is diuided by the Romanists into two, that the two foremost might be reckoned but one: But this, as hath bene shewed is their sophistry, and against all reason, there being two so distinctly delinered of two arguments, the inward and outward

ward worship of God, heere one and the same argument, euill motions and lusts of the minde, and not sin distinction in the matter, but only enumeration of distinct objects. May to demonstrate that all this is but one commandment, compare Exod. 20. 17. with Deut. 5. 17. and you shall finde the order of this enumeration inuerzed, in the one the house first named, in the other the wife, which would heere haue bene done, if they had bene two different commandments.

Thou shalt not covet; that is, thou shalt not haue any first motions in thy minde, against that loue which thou owest vnto thy neighbour, whereby the way may bee opened to sinne against him in any kinde, either through the desire of pleasure, or profit, whether the profit bee inheritance, his house or goods, man, maide, cattle, which were alike bought, and sold in those times: all beginnings of sin must be resisted, that the soule may bee pure and fit for Gods Spirit, to ioyne it self vnto. Now, the Lord passeth on heere, in reckoning vp particular euill motions against our neighbour, and saith nothing of motions against his owne Maiesty, nor that men are not as apt heerein to sinne against God, nether for that these motions are more excusable, but because as more haينous in any common vnderstanding, they are to be annoyed rather, being against him, from whom euery good thing, and onely good cometh.

The sin against this Law, I say, is, when ill motions of any kinde are first in the minde, whether against God, or against man, though no consent be yeelded by the minds approbation and liking well of, and thinking to put these motions in execution; for as grosse affections and desires make the soule impure in Gods sight, so his piercing eye light beholdeth it if there be any beginnings a far off, and cannot abide them, according to the Psalmist.

Psalm. 139.

Here therefore cometh to be censured original sin in vs, deriued from *Adam* in vs: the li'prouis of our corrupt nature, which is called lust, and concupiscence, the flesh, &c. which is a want of original righteousness and holiness, and a pronesse to all sin and wickednesse.

Rom. 7.
Gal. 5. 17.

This is dubbed vp with intempered mottoes, by those of the

the Roman Church denying it to be any sinne but a disease only in nature, as the hereditary stone or gout, whereas the Apostle plainly teacheth even this to be sin, saying, *I had not knowne sinne but by the Law, for I had not knowne lust, except the Law had said, Thou shalt not lust, or covet*, by which words it is euident that it is truly a sinne, and against this precept: to let passe that of David, *In sinne was I conceived*: they are made lyable vnto death that sinned not, as a *felon*, that is ha- uing no sinne but this originall. Of this Argument hee that pleaseth, may see a large Treatise in my fourefold resolu- tion.

Againe, I say, further motions vnto sinne, springing from originall sin, that is, from the flesh, are against this com- mandement, though no consent be yeilded, because if the roote be naught, the branches must needs be naught also: *Whoe can draw a cleane thing (saith Iob) out of that which is vnclene? there is not one*. Springing from originall sinne, or the flesh in vs, I say, because some euill motions are suggested by the Diuell, which are not our sins, vnlesse by consenting wee make them so. Such motions had our Lord whē he was temp- ted, but wee must learne of him to resist constantly, lest they by admitting, become our sinnes. These diabolicall tempta- tions are commonly knowne, either because they are sudden and come into the minde without any obiekt leading heere- vnto: or, because they are often, yea, hundredths of times iterated, without intermission, like Ordnances planted to batter downe a wall, to the infcebling of the faculties of minde and body, and weakening of the senses. 3. Or, be- cause they are motions to things horrible to nature, as to murders of others, or of a mans selfe. Or, because they moue to things vnpleasing, tedious and irksome: Or, lastly, be- cause they are violent, and inforce almost to the doing of that vnto which it is moued. If at any time a man bee tempted

Motions from
Satan knowne
how.

1 Cor. 13 y.

heeby, to things pleasing to the flesh, as Paul was tempted, when he had that pricke in the flesh, the messenger of Satan, to buffet him: And David, when he was stirred vp to number the people, or if some outward obiekt be vsed as a mean to allure, as Eue was allured, by the sight of the goodly fruit, they are not

not so easie to be distinguished from fleshly motions; which alwaies desile where they come, how lightly soeuer they passe away againe, though this bee also denyed by the Romaniſts, calling them, *Deuotione vitia*, *quod vitia sunt continentia iniqua*; light peccadilloes wherein the regenerate cannot be defiled.

Lastly, I say, all first motions to include not onely original corruption, and first motions hence arising, without ioyning in them; but much more, if there bee ioy and delight, though there be no consent in the heart, to put them in practice, it is a sinne also heere forbidden, such motions onely, as are ioyned with consent, being against other Commandements.

So that he, which is pleased in motions arising in the mind, to liue such house and goods of another man, or such a woman, being another mans wife, and therefore breaketh out in vaine wishes, although he doth not plot and deuise in his minde, how to attaine them, he is a sinner in the highest degree against this Commandement.

If his thoughts wherein he is delighted be adulterous, hee is guilty of adultery; if murderous, of murder, and is defiled heereby, according to that saying of Christ; *From within*, Marke 9. 38. *euil out of the heart of man, proceed euil thoughts, adulteries, fornications, murders, theſe, countenſeſſe, wickedneſſe &c. All theſe euil things come from within, and deſile a man.* All which serueth to help vs to a sight of our own spirituall deformitie, whoſoeuer is beſt amongſt vs, ſo that if the Lord ſhould enter into iudgement with vs, the holieſt man were neuer able to abide it, ſeeing he hath about him the fleſh, the root of bitterneſſe, & often euil motions though he ſtrieth againſt them, and ſome taking vp the heart with delight, by their pleaſing inſinuation. And thus the Law doth the office rightly, to conclude all vnder ſinne, that we might all depend onely vpon Gods mercy for pardon and ſaluation.

Queſt. 105. What is heere commanded?

Anſw. To keepe our very hearts and mindes free from all euil motions and thoughts, contrary to any of the Lawes and Commandements of God.

Expla. The duty commanded here, is our through ſanctification,

2. Thes. 5. 13.

Ephes. 4. 24.

John 3. 5.

Rom 7. 16.
Verse 22.
Verse 15.

Psal. 34. 12.

1 Pet. 2. 2.

2 Pet. 3. 18.

Justification, not only in deeds, but in heart and thought, also as the Apostle prayeth for the Thessalonians: *That ye may be without spot, and blameless, and without fault, as ye have been called, in the love of God, and in the love of his Son, Jesus Christ, who is the Father of glory, and peace, to all that love him, and keep his commandments, and abide in his love, until the revelation of our Lord Jesus Christ.* The parts of this are mortification, putting off the old man, which is corrupting his flesh, and unification, which is, the putting on of the new man, which often God is created in righteousness, and true holiness. It is otherwise called Regeneration or a New birth, with one which a man shall never see the Kingdom of Heaven, until a 21. 30. 35.

Now of this new birth, there be four degrees or parts.

1. The birth of a pure and holy minde hating sinne, and loving the Law, this was in David; *David is in doe, I know by heart, and all false ways; I detest only abhorre; and in Bank, I consent to the, both sinners goods and; I see light in the Love of God, and giving the, inner men; and I have the things that I see.*

2. Stirring and moving in holy duties, as a living man doth the actions of the living, which a dead carcassee cannot doe. This stirring of the regenerate, is stirring to doe evil, and learning to doe well, doing the duties of piety towards God, and of love towards man.

3. An earnest desire of food, whereby this new life may be maintained: *As new borne babes desire, the sincere milke, of the word that ye may grow thereby.*

4. A growing up towards mans estate, in knowledge and holiness, according to St. Peter: *Finally brethren grow in grace, and in the knowledge of Jesus Christ.*

Now the Law sheweth all this to be done, but helpeth not to the doing, and so leaveth a man destitute of all comfort, that all conceit of righteousness in man might be taken away, his frailty and weakness might be acknowledged, hee might despaire of his owne power and ability, that he might be set a worke to seeke out of the Law, meanes of fulfilling the Law, and to become righteous before God. And hitherto of the ten Commandments.

And now we shall see how the Law is fulfilled in the heart, and in the thought, and in the deed, and in the word, and in the life, and in the love, and in the grace, and in the glory, and in the kingdom of God, and in the life everlasting.



Of keeping the Law.

MY good child know this, that thou art not able to doe these things of thy selfe, nor to walke in the commandements of God, and to serue him, without his especiall grace, &c.

Very fitly in this publike Catechisme, after the setting downe of the particulars required by the Law, we are put in mind of our owne weaknesse, and disability to performe those duties in any measure, and therefore wee are sent to seeke from above, a supernaturall assistance, which may fight with our corruptions, and helpe our infirmities: Not that we are thereby advanced in this life, to a total and perfect correspondencie to the full rigor of these duties, but that we may know, that it is a greater strength, then our owne naturall abilities, which worketh in us a sound and sincere, though imperfect, obedience in this life, which is the Evangelicall performance of Gods Law, achieved partly by us in our weak endeavours through grace, and therest by supply for us by our Saviours perfect satisfaction unto the utmost of the Law, as more distinctly appeareth in the Questions following.

Quest. 106. Is any man able to keepe all these Commandements?

Ans. No man vpon earth hath, or can ever be able to keepe them perfectly, Adam onely excepted in the state of innocency, and Christ, who was both God and man.

Explan. For clearing hereof, we will deduce these *Theses*, or positions; Man by his first creation, was able to keepe the whole Law without sinning: for hee was made after Gods image, which, as is expressed by the Apostle, is righteousnes, and

Thes. 1.
Man at the first able to keepe the Law.

Eccles. 7. 31. true holines: and God, saith Salomon, made man *righteous*, his hart was full of diuine vnderstanding, his will was altogether right, his affections holy, his power absolute to persist, and continue such alwaies.

Thes. 2. Man, as his nature now is, cannot keepe the Law of God, neither the whole, nor any parcell thereof; but is altogether corrupt, his vnderstanding darkened, his will crooked, his affections impure, and his best strength, weakensse towards the running the race of Gods Commandements.

And when the best meanes are offered of being brought into the right way, he is apt to turne them into his owne corruption to the increaseth thereof, euen as the spider turneth all into poyson. This corruption of nature is wel set forth by

Iob 14. 4. *Iob, Who can bring a cleane thing out of filthinesse?* so that mans nature now is filthines it selfe: and so farre gone is it herein, as *Paul* sheweth, that speaking hereof in his owne person, hee saith, *In me, that is, in my flesh, dwelleth no good thing.* The vnderstanding is so darke, as that, euen like a blind man, borne

1. Cor. 2. 14. blind, doth not see any light, neither can hee: *the naturall man perceiueth not the things of God, neither can he.* The will is so crooked, as that in all things it is contrary to Gods will, according to that saying, *Naturum in Deitum semper cupimusq; negata?*

We are prone to that which is forbidden vs, & we long most for that which is denied vs. See an example in the corrupte Iewes, vnto whom the Lord sending *Ezechiel*, saith, *but they will not heare, neither will they cease.* The affections are so impure, as nothing is so good, but he is apt to hate, and inspeach it; nothing so vile, but hee loueth it, and is wedded vnto it: as is

Ezech. 18. 29. shewed in the Iewes, saying, *The way of the Lord is not equall*, but of their owne waies, they thought most highly. The weaknesse of the whole man is such, as that he is not able to thinke a good thought, and as a dead carcasse corrupteth of it selfe,

2. Cor. 3. 5. and stinketh more and more: so a naturall man increaseth in corruption, till that he becommeth most vile, and runneth on to doe things euen against nature. And lastly, so apt is he to

Rom. 7. turne the best meanes into corruption, as that Christ himself is made a stumbling block, hee that was giuen to raise vs vp to heauen, is made an occasion of stumbling and falling; the

grace

grace of God, which appeareth for our saluation, is turned in-
to wantonnesse.

Man assisted by Gods grace, and regenerate, cannot per-
fectly fulfill the Law, but faileth still in many things. For
though a man be now spirituall, and guided by Gods Spirit,
not to sinne, as men naturall according to Saint *Iohn* 1. yet the
flesh, the old man, corrupt nature is not altogether expelled,
but remaining for their humiliation, and the exercise of grace
in their spirituall combate, hindreth them from doing per-
fectly the thing they would, and swayeth them oftentimes to
the thing they would not. Euen as a very dull scholler, being
excellently taught, and much laboured vpon by a most skilful
Schoole-master, yet through defects of his nature, is imper-
fect in his learning, and erreth in exercises of learning, some-
time in against Orthography, sometime in false Latin, and
sometime in frigid inuention, misplacing of words, and vsing
vnproper words, vntill that in continuance of time, he com-
ing to perfect age, all these faults come to be amended. So
the scholler taught by Gods Spirit, shall in the last, namely, in
paradis, come to perfection, and be without all error and sinne:
but through the vntowardnesse of his nature, cannot here in
this doe any exercise, but there be faults escaping him.

Hence it is, that Saint *Iohn* saith, *If we say, that we haue no sin,*
we deceiue our selves; and there is no truth in vs: and Saint *James*;
In many things, we sinne all; and *Paul* acknowledgeth it in him-
selfe; *When I would doe good, euill is present with me.* So that both
Pelagianisme is to be reiected, that teacheth man to be able,
out of the strength of nature, to keepe the Law, and semipela-
gianisme (that is Popery) teaching, that the regenerate are
able perfectly to keepe it, yea, to doe more then it requireth,
which they call workes of supererogation.

Can no man attaine to perfection of righteousness accord-
ing to the Law? how then is it, that some are said to be per-
fect, according to that speech of the Apostle; *So many as are*
perfect, let vs be shewminded?

Perfection is two waies to bee vnderstood, either, as it is
oppoed to imperfections, and wants, and this is perfection
of degrees, whereby the law is kept without failing in any

Thes. 3.

Man cannot perfectly keepe the law.
1 Iohn 3. 9.

1 Iohn 1. 8.

James 3. 2.

Rom. 7.

1 Cor. 10. 3.

1 Cor. 10. 3.

Quest.

Ans.

Perfection

two fold.

thing : or, as it is opposed to hypocrisie, and this is perfecti-
on of parts, whereby what is outwardly professed, is inward-
ly imbraced; so that, as the outward part maketh a good shew,
the inward part is also right, and sincere. And thus *David, Ie-
siah*, and others are said to be perfect, and not otherwise : and
thus euery regenerate man can, and doth in some measure ap-
proue himselfe for perfect, though amidst great weakenes-
ses.

Quest. 107. What is the breach of the Law, and the
punishment hereof?

Answe. It is sinne, which if it be but once committed onely, and that
but in thought, it makes the person committing it, subiect to Gods eter-
nall curse, which is everlasting death, in hell fire, the torments whereof
are unspeakable, without any end or ease.

Explic. Next vnto the consideration of mans weakenesse
towards the keeping of the Law; commeth to bee considered
the punishment due vnto him therefore. And here first I say,
that the breach of the Law is sinne : because sinne, as Saint
John teacheth, is a transgression of the Law : and without the
Law, saith Saint *Paul* sinne is dead. And this sinne, though it
be but one once onely committed, yea, but in thought, subiect-
eth the sinner to the eternall curse of God. For that inbred
corruption onely, euen before it breaketh into action, maketh
all men guilty of death, according to that : *By one offence of one
man, the fault came on all men to condemnation.* But much more, if
any man obserue the whole law, and yet faile in one point, he
is guiltie of all, as being actually a sinner also. Now the pu-
nishment, which is here said to bee death, is otherwise called
the curse : for, *curst is he, that conuinceth not all the words of the
Law to doe them.* It is called hell fire, damnation, the second
death, vtter darkenesse, the worme that neuer dieth, and fire
that neuer goeth out; the extremitie being such, as that it
causeth continuall weeping, and gnashing of teeth for for-
row, and no one drop of mercy is granted to ease any part of
these torments : and all this is not for some long time, but
thousand thousands of yeares, and still as farre from end, as at
the first beginning.

1. John 3. 4.

Rom. 7.

Rom. 5. 18.

James 2. 10.

Deut. 27. 26.

Curse.

Quest. 108. Is it not iniustice to appoint so great a punishment for euery sinne, yea, euén for the least?

Ans. It is very iust and right, for the Lord to adudge the very least sinne to hell fire; because his Marke, which is perfect holines, for upon man in his creation is remoued, and a Marke with the deuiils brand is made vpon the soule of the sinner: for which it is iust, that the deuiill, and not God, should now haue such a soule.

Explan. The Lord, which is iust in all the waies, and righteous in all his workes, cannot bee vnjust in punishing sinne. Therefore this heauy censure against the least sinne cannot but bee most iust: and that this may more plainly appeare, wee are not to consider of sinne, as of an offence merely, whereby a law is broken; but as of a blemish, whereby the soule is stained, and so made vnfit to bee a citizen of heauen, where only holines dwelleth, and none vncleane thing may enter. This blemish also is so great, as that it is said to defile the whole man, and that with such bitterness, as is most loathsome. Now this being the case of any sinner, is it not iust with God to condemne him to the same fit for him, and much more, because he preferreth his sinne, Satans bage, and cognisance before the Lords.

Againé, euery sinne is an offence against an infinite maiesty, euén the smallest, as wel as the greatest: for the same God, which hath said, *Thou shalt not commit adultery*, hath said also, *Thou shalt not kill*. He that hath said, *thou shalt not doe ill*, hath also said, *thou shalt not thinke ill*. Now according to the greatness of the person offended, the offence is to be estimated, if it be against a temporall King, it is a temporall death, if against the eternall King, it is eternall death in hell. For it is not with God, as with man, whose lawes, if they bee broken, yet being of diuers sorts, onely such, as concerne the Kings person, are reckoned to be against his Maiesty, others against this, or that subiect onely: but the lawes of God doe all concerne his royall person, and any breach is rebellion, as *Sagor* called the sinne of *Sau* sparring the *Amalekites*; *Rebellion* is the sinne of witchcraft, and therefore worthy of death and damnation.

Sinne worthy of hell fire.

James 2. 11.

1. Sam. 15. 23.

Quest. 109. If no man can perfectly keepe the Law, wherefore then serueth it?

The use of the Law.

Ans. Of excellent use notwithstanding is the Law of God. 1. To humble vs, in regard of our miserable estate hereby discovered. 2. To beare rule of good life vnto vs. 3. To be a Schoole-master to bring vs to Christ.

Explan. Seeing the end of the Law, now is not the perfect obseruing of it in all things, without any faile, that the doer might so be counted worthy to liue, which is impossible, it is needefull to bee considered, to what end it now serueth.

Rom. 7. 9.

And the first is to beate downe pride, and to humble the most holy and best men liuing. For, I marvaile what saith the Apostle, without the Law, but when the Commandments came, sinne reuiu'd, and being more reformed by Gods grace, seeing what by the Law he ought to doe, and what through infirmities hee did, he crieth out; O wretched man that I am, who shall deliuer me from the body of this death? And as the Apostle, so euery man that hath his eyes opened, see into the glasse of the Law, and thereby his miserable estate, seeth himselfe so wretched, sinne being about him to defile him, the thirtings of the Law before him the flesh behind, still putting him forward to sinne, about him the Lord ready to take vengeance on him, and vnder him hell fire, the bottomlesse gulfe ready to swallow him vp with the mouth wide open: so that hee cannot but ioyne in an holy despaire with the Apostle, and condemne himselfe for a most vnworthy wretched sinner.

Vers. 14.

And being thus humbled, shall he condemne the Law, and cast off all care of obedience, because it requireth so much more, then hee can any way performe? Nay, hee will the more loue it, and admire the perfection of it, saying, with the same holy Apostle, The Law is holy, and the Commandment is iust, and holy, and good: and I delight in the Law of God concerning the inner man. But as a student in any Art, to the perfection whereof hee cannot attaine (such bee the mysteries thereof,) yet hee is the more rauisht with the loue of it, and strueth hard after the perfect knowledge of it, and neuer ceaseth. He saith not with Esau, what

Rom. 7. 12, 13.

What shall I say?

is

is this birth-right vnto mee? because hee is tied to so hard taske hereby: But with Saint *Paul*, he presseth towards this marke, walking that way of good workes, which God hath appointed, vnto for a rule this holy Law of God, *in Rom. 7. 12.*

And lastly, finding, that when he hath done whatsoeuer hee is able, he is an vnprofitable seruant, worthy of Gods eternall displeasure, he is driuen to seeke both meanes of satisfaction for his delinquencies and failes, and helpe to doe this hard task vnto which of himselfe he is for insufficient, and this satisfaction and helpe is the Lord *Iesus Christ* alone: For that *Rom. 8.*

which was impossible to the Law in of itselfe, as it was weak because of the flesh, God sending his owne Sonne, in the similitude of sinfull flesh, and for sinne condemned sinne in the flesh, that the righteousnesse of the Law might be fulfilled in vs.

And thus doe we see the third, and last end of the Law, viz. to bee a Schoolemaster to bring vs vnto Christ: and this Schoolemaster is both the Ceremoniall law, tutoring, and teaching by rudiments and figures, as little children, those that were not come to full age vnder the Gospell, and to vs more principally the Morall Law, showing the great neede, which wee haue of a Sauiour, and driuing vs vnto him, as our onely refuge, to be made righteous, according to that; *The Gal. 3. 24.*
Law was our Schoole-master, to bring vs vnto Christ, that we might bee made righteous by faith.

Quest. 110. How may wee bee saued from our finnes?

Answe. Only by the blood of *Iesus Christ*, and hold vpon by a true and lively faith.

Explic. Being brought to despair by the sight of our finnes in the glasse of the Law, and of the horrible punishments due therefore, it is necessary that wee now looke for a remedy against so great danger as the cunning Chirurgion, when he hath searched a festered soare to the bottom, applieth himselfe to the Cure. And our onely remedie is the blood of *Iesus Christ*, according to that comfortable speech, *The blood of Iesus Christ his Son cleanseth from all sinne.* *1. Iohn 1. 7.*

If all Angels and men should haue done their ytermost, to deliuer and save one soule, it were altogether vaine, they being all finite, the punishment by sinne deferred infinite, and therefore such, as could neuer bee satisfied for, by creatures finite, but in an infinite time. It pleased the Lord for this cause, to send his onely begotten Sonne into the world, *that whosoever believeth in him, should not perish, but have life everlasting.* And his blood doth save from all sinne. 1. By expiation. 2. By sanctification. Expiation is the satisfying of Gods wrath due to sin, by bearing the heavy burthen thereof: and this did the Lord Iesus, when he abased himselfe, *and became obedient to the death, even to the death of the crosse:* when he redeemed vs from the curse of the Law, *being made a curse for vs, for it is written Cursed is every one that hangeth on the tree:* when in loue, he laid downe his life for vs. And thus we are by his blood, saved from sin and damnation hereby deferred, *even as a condemned person is saved, by some other man dying in his stead.*

If it be demanded, whether Christ being the Son of God, could not haue saved vs by some lesse suffering, than death, seeing whatsoeuer he endured, was of infinite worth? I answer, that I take it not to be safe affirming, or denying this: for if we shal say, that he could not, we shal limit his Almighty power, if that he could, we should call in question his diuine wisdom; wherefore I say, that he could not so abundantly haue manifested his loue towards vs any other way, but by dying for vs, and therefore let it suffice to know, that he hath voluntarily, and of his owne accord, suffered death, to deliuer vs from death and damnation.

Secondly, sanctification is the vertuall diffusing of his blood in our hearts, and in euery corner thereof, by the working of his holy Spirit to the cleansing of them from sinne, so as that it hath no more dominion ouer vs: *For as wee that are baptized into Christ, are baptized into his death, wee are buried there with him by baptism into his death, that as Christ was raised from the dead by the glory of the Father, so we also should walke in newnes of life.*

And such as are in Christ, are described thus, *which walke not after the flesh, but after the Spirit: If any bee in Christ, hee is a new creature, old things are passed away, all things are become new.*

It

John 3.16.

Expiation.

Phil. 2.8.

Gal. 3.13.
2. John 3.16.

Sanctification.

Rom. 6.4.

Rom. 8.1.
2. Cor. 5.17.

It is a vaine thing therefore, for any man to perswade himselfe of deliuerance from sinne and death by Christ his blood, vntil his conscience bee hereby purged from dead workes of sin, in newnesse of life to serue God. No price paid for the ransom of a slave can set him at liberty, if he still be such a slavish mind, that he will serue his old master alwaies: neither can any friend, though he will die for him that deserteth death, save him, if he will still desperately cast himselfe vpon mortall danger: not yet can any water of Iordan cleanse from the foule leprosie, if the precepts of the Prophet bee not obeyed. No more can that man be any better then a slave of the Deuill, though Christs precious blood hath been paid for rancome, if hee will still liue the seruant of sinne, and of the Deuill: neither can he be saved from death, though our dearest friend Christ hath once died for man, that still by sinning runneth vpon the danger of death.

Nor lastly can any be cleansed from the leprosie of sin, vntil his precepts bee obeyed, who onely can, and doth direct rightly to vse the streames of his blood for this end and purpose. Oh misdeem then that hope for deliuerance from sin, but haue sinne ruling and reigning in them. How hope neth it, that being so wise for things worldly and temporall, yee haue no more understanding for things spirituall and eternall? How is it that yee looke for deliuerance from death by Christs blood, when no power of this death is felt to mortifie and kill sinne in you? What word haile yee? What promise of God to build this confidence vpon? As verily as God is truth, yee haue none at all from God. Whence then is the ground of your hope? What doe you build your comfort vpon? vpon a shadow, vpon nothing? Bee ashamed in sinne of this your folly, batter not your selues in vaine yee sinners, but lay hold vpon saluation whiche it is offered, being sanctified and washed by vertue of Christ his blood in your hearts, so that all iniquity being expelled thence, it may by power of the same blood be expiated, and neuer appeare to your condemnation at the day of account.

Now as Christ his blood alone purgeth from sinne, so it

of

must be applied by the sinner vnto his own soule by the hand of faith. All the water of all riuers will not make a man cleane, vnlesse with hands he bee washed with the water: no more will Christ his blood make cleane the soule, vnles with the hand of faith it be applied vnto it: For this cause, as the blood of Christ is said to cleanse from all filth, so faith is said to purge the heart from sinne, and to iustifie a sinner. That precious blood purgeth, and iustificth, as the cause materiall; faith, as the cause instrumentall.

1. Iohn 3.3.
Rom. 3.25.

Q. *How is faith first begun, or wrought in the heart?*

Meares of
working Faith.

Ans^r. Ordinarily, by the preaching of the Gospel of Christ, the holy spirit inwardly opening the heart, to believe those things that are outwardly preached to the eare.

Explⁿ. Finding that Faith is the instrument of our iustification and saluation, it is necessary to consider, how, or by what meanes this instrument is purchased, that if it be wanting, it may bee sought here, if it bee already attained, the meanes and giuer hereof may bee magnified and honoured. The meanes therefore, I say, is the Gospel published and made knowne vnto vs, which, the spirit opening the heart, it beleeueth. For, Faith commeth by hearing, and hearing by the word of Gods, and this word thus working faith, is the Gospel: the Law drineth to despair, the Gospel erecteth by hope, the Law threatneth and filleth with feare, the Gospel promisseth and filleth with comfort, the Law sheweth our miserable estate, and what need we haue of a Saviour: the Gospel sheweth a remedy against this misery, and pointeth out vnto vs our Saviour. Then must be a kind of faith, or assent to believe the Law also, but this is not the Faith, by which we are saued from the Law: but when this is, and the Gospel is preached: euen as a man at deaths dore, through extreame sicknesse, at the newes of some soueraigne remedy lifteth vp himselfe, taketh it, and is recovered. So the sinner, euen dead by the Law, at the newes brought in the Gospel of a remedy, lifteth vp himselfe with hope, and by faith taketh it, and is recovered out of his danger. And being so sicke of sinne, and weake, as that he cannot of himselfe doe it, the holy spirit is ready,

Rom. 10.17.

ready, holding vp the hand, and opening the mouth of the soule to enable it to receive this wholesome medicine: as in the case of Lydia, of whom it is said, that, *A certaine woman named Lydia, a seller of purple, of the City of the Thyatirians, which worshipped God, heard, whose heart the Lord opened, that she attended vnto such things as Paul spake.* Acts 16. 14.

Q. How is faith encreased? *How is faith encreased?*
A. Chiefly by prayer, reading, preaching, and hearing of the word, and receiving the Sacraments; for if these be well attended, we will not be wanting in works of mercy and righteousness.

Explan. Of Prayer, the Apostle speaketh, as of a chiefe fruit and exercise of Faith; for, *How shall they call vpon him, faith he, in whom they haue not believed?* So that, if there be faith, that stretcheth a worke presently to pray. When the disciples believed, a chiefe care which they had, was to be taught to pray; wherefore they come to Christ, saying, *Lord, teach vs to pray, as thou also taughtest thy disciples.* And great reason is thereto, that faith, full people should pray: often, prayer being a proper worke of faith, euen as to speake is proper vnto man: whence it is, that the Kingly Prophet saith, *I believed, and therefore I spake, or prayed;* as if he should say, *I had vnderstanding, and therefore I vnderstood;* for what difference betwixt the tongue of man and beast, but in the speech? and what difference betwixt the beleener and the atheist, if he prayeth not.

Againe, as faith purgeth man's prayer purgeth all things, and maketh man pure vnto the faithful; *Every treasure of God is sanctified by the word and prayer.* 1. Tim. 4. 5.

Prayer is a conuersing with God, and the most heavenly and sweetest recreation of the soule belising: whence it is, that continuall prayer so thanksgiuing is commended vnto vs; *Pray continually, and in all things.* 1. Thes. 5. 17.

2. Of the exercises of the word of God, it is spoken, *as of the food and nourishment of the faithful soule.* *Desire, as new born babes, the pure milke of the word, that ye may grow thereby.* 1. Pet. 2. 2.
 And againe, *But the word shall plentifully grow in you, euen as good blood and iuyce in the body, to make it thicke and grow.* Col. 3. 16.
 It is a poore weak constitution, that is not hungry, and taketh no delight in meat and drinke; and it is a poore weakly soule, neuer like to grow to any good, that hungreth not after the

the Word, and receive it without appetite. The word is the sinewes and strength, the prop and stay of faith, it is the light, to guide all the holy affections hereof, that they erre not, and the heavenly riches making it most precious. It must needs be a crazed weak house, that hath no repairing; and he must needs wander much, that wanteth light; and grow poore, that spendeth daily, and hath nothing coming in: so that faith that is not repaired by reading, hearing, and meditation, is very ruinous, if it wanteth this light, it wil erre, if something commeth not in daily, out of this treasury, it wil be very poore and starved.

Lastly, for the Sacraments, these doe most sensibly convey Gods promises to our hearts, whilest we apply to vs the outward washing of bodies, for the inward cleansing of soules and bodies, and whilest we feede, and taste the flesh and blood of Christ, of which, in preaching, we heare with the care, euen as Thomas was confirmed, when hee felt the sides, and hands of Christ, crying out, *My Lord and my God.*

Quest 113. What is Prayer?

Answer. It is a lifting up of the heart, unto God only, in the name of Iesus Christ, according as his will, in full assurance of being heard and accepted at his gracious hands.

Of Prayer.

Explan. In the short Catechisme upon the declaring of our inhabilitie to obey God without his speciall grace, there is very opportunely inferred, the meanes to call for, and obtaine this heavenly treasure of grace: namely, diligent Prayer: and thereupon is the young Scholler in Christs Schoole bidden, to repeat the Lords Prayer, as the direction and aime for asking of our heavenly Father, all particular graces. Wherefore I beere hence upon that part of Catechisme, which concerneth prayer: and because that, unless we know what right prayer is, and what is the necessitie of praying, and when, and where it is to be made, we shall not be so disposed hereunto, as wee ought; I have thought good first to handle these things in generall, and then to come nearer to the patterne of prayer, prescribed by our Saviour.

First.

First, I say, that prayer is a lifting up of the heart; because that if all the best words in the world be spoken, without the lifting vp of the heart, it is no praying, but a saying of the words, which a Parrot may be taught to doe: *Gal. 4. 14.* *they which worship him, must worship him in spirit, and in truth; as the Lord said, Why cryest thou unto mee; as though lifting up his heart, euen when he vsed no voyce, he had made a loud crying sound in the Lords eares: according that old Distick.* *Exod. 14. 15.*

Non vox, sed votum, non vnde chordula, sed cor. *on should say, Non clamantis, sed amans clamat in aures Dei.*

Not stillest voyce, but silent vower:

Not strings sweet sounds, but heart that bowes.

Not moued cryes, but flames of loue:

Pierce through the eares of God above.

Such also was the prayer of *Hannah*, which preuailed: shee spake in her heart, her lips onely moued. But there is a time, when the voyce also must be vsed, as in the presence of others, that they may be edified, and ioyne in prayer also: and vpon euery other occasion of solitarie praying, when the vtterance cometh from the heart and spirit, though we be alone: most priuate, the voyce is well vsed, if it be not Pharisaically to boast of our deuotion in the eares of others, neere about vs. For, Christ himselfe being retired and alone, prayeth with words: *Math. 26. 39.* *Father, if it be possible, let this cup passe from me.* *John 17.*

And for his Disciples, whom he was to leaue, he prayeth in many words, for their custodie, for their vniety, and for the glorifying of God by them: The heart lifted up therefore with words, or without words, is true prayer; but words without an heart, are not so. In stead of prayer, this is praying, and a great abuse. So do Latke vnlearned Papists, saying many prayers vpon Beads, placing deuotion in the labour of the lippe, and feeling vpon dozens, mumbled vnknowne shreds of Latin; and many of our common people, in their morning and euening deuotion, beeing drowzie, or hauing minds

mindes taken up with other businesse in the very time, doe with their words beate the aire in vaine, and deceive God of his dutie.

Prayer to God
alone,

I adde further, that prayer is a lifting vp of the heart to God alone : because it is a part of his peculiar worship, and he is robbed, and his glory is taken, and giuen to another, when prayers are made to any other, besides the Lord. It helpeth not, that is said, men vpon earth do pray one for another, as the Apostle, Ephesians, and Thessalonians, to pray for him, and the sicke are directed by Saint James to pray the Elders of the Church to pray for them. For though we haue examples of requesting the liuing to pray for vs, what one example is there to doe the like to the Saints in heauen? There is not one. What direction is there in all the Scriptures? Verily none at all. And as for imploring of aide, *Call vpon me*, saith the Lord, *in the time of troubles*; and, *Thou shalt worship the Lord thy God, and him onely shalt thou serue*: but for calling vpon any other, not a title in all the Bible to warrant it.

Psal 50. 14.
Deut. 6 13.

May 23. 16.

Lastly, what hope is there of praying to any other? Surely none; for *Abraham is ignorant of vs, and Israel doth not know vs*, saith the Prophet, no more (for ought wee can tell for certainty) doth the blessed Virgin *Mary*, not the holy Apostles, *Peter, Paul, &c.* A frantick, or at least an idle and addle part is it then in any to pray to Saints or Angels, there being no well-grounded hope of good thus to be attained, and inhinck danger at Gods hands, who will not suffer, but be auenged, if his honor be giuen to any other. I say moreouer, that prayer is made in the name of Iesus Christ, to meeete with that cauill of Saint-worshippers: it is presumption, say they, that wee will not offer to a mortall Prince, to come immediately to him to make petition for any thing, without the mediation of some Courtier, much more to presse into Gods presence, without the helpe of some Saint. O stupid ignorance! O affected blindness! Is not Christ an helpe sufficient? I am sure Saint *Iohn* thought him so, when he comforted the faithfull with these words: *If any man sineth, we haue an advocate with the Father, Iesus Christ, the righteous*: and Saint *Paul*, when to the assurance of the faithfull he wrote thus; *It is God that iustificeth* *whom*

1. Iohn 2. 1.

Rom. 8. 33.

shall continue! It is Christ which is dead, your saviour which liveth againe, who is at the right hand of God, and maketh request for us. Neither of them, nor any other holy Apostle once dreamt of the mediation of Saints, or any other creature. Moreover, the Lord himselfe doth so often bid vs use his mediation in praying to the Father, that they must needs be very stupid, and dull of hearing, or such as wilfully blindfold their eyes against the truth, which make any question about any other helpe to preuaile with God in our petitions.

Job. 14. 13. 14.

Furthermore I adde, according to his will, because, if wee follow our owne lusts in prayer, we may aske much, but shall little preuaile; *Tee aske, but receive not, saith Saint James; because ye aske amiss, that ye might consume it on your lusts.* Wherefore, that we may speed of that which wee aske in prayer, it is necessary to frame all our petitions according to Gods will; we must therefore haue the knowledge of the Law; teaching vs to preferre the honour and glory of God before all other things; and for this cause chiefly to pray for this, and that we may be instruments of honouring him, as the duties there set downe doe require; and in the next place to pray for grace to doe those duties of loue, which are required towards our neighbour for the pardon of our errors and offences, and strength of faith, whereby we may be iustified here from: and lastly, for temporall benefits, and deliuerances in the time of danger, as blessings promised to such as keepe the Commandements: wherein, because our daily failes are many, we must not be absolute, but with submission of our desires to Gods will, saying euery one of vs with our Master, *Not my will but thy will be done*, as who knoweth, what is best for vs. Whence it is plaine, that ignorant persons which know not Gods lawes, cannot pray aright, nor they which are without feeling of the word of Gods grace, and of right affections towards his glory, but are onely led with a sense of corporall and outward wants and grieuances.

Lastly, I say, with full assurance of being heard; for there must be no waivering in prayer: *He that waivereth is like a wave of the sea, tossed with the wind, and carried away: neither let that man think that he shall receive any thing of the Lord.* It is beleeuing, and

Iam. 7. 26.

and fully assuring our selues of Gods fauour, which maketh all things possible that we aske in prayer. This assurance, as a lusty gale of wind, carrieth our prayers with full saile to heauen, the desired haue: waucering and doubting like opposite vncertaine winde, carry them to some other place, and so they returne without speeding. Wherefore bee that without doubting doeth not belieue, that *God is good* that he is a rewarder of such as call upon him, cannot haue any good successe of his prayers: neither can a wicked man pray aright, seeing his conscience is ready to check him, and dargeth him, in regard of sin that cleaueth fast to him, making his very prayers abominable to the Lord.

Quest. 114. What neede is there that the faithfull should pray, seeing they are in Gods fauour, who knowe all their wants, hath pardoned their sinnes, and promised them all blessings?

Ans. By how much the more we are in Gods fauour, so much the more need is there that we should chearefully pray, both to pay the debt that we owe vnto the Lord, and to obtaine the blessings promised, and to renew our assurance of the pardon of sinne daily interrupted through our great weaknesse.

The necessity
of Prayer.

Explan. The Christian soule purified by Faith, needeth not to be pressed, by shewing the necessity to this heavenly exercise; being continually either *actu*, or *habitu* by present performance, or by generall resolution lifted vp in prayer vnto the fountaine of all comfort: as *David*, who professeth, that at midnight hee prayed vnto the Lord. Yet because the full may not seeme to haue need to beg, nor they that haue all things already to aske any more, I haue shortly set downe some reasons of the necessity of prayer, even in those which through Faith haue all things already.

Psal. 50. 14.

First, it is a duty which God requireth of vs all, as a tribute of the great King of all: *Call upon me in the time of trouble, and I will heare, and deliuer thee, and thou shalt glorifie me*: That is, when thou wantest, pray; and when thou art full, still pray, and giue glory to God. And againe, *Pray continually, and in all thy wayes giue thanks.*

2. Thes. 5. 17.

reason The best subiects doe most willingly pay the duties of their Prince; and the most faithfull do most duly performe this of prayer to Almighty God: hee hath little or no faith; that is, little, or not at all in prayer. Yes, if any neglect to call vpon God, he doth not so much as belicue that God is a rewarder of such as call vpon him, or that he heareth prayers any more then *Baal* did; when his Prophets prayed and cryed from morning till night, and had no answer: for he saith in his heart as *Iob* sheweth, that God is in heaven on high, *Iob. 22. 14.* the clouds hide him, and hee cannot see: and againe, *What profit Chap. 22. 15.* should we haue if we should pray vnto him. So that faith is so farre from cooling our deuotion in prayer, when we belicue that God knoweth all our wants, that hee hath pardoned our sins, and we are made partakers of his promises, as that it sceteth vs the more on fire, and increaseth our seruencie in prayer, as in a chiefe duty towards the Author of all this our comfort; and it is onely the want of faith that maketh men cold, dull, and backward in prayer.

Secondly, prayer is the reaching out of the hand of Faith vnto the Lord, to receiue his blessings promised: although he promiseth to the faithfull the things of this life, & of that which is to come; yet he doth not promise vnasked, to thrust them into their mouthes, as it were, but if they reach forth the hand to receiue them.

That Beggar is worthy to goe without his almes, euen when dole is most bountifullly dealt to all, that will not offer him selfe to aske it, and put forth the hand to receiue it: So grace and mercy being offered from aboue, we are worthy to be sent away without it, if wee will not put forth the hand daily by hearty prayer to receiue it.

Thirdly, prayer is the applying and actuall putting on of Christ Iesus, to couer euery part of our spirituall nakednesse, to cure euery wound of our soule, and to strengthen euery faculty of our minde. Now by sinning wee are subiect daily to make our soules naked to Gods iudgements, to wound and hurt our soules, and to craze and infeeble our Spirits. If we haue faith, we haue cloathing medicines, cordials, but without this exercise of faith by prayer, we are without the vse & bene. it

bestest heereof. Wherefore let Prayer be held as a most necessary exercise of the soule, and the most excellent of all other, whereby it conuerseth, and hath familiarity with God, as *Moses* had: yea, let me bee imprisoned with *Peter*; in the Whales belly in the bottom of the sea with *Iudas*, forsaken of all men with *Paul*, or flied to death with *Stephen*, by prayer. I obtaine the Lords presence, and by him more loy, as some of the Martyrs haue found by experience, then in the time of freedome from all sufferings, inasmuch that they haue beene grieved when they haue been taken from the racks and torments.

Quest. 115. I perceiue by that which hath been said, that it is necessary to pray, as well in prosperity, as in aduersity, what times therefore are specially to be spent in prayer?

Ans. It is necessary, that every Christian make his prayers solemnly vnto God every morning and evening, sitting downe or rising vp from every meale, and at all other times as the Spirit moueth, or other occasions and necessities doe require, so haue the heart lifted up in prayer.

The times of
Prayer.

Explan. Seeing the necessity and excellency of prayer, the times follow to bee considered of, which are both generall and speciall. Generally, we are commanded to pray continually, & in all things to giue thanks, that is, by continuall lifting vp of the heart vnto God, when we begin to awake, to sleepe, to read, to labor, when we walke abroad, come into the house, when we are in safety, in danger, by land, by sea, &c. For that which some haue fondly taken vpon them to performe in grosse and outward manner, sequestering themselves from all worldly employment, that they might spend their whole time in prayer, tying themselves therefore to a great number of prayers, or to the rehearfall of the same prayers many times ouer, to make vp the number, counted sometime by little stones, more lately by beads; this, I say, as it is actually and vocally vsed by Monkes and Heretiques, commeth too neere the practice of ancient fond heretiques, called *En-*

abita

and together a Christian of all opportunities of doing other profitable and necessary duties to and for our brethren: yet is there another kinde of continuall prayer well becoming a Christian, which is performed in a spirituall manner, and is to be intermingled in all the morall and ciuill actions of our life, without impeaching or interrupting them, namely a perpetuall disposition to lift vp the heart vnto God, and to bend and tend in all our actions to the glorifying of his name. This, by the due exercise of actuall prayers in their times, becometh habituall: and extendeth it selfe to all times, consecrating the whole course of our liues and endeavours vnto obedience and holinesse.

The speciall times of Prayer, are both of publike and private prayers, the one subordinat, & such as is to giue place vnto the other.

The times of publique prayers, are the times in vvhich the Church of God wherein we liue, when it is requisite, that we come duely and recurrently together, euen as of old, they came vp to the Temple at Ierusalem, to worship, from all partes. For though now a dayes there bee no such place of speciall holinesse, so that for hauing respect vnto the place, we may haue the more hope of being heard in our prayers: yet it auaileth much to frequent the assemblies of Gods people vnto prayer. The prayers of many made together, are like vnto many coales of fire together, making the greater heat, as saith *S. Chrysostome*. When the Lord would set forth a most strong and powerfull prayer, he ioyneth *Nash, Ish & Daniel* together, in his name. Wherefore, I would to God that all would make more account of publique prayers, to come betimes and duely vnto them. *Peter and Iohn* went vp to the Temple to pray, euen since the time that in all places God was to be prayed vnto, and shall we prefer our prayers at home, before prayers there?

The times of private prayers of every person daily to beec made alone, and if hee liueth in any society, with others also. For it is not sufficient that thou prayest alone, and in secret, if thou liuest in a family, or society, where more doe usually come together to prayer: neither is it sufficient, that

To come to
publique pray-
ers.

Ezech. 14.

Praying in
company and
alone,

thou prayest daily in such company; if praying in secret bee omitted.

Math. 6, 6.

It is to be feared that he which prayeth in company only, makes no better prayers then the Pharisees, and shall lose his reward, seeing that to such as pray in secret it is promised, that the Father will reward them openly: and on the other side, if any man prayeth in secret, and neglecteth the ioynt praying with others, it is to be feared, that he is left without Gods presence, to vaine speculations, seeing that hee delighteth not to enjoy his presence in the middes of two, or three gathered together in his name.

Exod. 19, 39.

Wherefore it is necessary to pray daily in secret, morning and euening, and likewise with company, if it may be according to the ancient rite of sacrificing a Lambe in the morning, and a Lambe in the euening, every day continually. For every Christian family is a little Church, as the Apostles intitlesh some amongst the Christians, to whom hee wrote, not that it is any way fit, now wee have allowance for publique meetings, to meet in priuate houses, for all religious exercises (for this is the way to faction, and against the vnyty of Gods Church) but especially for the prayers daily vsed in every such house, making it a Church and Gods house, according to that: *My house shall bee called the house of prayer*: and therefore the Prophet speaketh of this as a note distinguishing Christian and Heathen families, when hee saith: *Poure out thy wrath vpon the Heathen that know thee not, and vpon the families that call not vpon thy name*. Let all Gouernours of families think vpon this, to set vp prayers in their houses, that they may bee Gods houses, and not houses diuided from God, vpon which hee will poure out his wrath.

Ier. 10, 25.

Prayer at going to meat.
2 Tim. 4, 5.

1 Sam. 9, 13.

Againe, prayers are ordinarily to be vsed, when wee receiue any of Gods good creatures for our sustenance. For by mans sinne, the creatures become accursed vnto him, by prayer they are againe sanctified. *Every creature of God is sanctified by the word and prayer*. When a feast was made in the land of Zuph, it is said, that the people would not eat, vntill that Samuel came, and had blessed the feast: euen as it is said

of

of the beasts, being gathered together to the waters in the wilderness, that for feare of poison they will not drinke till the Vaucorne hath with his horns stirred the waters. And after meate it is necessary to praise God, as so as we are commanded, *Whether we eat or drinke, or in what manner we doe, we shall doe all to the glory of God.* 1 Cor. 10. 31.

Extraordinarily, we must pray oftner in the time of any extraordinary danger or trouble, by sickness, persecution, battles and wars, famine and losses. *Daniel* at this time, besides morning and evening, prayed also at noone-tide daily. *Daniell* in the like case prayed seauen times a day, and at midnight. Christ prayed three times together in his agonie.

Praying in time of trouble
Dan. 6.

And the Disciples continued daily together in prayer. And in those times of persecution the faithfull are noted to haue met to prayer, and to haue continued three, sometimes six daies together, without taking food vntill night. These times of trouble are more specially times of prayer, to make praying our practice night and day, and to procure others to pray with vs, and for vs.

Math. 27.
Acts 1.

For the place and gesture to be vsed in prayer, wee know, that now there is no difference of places, howsoeuer it hath beene in times past; for euery where God may be called vpon in Spirit, and in truth: and for gesture, *Daniel* (such the Prophet) *let vs fall downe, and bowe before the Lord our God.* Not that prayer is not available without kneeling, as *Isaiah* walked in the fields, and prayed; *Isaiah*, lying in the wastes, belly, prayed, &c. But because all worship both of body and soule is due to the Lord of all, and because prostration, or kneeling is a meane to feed the more humilitie in the mind: therefore though kneeling be not alwayes necessary, yet it is to be preferred both in publike and private by all, that would yeeld vnto God his due and entire worship: and in all publike prayers, it is the more due and strictly to be vsed where the orders of Church do expressly enioyne it, or the laudable custome of the congregation continueth it. To conclude, the omission of due and right gesture must needs be more or lesse scandalous, as arguing either coldnesse in

1oh. 4.10.

1oh. 4.10.
1oh. 4.10.

attention or contempt of the Church or discrepancy is opinion in affection from the rest of Gods people with whom wee seeme to make but false conjunction whilest wee deny the uniformity of our bodily humiliation. And thus much of the generall Introduction to Prayer.

Of the Lords Prayer.

Quest. 116. How, and according to what patterne ought we to pray?

Answer. The Patterne and forme of prayer for our direction is the Lords Prayer. Our Father which art in Heaven, hallowed be thy name, thy kingdome come, thy will be done in earth as it is in heaven. Give us this day our daily bread and forgive us our trespases, as wee forgive them that trespasse against us, and lead us not into temptation, but deliver us from euill. For thine is the Kingdome, the power and glory forever and ever. Amen.

Explication. Having hitherto made way to the Lords Prayer, following in the Catechisme, by considering some necessary questions: it followeth now, that wee come more heere to the prayer itselfe, which is our onely absolute and perfect patterne. Concerning this prayer, consider we some things generally, and then particularly of the parts heereof.

Generally, who was the Author of this prayer. **Answer.** Christ Iesus our Lord, who with the Father and Spirit is God blessed for ever. Hee having beene himselfe busied in prayer, was desired by his Disciples, saying, Good master teach us to pray, as Iohn also taught his Disciples: and he said unto them, When ye pray, say, Our Father which art in heaven, &c. Whence is hath the name the Lords Prayer, as the Lords Day, the Lords Supper, &c.

Consider therefore the excellencie of this Prayer, as **Salomons** song, is called a Song of songs: so this may bee a Prayer

I
The Author of
this Prayer.
Lu. 11. 1.

Prayer of Prayers; exceeding all other prayers. And as the Lords Supper, because by him instituted is of that renowned account; that whosoever eateth and drinketh unworthily; eateth and drinketh his owne damnation; so, whosoever useth the Lords Prayer, being of diuine Institution; vnworthily, endangereth himselfe of damnation hereby. The Author is the wisdom of the Father; & like vnto himselfe hath made this Prayer, with admirable wisdom, drawing the whole Scriptures into a short Epitome heerein; and comprizing all our waies of misery kinde in a few wordes; with all most needfull directions about prayer; and reasons about it in the offering vp of Prayer. So that if all men should fall together haue studied all their dayes; they could not possibly make a prayer of such worth and excellencie; yet ad ad ad ad ad ad

Thirdly, consider the vse of this prayer, which is both for the words, and the matter and substance. Some thinke that it is onely to be used as a direction, by which we may learne how and what to pray, and that the words are not to be used, because Christ saith, *qui loquitur in seipso*. Others thinke it the onely prayer to be used at all times, and in all occasions; because Christ saith, *qui loquitur in seipso*. But neither might; the truth is (that which maketh a perfect consent betwixt these two) Huang-Ning, reporting what Christ said) the vse of this Prayer is not onely to direct for matter; or for words; but for both; say the words when ye pray; & use this pattern for a direction, and substance all your petitions according.

First, vse the words of this prayer, if thou knowest not how otherwise, according to it to express thy minde; and though thou knowest yet vse it; and vse the Lords is woe therefore to heare thee for; as Christ saith, A silence will acknowledge the voice of his only son; & the Lord is not bus acknowledge the voice and words of his son; being uttered by any of the faithfull. But take heed lest in praying these words, the tongue runne without the heart; as it must needs doe, in those that ceremoniously rehearse them; making nothing to be done, such like vnto a childe saying his lesson, which he hath learned perfectly. Each may say, the words of Gods deere

Sen, and yet got away without any notice taken of them, because they pray not his words, which is a harder matter to doe. Wherefore, to pray these words rightly, thou must in some convenient measure vnderstand them, and haue the minde taken vp with them, in the stirring the heart still conueying it selfe into the meaning of euery petition, which that it may be done, there must be vsed good deliberation in him that prayeth.

Thus, if this prayer be said, it is well vsed alone, or added to other prayers: like vnto a wrestler, who hauing vsed his best skill and strength, to ouercome in his wrestling, yet finding the victory, getting no bee very hard, hee re-inforceth himselfe at the last, with all his might, force and skill, together, that he may carry away the prize: so the Christian man wrestling, as *learned* with God by prayer, in the end re-inforceth himselfe in this prayer, that he may not depart vnblest. Two extremes are heere to be taken heed of: The one is, too much confidence, in the words of this prayer often repeated, as some Popes of Rome haue granted great pardons to seuen *Pater noster*s, and as many *Ave Maria*s, said ouer euery day, or on some dayes, and in some places: which is grosse and superstitious: The other is, too much detracting from this prayer, by accounting it no better, or not so worthy, as a mans owne conceined prayer, which is derogatorie and arrogant. Secondly, vse this prayer, as a forme of direction, learning hereby what to aske, what first & chiefly, with what affections and assurance.

Are not other prayers also to be vsed by vs, though differing from this in order; yet consonant in matter?

Yes doubtlesse; for otherwise, the Apostle *Paul* in his Epistles would not haue vsed such variety of order and manner in thanksgiuings, requests, and deprecations, for his spirituall children, for himselfe, for the whole Church: nor would the primitive Christians, in their ioynt prayer for the Apostles haue bene so bold as to promise this part of thanksgiuing, before their intreating of Gods assistance to the Apostolicall offices, as they did, when *Peter* and *Iohn* being dismissed, and charged to speake no more in the name of

Quest.

Ans.

of Iesus, they all together prayed vnto the Lord. Wherefore though this order bee generally to bee followed, yet neither is it alwayes necessary, nor yet is it a swartling from this direction, though some of these petitions onely bee asked in our prayers, and others bee omitted. But the error is, when we goe beyond the rules here giuen vs, doting too much vpon worldly things, or hauing proud, vnfaitfull, or malicious hearts, we make our prayers the labor of polluted lippes.

Why doth the Apostle say that we know not what to aske, *as wee ought, but the Spirit it self maketh request for vs, with sighes, which cannot be expressed.* If this be a perfect direction teaching vs all things? Or, are we not rather to hold it a generall direction onely for matter, and that to be true, which bee faith for words, we know them not afore-hand, wee follow not any set forme of speech, but as the spirit giueth vnterance at the time of prayer. And so here cometh to bee enquired, what is to be thought of set formes of prayer, and whether it be well to vse them?

It is true indeed: wee know not of our selues, as naturall men, what to aske, but the Spirit of God teacheth vs, partly enlightening vs by the Word of God, and partly stirring vp this heavenly motion in our mindes, to pray, and long after the fulnesse of Gods grace, which is an argument of our full deliuerance from mortality and basenesse, into perfect glory of soule and body, and this onely is the scope of the Apostle in that place. Againe, because prayer is the worke of Gods Spirit, it may bee hence gathered, that all such as haue the Spirit, and are regenerate, doe and are able in some measure to pray, to their owne comfort, hauing none other helps of prayers made by men, or aforehand deuised by themselves. Yet it doth not hence follow, that it is not good to pray in set formes of prayer, no more that it is not good to haue statutes to goe vp into an vpper roome, because a man may make a shift to goe vp by a ladder, or by some other meanes.

In publique, for the ordinary seruice of God, it is needfull there should bee set formes of prayer, because it is not certaine, that euery Minister of Gods Word hath the spirit

Quest.

Rom. 8. 26.

Ans.

Spirit of Prayer in him to teach him; and if hee had there would be danger through weaknes of memory of omitting many things needfull to hee prayed for in the congregation, of excursions, and runnings out into clauses unpertinent, and idle, into long prayers, and of tautologies, and repeating the same things againe and againe, to the wearying of the congregation.

And thus this heavenly service of Prayer, should be equally performed, according to the inequality of the ministers, some Churches having men able and sufficient, some againe very weake ones and deficient. For these causes, set formes have beene vied anciently in the Church of God vnder the Law; *Moses* vied the same forme of prayer, when the Arke remoned, and when it stood still: by the commandment of the Lord, he taught *Aaron* and his sonnes a forme of blessing the people.

David made many Psalmes, which were formes of psalme, and prayer to be vied publicly, as the 104, 105, 108, 107, Psalmes, the 91. Psalme, was a Psalme for the Sabbath. Vnder the Gospell the first forme of prayer is the Lords Prayer, the first forme of blessing is that of *Paul* The grace of our Lord *Jesus Christ* be with you all; or more fully, The grace of our Lord *Jesus Christ*, the line of God, and the Communion of the holy Ghost be with you all, Amen. And since it hath beene the custome of Gods Church to pray in the congregation by set prayers. I therefore these rules following be observed, I suppose it shall be well.

First, that all vs the set formes of common prayer, appointed in publique.

Secondly, if more speciall prayers are to be vied before, or after the preaching of the word (for which no set common forme is, nor can well be appointed) that every man endeavour himselfe heerein, either with words studied, and set before, or then indiciouly and reuerently conceived, as by the Spirit he is able.

Thirdly, that novices, or such as haue not the gift of well conceiuing prayers, vs set formes of prayer deuised by others in private.

Fourth.

Numb. 10. 35.

Numb. 6. 24.

Rom 16. 24.

a Cor 13. 13.

Rules of prayer.
er.

Fourthly, that such as vie the prayers of others, labour to be moved with the same spirit of the Authors, as if the words did flow from the Spirit in them.

Fifthly, that no man stand here without instantiating to God further, if hee can pray some set forme, but strive to grow to more perfection in this heavenly faculty, and to bee able without the helpe of set wordes, to make knowne his desires vnto the Lord. If any man shall thinke as some doe, that this is presumption without set wordes to come to God in Prayer, when as to a mortall Prince wee dare not, hee is greatly deceived, and sheweth to haue little vnderstanding of the faithfull mans poore neede vnto God, and acquaintance with Gods holy Spirit. For will such as wait about the Kings person euery day, and talke continually with him, neede set wordes afore hand, what to speake? they will indeed thinke of the matter concerning which they would speake, but for wordes they would not, especially, if they had alwayes some eloquent person at their elbow ready to prompt them, and to tell them what to say: in like manner faithfull men doe continually attend vpon the Lord, and talke with him by Prayer; and the most eloquent Spirit of God is alwayes ready to prompt and helpe them; wherefore, so that the matter to be spoken of be thought vpon before, it is no presumption to come without set wordes, in such, as by experience doe finde some sufficiency by Gods graces, to talke thus with their heavenly King and Father.

Quest. What desirest thou of God in this prayer?

Ans. I desire, my Lord God our heavenly Father, who is the giuer of all goodnes, to send his grace to me, and to all people: that wee may worthily here see him, and obey him, as we ought to doe. And I pray vnto God, that he will send vs all things that be needfull both for soules and bodies, and that he would be our faithful euangelist, and forgiuer of our sinnes: that he will keepe his seruants, and defend vs in all dangers, ghostly and bodily, and that he will keep vs from all sinne and wickednesse, from our ghostly enemy, and from everlasting death: And this I trust he will do of his mercy and goodnesse through our Lord Iesus Christ, and therefore I say, Amen. So be it.

Explan.

Explic. Heere in briefe are set downe the most needfull things contained in the Lords Prayer with such plainnesse, as that euen children may attaine some good vnderstanding of the prayer hereby, which was the laudable intent of our Church, in providing this wholesome milke for tender babes.

I shall not need therefore to adde any explanation of these words of our Catechisme, (being so plaine and euident of themselves) other then by poynting at the parts of the Lords Prayer secretly disguised through this Answer. The first parcel whereof compriseth, both the meaning of the Preface, that he vnto whom we pray, calling him, *Father* which art in *heauen*, is the Lord God of heauen and earth, our common Father by faith, and heauenly, most glorious, and full of maiesty, from whom euery good thing descendeth, and the meaning of the first Petitions, that by our worshipping him, hee may be glorified, and his name *hallowed*, by our liuing as his loyall subiects, and faithfully seruing him, in euery thing, *his will may be done in earth, as it is in heauen*, and not onely by such as readily obey, but by all people, his ouer ruling power compelling the disobedient and stubborne.

The words next following are the interpretation of the rest of the petitions, that he would giue vs all things needfull both for soule and body, which is to *give vs this day our dayly bread*, to forgive vs our finnes, is the next petition: to *save*, and defend vs from all dangers, &c. is *not to lead vs into temptation*, but deliver vs from euill, from all finnes, and wickednesse, from our ghostly enemy, and the end and reward of being led hereby, euertasting death.

The last clause, And all this I trust he will doe, &c. herewith to expaine the conclusion, *for thine is the kingdom &c.* which is a most gracious King, full of mercy and goodnesse, in Iesus Christ, and this thy mercy and goodnesse shall thus be more glorified, wherefore I trust and assure my self, that thou wilt doe these, and in this confidence, I say, Amen.

End.

Quest. 117. How many bee the partes of this Prayer?

Answe. Three, the Preface; Our Father which are in Heaven: the Petitions; Hallowed be thy name, thy kingdom come, &c. And the conclusion: For thine is the kingdom, the power and the glory, for ever and ever, Amen.

Explic. This Prayer being an absolute forme of direction for vs, hath in it all things needfull, both for beginning, proceeding, and concluding: the petitions are not nakedly set down without a preface, neither are they left without a conclusion hemming them in on both sides, to shew both the necessity of preparation, when we addresse our selues to prayer, and of obseruation when wee haue prayed. Preparation to prayer there must needs be, otherwise we shall be ready to offer the sacrifice of fooles, wee shall draw neere to the flaming bulsh, with shooes on our feet, and tread on holy ground with vnclene feet, and compasse the Lords Altar with vn-washen hands. Obseruation there must bee when wee haue prayed, to giue God the glory of our petitions granted, otherwise we shall deale deceitfully with God, & mocke him; (which he wil not heare) pretending his glory and kingdom, but the sequell shewing when we rest at the blessings received, that we intend our owne ease and pleasure.

Ecclesi. 4. 17
Exod. 3.

Gal. 6. 7.

Quest. 118. In the Preface, why doe you call God Father?

Answe. Because he is ready as a living Father, to hearken and vnto his name, whence I learne with boldnesse and confidence to come vnto him in my prayers.

Explic. Having shewed the necessity of preparation vnto prayer in generall, heere follow the parts of this preparation in particular. And the first is, to consider rightly; vnto whom we pray, and with what faith and assurance. Hee, vnto whom, is called Father, reaching vs both who can pray, and what faith is required in praying. First, he only can pray a-right, and as a true Christian, that can call God Father by adoption & grace through Iesus Christ. It is not sufficient, that

hee

Rom. 8. 25.

Verse 16.

1 Ioh. 3. 3.

1 Ioh. 3. 9.

hee be thy Father by creation, for so is he the father of the spirits now damned in hell: but he must also be thy Father by regeneration, through the preaching of his word, casting thee into a new mold of righteousness and holines, according to his Image, wherein man was first made. For *we haue receiued*, saith the Apostle, *not the spirit of bondage to feare againe, but the Spirit of adoption whereby we cry, Abba, Father: And the same spirit beareth witness with our spirits that we are the children of God.* So that there must be a Spirit in him, that will pray, making him the childe of God by adoption, purging him to become holy, as he is holy.

Whence it followeth, that a wicked man liuing in sinne, cannot pray, seeing he, which is borne of God, knoweth not, who only is indued with the Spirit of Prayer. All his praying therefore is a vaine beating of the ayre with a sound of words, neither shall he speed any more then *Esaie* of the blessing belonging to the first borne, though he cryed with strong cries and bitter. Hee may wish indeed as *Balaam*, *Let me dye the death of the righteous* but he cannot pray, & so is without fruit heereof, these wishes differing so farre from faithfull prayer.

Differences between
twixt praying
and wishing.

1. Because wishes are sudden and inconsiderate, straightway ceasing as a ball rebounding, when it is at the highest, it falleth againe: prayer is with deliberation, and giueth not ouer without speeding of the thing desired.

2. Wishes are without respect of the meanes and care of right or wrong, in attaining the thing wished for: Prayer is with submission to the vse of the meanes, and care of preuailing by right onely.

3. Wishes, are for the most part of things worldly, I would I had such an house, such riches, &c. prayer, is chiefly for things spirituall, and heauenly, one only petition of sixe being for things temporall.

4. Wishes are sometime for things spirituall and heauenly, but very inconstant as *Balaams* wish, and that of *Simon Magus* pray vnto God that none of these things befall mee: prayer perseuereth, as *Iacob* wrestling heereby, will not let God depart vntill that hee yeeldeth to blesse him.

Further-

Furthermore, as a wicked man cannot pray, so his saying of prayers is an abomination to the Lord. Of the wicked lewes *Esa. 13. Incense is abomination to me*, saith the Lord: and *The sacrifice of the wicked*, saith *Salomon*, is abomination to the Lord. The King, or some noble person would disdain it much, to be waited vpon at the Table with Clownes all miry, and dirty, and the King of heauen is no lesse offended, if any wallowing in the mire of sinne, come to giue attendance vpon him in prayer. Woe then to wicked persons, that will, steale, whoore, prophane the Sabbath, drinke, oppresse, and kill, and yet come and worship in the Lords House. This is so abominable, that euen naturall men, and Pagani doe abhorre it in Christians. *Penda* an heathen king of the Mercians, would not suffer any Christians, that liued contrary to their profession to goe unpunished: So the Turke doth at this day. See then here the horrible estate of wicked men, pray they ought, it being a common duty of all men, and yet pray they cannot; yea, they sinne, if they pray, such a maze or Labyriarth doth sinne bring them into.

Heu. 11. 6. pag. 67.

2 Secondly, from the person, vnto whom we are directed to pray, wee learne, if wee bee such, as can rightly call him Father, to come with all boldnesse, and confidence vnto him. Father sometime, and most commonly setteth forth, the first person in Trinity: sometime, but very rarely, the second, as where the prophet saith, *Hee shall call his name Emmanuel; the* *expressing Father.* And sometime the whole Trinity, as where the Apostle comparatively sayeth, *Ought we not much more to be* *subiect to the Father of Spirits?* We may therefore pray vnto the whole Trinity, but more properly vnto the first person, God the Father, in the name of God the Sonne, by the assistance of God the holy Ghost. But though we come before so high a maiesty, he is our Father, and doth accept vs for his children, to our great encouragement not to bee afraid, but to come often, and with all filiall boldnesse vnto him: *If* *Luc. 11. 13. a sonne desireth*, saith Christ, *of any of you, that is a Father, for bread, will hee giue him a stone? if hee aske a Fish, will hee giue him a Serpent? If yee then, which are euill, can giue good gifts vnto your Children, how much more shall your heauenly Father giue* *the.*

Esa. 9. 6.

Heb. 11. 9.

1. Cor. 12. 13.

the holy Ghost, to them, that desire him? What boldnesse did
 Iacob vlc saying, I will not let thee go, unless thou blest mee
 first? and Moyses saying, rather blot me out of the booke which
 thou hast written? and Abraham, dissuading the Lord from
 destroying Sodome, if fifty, if forty, if thirty, if twenty,
 if but ten righteous were found there? Children be bold
 and confident to aske of their louing Parents, and soe Gods
 children to aske of him.

Quest. 119. Why doe wee say our Father, and not my
 Father?

Answ. Because I ought to pray for all other the children of God; as
 well as for my self.

For whom we
 must pray.

Explan. As we are directed for the person vnto whom, so
 also for the persons for whom wee ought to pray, and that is,
 not for our selues onely, or some few of our friends; but for all
 our brethren and Sisters by grace, that can call God, as we do,
 Father. And these are to be distinguished into certaine ranks
 or orders.

1. Wee must pray for all such as are effectually called by
 the preaching of the word, these are already our brethren, and
 fellow members of the same body of Christ, they are of the
 household of faith, and their welfare ought as much to affect vs
 with ioy as our owne.

John 17. 20.

2. For all such, as God in his eternall secret counsell hath
 appointed vnto life but are not yet called from their wandrings
 to be of one sheepe-fold, vnder one shepherd the Lord Iesus
 Christ: we must pray for them, that God would hasten their
 vocation, as Christ hath giuen vs example in his prayer for his
 sheepe; I pray not for them onely, which thou hast giuen me, saith
 Christ, but for them also which shall beleeue in mee through their
 word.

2. Cor. 9. 12.
 1 Tim. 2. 1.

3. For Particular persons, of whom wee haue receiued be-
 nefit, vnder whose gouernment wee liue, or which bee more
 deare or neare in the flesh vnto vs. Thus S. Paul promisseth
 that for the liberality towards the poore Saints at Ierusalem
 there should bee thanksgiving of many vnto God, and, Le.
 prayers, saith he, and supplications, and giuing of thanks, be mad
 fo

for all, for Kings, and for such as be set in authority. And such people, as with whom he had special acquaintance, he professeth, that he made often mention of them in his prayers, and for the Iewes, that were his kinsmen according to the flesh, he sheweth his great earnestnesse in prayer, for their conuersion.

4. For such, as whose necessity is more specially made knowne vnto vs, if they be in danger of sicknesse, troubled in mind, distracted vpon any dangerous enterprise or iourney, or in any distresse. *If any be sick, (saith Iames) let him send for James 5. 14. the Elders of the Church and let them pray for him.*

5. For men generally of all estates and conditions, that they may be saued; for this is good and acceptable, saith Paul, *in the fight of God.* And likewise for men of all Countries and Nations: for this cause wee Englishmen must pray for Gods ancient people the Iewes, for Turkes, Heathen, and seduced Papists, that they may come to the vinity of Faith. *1. Tim. 2. 3.*

6. For our enemies, and those that hate vs: *Pray for them Math. 5. 44. that hurt you, and persecute you, and hate you, as they hate the Lord: not that they may be blessed, and heartned to proceed in their enmity and malice, but be ouercome with our innocency, and requiting good for euill, and so haue their heart turned vnto God.*

Now as there is some for whom we must pray, so there be others, for whom we may not pray, but pray against. *Whom we must not pray for.*

1. The Deuill, ours and Gods common enemy, wee must pray against him, that he may be confounded and troden vnder our feet. *Rom. 16. 20.*

2. All knowne enemies of God: *Dauid* hath many Psalmes of imprecations, and praying against such: of this sort is Antichrist, which is an *Adversary*, and exalteth himselfe against all that is called God. Such was *Isaius* the Apostata, against whom the Church prayed: and *Saul* was declared to bee such vnto *Sampai*, for which cause he is rebuked for mourning and praying for him. *2. The. 3. 4. 1. Sam. 16. 1.*

3. We ought not to pray for the dead, whose estate is vntouchable, as *Abraham* told the rich Glutton being in hell, that they which were there, could not come hither.

Quest. 120. Why is there added in the preface, Which art in heauen?

Ans. Not for that I believe God to be in heauen only, for he is every where; but because so be in heauen is an argument of great glory, wherefore I learne with all reverence and humility to pray vnto him, being our father most glorious.

1. Eings. 8. 27.

*Expl. Here followeth the third thing in the Preface for our direction, Which art in heauen. This is not spoken circumscrip-
tiue, as though God were contained in the heauens; for the heauen of heauens are not able to containe him, or as though, if the heauens were not, God cannot bee as the inhabitants of the earth cannot be, when the earth ceaseth; for God was before all heauens, and earth, and creatures. But God is said to be in heauen,*

1. First, for his glory, which doth most shine in the third heauen, it being most manifested there to the holy Angels, and blessed Saints, by an immediate vision and fruition; as also his glory, that is, the manifestation of his Wisdome, power, &c. is by way rationall deduction, argued from the lower heauens, and the host of them, the sunne, Moone and starres, according to the Song of the holy Kings: The heauens declare the glory of the Lord, and the firmament sheweth his handy work.

2. There is not only a naturall, but also supernaturall and extraordinary demonstration of his glorious attributes of Iustice, Mercy, Power and Wisdome, which are manifested from heauen, as by the Prophets, who were immediately inspired from heauen to declare them; and by Christ, who came from heauen; and sometimes by the signes which the heauens beare, portending great alterations, as before the destruction of Ierusalem, and the like: and lastly, by influences coming from the heuens, most notably to destroy most notorious sinners, as the old World, against which the windowes of Heauen were opened to drowne them: and Sodome, against which fire and brimstone came thence to burne them.

Thirdly, for his puritie, and holinesse, even as the heuens are pure, and not obnoxious to corruption in such manner, as the

the inferiour bodies are: yea, when they shal at the last perishe, and haue an end, the yeares of the Lord, the same pure, and holy God, shall last alwaies, according to the Psalmist; *Thou art the same, and thy yeares shall not faile.*

4. For his excellent maiestickall, and inaccessible brightnesse, euen as the most shining heauenly creatures, the Sunne and Starres. And all this serueth to breed in vs humility, and reuerence in coming before the Lord, euen as the sinful Publican, durst not looke vp to heauen, but cryed; Lord bee mercifull to me a sinner, and as the poore Prodigall; Father, I am not worthy to be called thy child: for the proud the Lord dispiseth, the rich he sendeth empty away, that is such, as acknowledge not themselves vnworthy wretched sinners, and presume vpon any thing in themselves: but the humble ones, that tremble at his word, that doe reuerence before him, hee wil looke, and haue respect vnto. Which should make vs so to temper our boldnes with humility, and reuerence in praying to this our most glorious Father, that when we would be bold with him, like sonnes, we incurre not the blame of saucynesse and irreuerence with the Iewes, and be challenged with that sharpe saying; *If I be a Father, where is mine honour, if I be a Master, where is my feare, saith the Lord of Hostes?*

Psal. 102. 19.

Luke 18.

Lobe 1. 13.

Ely 66. 2.

Mal. 1. 6.

Quest. 121. How many bee the Petitions of this prayer?

Ans. Six, whereof the three former concerne the glory of God, the three latter concerne our selues.

Explan. In handling the petitions of this prayer: 1. Wee are to consider of them in generall, and then in particular: Generally they bee fixe, as many concerning Gods glory, as our owne necessities, and the first in order concerning Gods glory, the last our selues.

The equall number teaching vs, how gracious the Lord is towards vs sinfull men, allowing vs, if we come with one request for the advancement of his glory, to come with another for our owne benefit, if with three for him, with three for our selues also. This is no small fauour, when a mortall King

when do the like, happy would his subiects think themselves, and pray often, and heartily for his health, and honour, if promising prayers for his welfare, hee would allow them to petition freely also for themselves, being ready to grant their desires.

Happy then are we, that serue so good a King, but vnworthy of this happines, sith that vngratefully wee seeke not his honour, but the satisfying of our owne worldly lusts, hee alloweth vs to pray as much for our selues, as for himself, three for our selues, and three for him, but wee pray three for him, and threescore for our selues, or nothing for him, and altogether for our selues, thus requiting the Lord euill for good. Let euery man bee ashamed of this, and desire as heartily the glorifying of Gods name, as his owne necessary food, and raiment, as the welfare of his owne soule.

The order of
the petition.

Matth. 10. 28.

Rom. 13. 1.

The order of placing the petitions concerning Gods glory first, and then those concerning our selues, teacheth, 1. that God is absolutely to be respected, and for himselfe, but man for Gods cause. He is the Soueraigne Lord of all, and the reuerence of him ought to sway all, the greatest men are not so to be reuerenced simply for their power and greatnes, but for him, and in him; *I will tell you* (saith Christ) *whom yee shall feare, not him that can kill the body, but him that can destroy body and soule in hell fire.* And this is the argument vsed by the Apostle, to perswade obedience to the higher powers, *because there are no powers but of God, and the powers that are, are of God* Euen as the riuers come from the sea, and runne into the sea, so all mens greatnesse, and that they are men, cometh from God, and ends in God. If God commandeth any thing, he is to be heard for his commands sake; if man commandeth any thing, he is to be heard for Gods sake, which if it were so, sinne should not so much haue the vpper hand: but this is turned amongst the men of this age, into the contrary, man is heard, and obserued for himselfe, God for man, a plaine euidence, whereof is the obedience of the most vnto great persons and gonnours, and neglect of Gods poore Ministers armed only with the Word, the Sword of the Spirit.

1. That the first, and maine thing by the Lord intended

in creating all, is his owne glory, and whatsoeuer is good for man is subordinate vnto this, and onely so farre forth to bee fought after, as it maketh for Gods glory. The heauens are made to shew his glory, the earth, and seas are for his glory, all men are made for his glory, yea, the vessels of wrath: for of him, *for him, and vnto him are all things, to him be glory, for ever. Amen.* This made *Moses* to neglect his owne soule, rather then God should be dishonoured, and *Paul* to lay open himselfe to the curse, that God might haue glory by the conuersion of the Iewes. And this will make euery one, that is an obedient subiect to the King of heauen, with ioy to beare any crosse, so that God may haue glory, to account all losse, which is gotten with his dishonour. For if the maine estate of any man bee safe, he is the lesse troubled at small losses: but much lesse if hundreths of pounds bee daily added hereunto, and his losses be but some few pence: no more ought wee to be much troubled at our owne losses, or crosses, seeing the maine, Gods glory, is hereby greatly increased.

3. That the glory of the Lords name is so deare, as that hee did not only make it his marke in the creation, but in euery particular dutie done by man, hee setteth it still, as his marke, as here in prayer, in giuing the law, he beginneth with his owne maiesty in the Gospell, at the very natiuity of that blessed one the Angels are heard lauding, and glorifying God. And in like manner ought wee to bee affected to Gods glory in euery duty seeking this first, and chiefly, and not to be seene of men, as the Pharisees. For if a man doth fast, pray, heare the word, giue almes, deale iustly in some other respect chiefly, he breakes this rule of Christ, he pleaseth not, whatsoeuer, or how oft soeuer his deuotion bee, hee can haue no thanks at Gods hands.

Quest. 122. Which bee the three petitions concerning Gods glory?

Ans. The first is, *Hallowed be thy name*; the second, *Thy Kingdome come*; the third, *Thy will be done in earth, as it is in heauen.*

Quest. 123. In the first of these petitions, what do you desire?

Answer. That the holy name of God may be glorified in the use of his titles, word and works.

Exp[lan]. In handling these petitions more particularly, I will obserue, first, the order; secondly, the sense; thirdly, the scope of euery petition.

For the first; *Hallowed be thy name*; this is placed before, thy Kingdome come, to teach vs, that no man can bee a true subiect of Gods kingdome, vnlesse that in his heart hee maketh principall account of Gods glory. For then onely maist thou hope to be accepted as a good subiect vnder Gods kingdome, when thou first desirest; *Hallowed bee, in mine, but thy name.*

The name of
God.

1. Tim. 6. 6.

Verses 9.

When thou settest vp not thy selfe, thy pleasure, profit, or glory, to be chiefly sought after, in professing the Christian religion, but the honouring of Gods name: so that such as seeke for aduantage by their profession, thinking, *that name is godlinesse*, as was the manner of some, whom the Apostle chal- lengeth, that vnder the colour of religion, deceiue, and inuea- gle others to their owne commoditie, are not of Gods King- dome, *but are puffed up, knowing nothing, doing* in stead of going the right way, or hauing any true wisdom.

2. For the sense of the words. By the name of the Lord, here we are to vnderstand that, whatsoeuer it is, whereby the Lord is made knowne vnto vs, according to his most glori- ous attributes, wisdom, power, mercy, &c.

2. G. d. is
knowne by his
name.

And this is first by his titles, God, Lord, Iehouah, Lord of hosts, the Almighty, &c. for by these God hath made himselfe knowne vnto vs, and thus do seruie most properly to set forth God: for which cause, though for their office sake, being Gods Vicegerents, some haue been called Gods, and Lords, yet ne- uer any man presumed thus to bee called; as by his proper name, that we can reade of; amongst all Gods people, in the booke of God, but Iesus Christ, who was truly Emmanuel, God with vs. Let no man therefore aspire after such names, but leaue them off rather, as too high for mortall man.

2. By his word.
John 1.
2. Cor. 3. 18.

Secondly, God is made knowne by his word, and therefore Christ hath the title of the word of God, being the fountaine, from whence the word of wisdom floweth, and hee that knoweth.

knoweth the word written, knoweth God, his face being visibly and gloriously reflected to our open faces there, as by a glasse. Thirdly, by his works, the heavens, the earth, the seas, 3. By his work, infinite number of creatures herein contained, which doe all to set forth God vnto vs: *For the visible things of him that is, his eternal power, and God-head, are seen by the creation of the world considered in his works.* And as these lasting workes of God, do set him forth vnto vs, so doe his transient workes, acts of iudgement, mercy, providence and goodness. Let thy name be hallowed, or sanctified.

Rom. 1. 20.

1. This doth first signifie the purifying of a thing which before was corrupt, and vnholly, thus mystically it was shewed to Peter, that God had sanctified the Gentiles, when hee being invited to eate of the creatures appearing in the sheet, and refusing them, as vncleane, was the second time commanded: *The things which God hath sanctified, pollute them not.*

To Sanctifie, what.

Acts 10. 15.

2. The separating of any thing common to an holy vse, thus Aaron and his sonnes are said to be sanctified, and their vestments, and vessels of the Temple, and all things dedicate, and thus are the houses of God now a dayes to bee counted holy, and glebes, and tithes of the Church.

3. The acknowledging of a thing to be holy, and declaring it, by giuing all due obseruance, and respect hereunto, so that the holines thereof may be made more famous, and notable amongst all men: and thus principally doe wee pray, *hallowed bee thy name*, as it is holy, and glorious, make vs to acknowledge it, and to ascribe all honour, and glory vnto it, whether we speake of thy titles, behold thy creatures, and works of providence, or receiue any of thy blessings, or whether we be conuersant in the exercises of thy Word and Sacraments, or of any other diuine ordinances.

And againe, whereas thy name is vsed, as vnholly by profane worldlings, vindicate, and deliuer it from such abuses, and make vs to stand for the maintenance of thy honour against such.

And lastly, provide for the preservation of the same, from being vsed as a common thing, working in all thy people an

1. The suppli-
cation.

holy consent to hallow it together, abstaining from all com-
mon and base vsage thereof.

3. For the scope of this petition, as every one of the other,
it containeth a supplication, a deprecation, and a thanksgiv-
ing. The supplication is, that we and all the people of God
may glorifie the holy name of God. In our affections louing
him with all our hearts, with all our soules, and with all our
might, fearing him aboue all, putting our trust only in him: in
our deuotion with pure minds lifted vp to him only to pray;
and in our speeches, swearing rightly, and reuerently by his
name, and neuer making mention of him, but with high reue-
uerence: lastly, in all naturall and ciuill actions, seeing, hear-
ing, eating, drinking, labouring, recreating, buying, selling,
and conuerling, and dealing one with another, doing these, not
as men led by sense only, but by religion, eating and drink-
ing moderately, and with thanksgiving, seeing and hearing of
Gods works with vnderstanding, and praising his power, his
wisdome, and his iustice and mercy, labouring and working
the thing that is good, as in Gods presence, recreating with
moderation, and not according to the sway of voluptuous and
vaine minds, and in all our contracts and dealings, following
the rule of iustice and equity, in the feare of this great God.
And this in brieffe is commanded by the Apostle, *Whether ye
eat or drinke, or whatsoever ye doe, doe all to the glory of God.* And
if in some of these things onely wee giue glory to God, and
not in them all, we come short of that, which wee are here di-
rected to strue after. We honour God with our lippes, but
our hearts are farre remooued from him: whilst we performe
workes of deuotion outwardly, but haue hearts void of this
loue, feare, and trust, and liues irregular, swarung from iu-
stice, temperance, and the feare of God: and tongues let loose
to curse and blaspheme God: or else we honour men more
then God, whilst wee follow iustice, temperance, and sober-
ness, and speake reuerently of Gods name amongst men, but
are cold, and seldome, or corrupt in our deuotion. So that this
one short petition comprehendeth the three former Comman-
dements of the Law, and herein we craue, that we may be able
to doe, whatsoeuer we are therein directed vnto.

2. Cor. 10. 31.

The deprecation is against the finnes in these Commandments forbidden, contrary to the duties before spoken of, with an acknowledgement of our transgressions, and weakness; through which wee daily offend herein, fighting after more perfection, and strength of grace. Wee acknowledge therefore here our selfe-loue, and loue of the world, feare of men, and trust in armes of flesh, our corrupt worshipping of God, our neglect of his worship, our errors in speech to the dishonour of his name, cursings, swearings, perjuries, neglect of vows, and giving Gods honour to creatures, swearing by them: and our errors in action, not being moued with diuine meditations beholding Gods works, being intemperate in meates and drinckes, and not following that iustice, and feare of God in our dealings, that wee ought to doe, and for strength to ouercome all these our corruptions we pray.

a. The deprecation.

The thankgiuing is for these corruptions mortified, and purged, and for contrarie graces, reuiued, and setled to the praise of Gods name: when wee find to our comfort, that the Lord hath set vp in our hearts some measure of this loue, feare, trust, made vs deuout worshippers of God, and reformed in some measure, the errors of our speeches, and actions: in which notwithstanding wee must take heed, that wee doe not glory and boast our selues, least wee fauour of the proud Pharisee, but to giue God onely all the glory.

3. The thankgiuing.

Likewise wee praise God here for his grace in other men, by whom his name hath also glorie, whilst they consent in things together with vs, to the honouring of God. For this is also commanded, as to pray for others, so to praise God for others: I reuerent, that first of all prayers, and supplications, and giuing of thanks, be made for all men, *1. Tim. 2. 1.*

For this cause of old, they that were led by the Spirit of God, did praise his name ouer the graves of Martyrs, for his grace giuen vnto them, shining so much to his glory (though since it hath been turned into prayers for them being dead, and so them) and it is an euident want of the Spirit

of

of God, and of the presence of the lying Spirit, to maligne such, as seeke thus to liue to Gods glory, and to discourage them; and to speake all manner of euill against them, as is the manner of many now adaies, seeking by their checkes and taunts, to quench the sparkes of zeale, which are kindling in the hearts of others, especially of vnderlings. Out of your owne mouthes shall yee bee iudged, yee euill and wicked seruants, to the highest; seeing, with your mouthes, ye speak the words of Gods praise, for grace in others, and with the same mouthes, ye pricke their sides, as with swords, to spill, if it were possible, all warmth of grace out of them.

Now, all this is in the first petition: the supplication, wee pray thee, let thy name be hallowed: the deprecation, wee pray thee, let not thy name be unhallowed, or haue dishonour done vnto it: the thanksgiuing, wee thanke thee for disposing vs to the magnifying, and giuing glory to thy name, for thy grace and goodnesse, and so let thy name be hallowed.

Quest. 124. In the second petition, what do you desire?

Ans. That the number of true believers may be daily increased, that Gods Kingdome of grace may bee enlarged, and his Kingdome of glory hastened.

Explan. According to the method propounded, I consider first, the order of this petition; it goeth before this; *Thy will be done*, to teach vs, that no man can rightly doe the will of God, and please him, vlesse he be of his Kingdome, and deliuered out of the Kingdome of darknesse, by faith, and the Spirit of sanctification. He shall doe his will indeed, as a vessell of wrath, being ouer-ruled by his Almighty power, as the Deuill doth Gods secret will; but not as a vessell of mercy out of a good heart to be accepted, as the Angels and Saints in heauen. For when the wicked Iewes had crucified the Lord Iesus, it is said, that they had taken him, being deliuered by the determinate counsell, and fore-knowledge of God: and against his disposing will, it is not possible, that wicked men and wicked Angels should do any thing. But in this there is little comfort,

comfort, as to the gally-slaves of the Turkes, being compelled to their taske, the comfort onely is, when from the heart willingly and chearefully Gods will is done, namely, his revealed will and Law.

Now for this it is necessary, that a man be first of this kingdome, *Without which it is impossible to please God.* All duties done by the vnjustified Iewes living in sinne, are reiected as abominable. Their new Moones, their Sabbaths, their incense, their sacrifices: without these a man cannot so much as thinke any thing pleasing vnto God; euen as they that yeeld alleagance to the Pope, or to the Turke, or any enemy of our King, cannot please him, their lawfull Soueraigne, how officious soeuer they be. So they in whom the power of darkenesse is not yet shaken off, but are still through infidelity, and the loue of sinne, vnder the Prince of the ayre, and not subiects of the kingdome of heauen, cannot please God, what duties soeuer they seeme to the world to performe with zeale and deuotion.

To doe Gods will.
Heb. 11. 6.
Esay 1.

1. Cor. 3. 9

This then serueth, first, to shew vs the fountaine of all our goodnes, the grace of God, the mercy of our heauenly King, who maketh vs able to serue him, and crowneth our seruice with glory; that for no seruice which wee doe, we presume to challenge ought at his hands, as the merit of our worke, but reiect this, as Popish arrogancy, and acknowledge when wee haue done al that we can, we are vnprofitable seruants, which is Christian simplicitie.

2. Not to rest in any outward act or duty, which we doe, but labour for true faith, for hearts rightly seasoned, as hearts of the subiects of his kingdome, otherwise it is lost labour, whatsoeuer we doe, in vaine are ye iust, mercifull, or deuout, vnlesse the seruice of Satan be in heart renounced, vnlesse there be faith purging in wardly.

For the sense of the words: *My kingdome* the obie^t of this desire is first to bee considered, and then the act, *let it come.* Gods kingdome is the rule: that hee doth exercise ouer his creatures, and is generall ouer all, and speciall ouer the elect. Generally his kingdome doth comprehend the whole world, with all things therein, which he ruleth and gouerneth by his prouidence,

The Kingdome
of God.

providence, making one to be for the preservation or punishment of the other, thus vpholding things in order euer since the first creation.

Psalm 48. 2.
Psalm 95. 1.

Psalm 2.

Matth. 13.

In this sence God is called by the Psalmist, the great King, and God is King, be the Heathen neuer so impatient: and againe, the *Lords request*, &c. and vnto his First-borne, Christ, the Heathen are giuen for inheritance, and the vttermost ends of the earth for a possession. Specially Gods Kingdome is ouer the Church, howsoeuer dispersed into many places, yet making but one Kingdome, and this Kingdome is partly in Heauen, partly vpon earth, till the last great day, when in Heauen onely it shall flourish. That part of his Kingdome, which is vpon earth, is the whole multitude of all such people, as outwardly embrace the Christian religion, though many be prophane, or hypocrites, and this part is called the Kingdome of Heauen, both in the Parable of the Sower, of the Draw-net, and of the Field, wherein the enuious man sowed tares, &c. Wicked men being for a time mixt amongst the godly, but at the last day to bee scuered, and singled out, and left, the godly onely being taken: and this is Gods speciall outward Kingdome, which in speciall manner he defendeth from Infidels, holding vpon the Scepter of his Word, and giuing them lawes, whereby to be governed.

Now besides this, there is an inward spirituall Kingdome of God, which is ouer all those, in whose hearts these lawes are written to doe them, and the holy Spirit ruleth, and beareth sway, and happy is that man, which is thus of his Kingdome: for when Christ did highly extoll *Iohn* the Baptist, saying, that a greater then he, was not borne of women, hee affirmeth yet, that the least in the Kingdome of Heauen, is greater then hee, the least of those that are inwardly called, greater then hee, by his most excellent office, euen as they which doe the will of God in Heauen, are more then mother, brethren, and sisters of Christ, then *Mary*, as shee was dignified to be his mother, according to the flesh. That part of the Kingdome, which is really in Heauen, consisteth of Angels and Saints, and is imperfect, till the last day, when in a more speciall manner, the Kingdome shall bee deliuerd vnto God the

the Father, that he may bee all in all. And thus much for the meaning of the object.

The act, *Let it come.* This is first of the generall Kingdome, whereby the world is most providently ruled, let it stand, let wickednesse be punished, and godlinesse rewarded.

Secondly, of the speciall Kingdome, the coming whereof is in foure degrees. 1. Let it be erected, where it is not, send thy word, send Labourers to worke in thy harvest, let thy Word sound to all parts of the earth, to the Jew, to the Turke, to Infidels in all places, plant a Church there: this specially is the praying for all men, unto which Saint Paul exhorteth, that the Gospell may shine amongst them, that it may shine to their hearts, who are yet in darknesse.

1. The Kingdome of grace commeth by foure degrees.

2. Let it be confirmed and continued where it is, let it not be abolished by persecution, corrupted by heresie, vanisht by hypocrisie, or degenerate, and grow unto the contrary, by profanenesse. 3. Let it be restored, where it is decayed, or corrupted in doctrine, or manners, restore such as are false by weaknesse, purge the errors of such as are seduced. 4. Let it be perfected, & made compleat, by hastening the marriage day, wherein the new Ierusalem may bee in all points: as a Bride trimmed for her husband, which shall onely bee at the last day, when death, and the Downfall, and euerie enemy shall be destroyed, and God alone shall absolutely raigne ouer his people, guiding them in and out euerlastingly, and communicating his heavenly most glorious Kingdome vnto them.

3. For the scope. The supplication is, For Gods generall Kingdome, not that it shall faile whilst the world endureth, but because it is Gods will that we should pray for such things, as make for his glory, wee are directed to aske here, the exercising of Gods soveraigntie and dominion ouer the world, whereby his power, wisedome, and goodnesse may appeare to the sonnes of men, of the great creatures, the irrational, the Heavens, Earth and Seas, being still contained in their proper places, properties and operations: of the rational, the obstinate, and rebellious being by his iust judgement punished, and the goodly by his mercie rewarded, the rage of the enemies of good order, being restrained, and the peaceable.

2. The scope of the words.

Deut. 17. peaceable and righteous being encouraged. For, according to al this, they were taught of old, to pray, when a curse being annexed to euery Commandement broken, all the people were bidden to say, Amen.

2. For al good meanes and furtherances of his special kingdome, which is his Church, and such are godly and righteous Magistrates, defending the faith; diligent and zealous preachers, publishing the faith of Christ Iesus: for such we pray, that many may be stirred vp, and continued in all places. For Preachers, we haue a speciall precept, *Pray the Lord of the harvest, that he would send forth labourers into his harvest*; and as wee are to pray for the encrease of their number, so for their vrrerance, and boldnesse in preaching the Gospell. And for such as be in authoritie, how we are to pray, hath been shewed already, they are nursing Fathers and Mothers of the Church, *Kings shall be thy nursing Fathers, and Queens shall be thy Nurses*; saith the Prophet: *Let thy Kingdome come*; therefore is; Let godly Magistrates bee encreased, vnder whose government, thy Church and people may flourish, and send many faithfull Preachers, as *Moses* said of *Leui*; *Let thy Thummim and thine Urim be with thy bely ones*. Such integritie of life, and light of doctrine, that they may be as lights, set vpon an hill; giuing light to such, as be in darkenesse of sin and ignorance.

3. For the defence of these from all dangers, whereby they may be interrupted in their proceedings; that their lines may bee continued, and their power encreased, to the comfort of the faithfull. Thus it hath bin the manner of good Subiects, of old, to pray for their good Gouverneurs. *Cushi* comming to bring word vnto *Dauid* of *Abshaloms* death, prayeth, saying; *The enemies of my Lord the King, and all that rise against thee, do thee hurt, be as that young man is*. And for Ministers, *Smite through the ioyes of them that rise against him* (saith *Moses* of *Leui*) *and of them that hate him, that they rise not againe*. And *Saint Paul*, speaking of the Ministers of the Gospell, saith; *Pray for vs, that the Word of God may haue free passage, and be glorified, and that we may be delivered from unreasonable, and euill men*.

4. That many may be daily conuerted, by the Ministry of these faithfull seruants of the Lord, and grace, vertue, and true religion

religion confirmed & increased in them. And first, and chiefly, that inferiour Governours, which haue the private rule of others committed vnto them, in the well ordering of their families and iurisdickions, may helpe forward the worke of grace, in their children and seruants. Thus Saint Paul professeth often, that hee prayed for such people, as amongst whom the Word was preached, and willeth all men to do the like, when he bids, *Pray, that the Gospell may haue a free passage*.

5. That the Kingdome of glory may bee hastened, to the comfort of all the faithfull; all the workes of the Deuill, being then dissolued, the flesh and old man being quite abolished, and grace onely ruling and gouerning vs all; or rather grace being perfected and swallowed vp in glory. And this is the highest pitch of our desire here, this being the height of Gods honour, the most full establishment of his kingdome, and the perfection of his will. Wherefore the Spirit, and the Bride both say thus, *Come, let thy Kingdome come*, and the inspired propheticall Diuine saith, *Euen so, that is, quickly, Come*.

6. The deprecation is against all impediments and lets of Gods Kingdome, and these are either generall or speciall. Generall hinderances of Gods Kingdome are, either in the Magistracy, or in the Ministry.

In the Magistracy is an Anarchy, when any Countrey is without a King and lawfull Governour, by reason whereof, euery man doth what hee thinkes good, as being vnder no Law of a Governour: such as was the estate of the Israelites, immediately before Samuels time, as is twice noted; *In those dayes there was no King in Israel*. And this wee are to pray against, as the most wofull condition of any people that may bee, there beeing hereby such a gappe opened to all licentiousnesse and lewdnesse, as that another *Nero*, or *Dittho*, may better bee indured, then this being without a Governour. At this time was that outrage done by *Dan* vnto *Michah*, and Idolatrie so graffed amongst the Danites, as that God seemeth for euer, to haue blotted them out of his booke of life, when

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thousands.

Reuel. 22. 17. 20.

The deprecation.

Reuel. 7.

Judges 19.

thousands of all other Tribes being sealed, *Dan* is passed over vnmentioned. And at this time was that villany done, for which the Tribe of *Beniamin* was cut short, & almost brought to be no people. And our fore-fathers in this Ile, haue felt the terrour and miserie of such times; by the inuasion of the barbarous *Picts* to be greater, then when they haue been ruled by Tyrants and Strangers. If any therefore be vnwilling to liue vnder gouernment, and long after the liberty of an Anarchy, he doth most palpably pray against himselfe in this petition.

Mist. Cos.
pag. 730.

2. Wee pray against Tyrannie, that is, an euill and wicked gouernment, whereby the truth is discountenanced, as in *Ahab's* time, who hated *Micahiah*; or persecuted, as when *Iezabel* was Queene: or idolatrie, or heresie is maintained and commanded, as by *Nebuchadnezzar*; or lastly, whereby wickednesse is rewarded and fauoured, as by some Heathen Emperours of the Romans: *Tiberius Cesar* is said, to haue rewarded *Nonellus Trisongius* with a Pro-Consulship, for drinking three pottles of wine at one draught. Against such Gouernours we pray, that, if God so please, no place may be troubled with them; if they be, that their hearts may relent, and be turned.

John 9.22.

3. We pray against euill lawes, made against the proceedings of the Gospell, and for the maintenance of men in sin, such was the law made by the Pharisees, against the followers of Christ, they ordained, that if any followed him, he should be cast out of the synagogue, such was the Law of *Darius*: that no man should pray vnto any other for thirty daies, but vnto himselfe onely, against which *Daniel* prayeth: and such was the decree of *Ahasuerus*, made for the destruction of all the Lords people in one day, against which they all fasted and prayed. We pray therefore here against such lawes of Infidell Kingdoms, as forbid all comming of strangers in amongst them, to preuent the rooting out of their idolatry, as amongst the people of *Chm*: against the bloody Inquisition in Popish Countries, tending to the preuention and rooting out of all reformat'on for euer, and against any lawes of Turkes or Iewes hindring their conversion, that God would disannull them, and against all defects (if there be any) in our lawes, and neglect

Dan. 6.
Hest. 3.

neglect of the execution that the defects may be supplied, & the execution of good lawes better lookt vnto, for the furtherance of Gods kingdome.

In the ministry there may bee also many hinderances of this kingdome against which we pray.

Hinderances
of Gods king-
dome in the
ministry.

1. Ignorance and vnaptnesse to teach: for euen as the childe without milke perisbeth, and hauing too little languissheth: so the poore soules of men vnder ignorant ministers, or such as be vnapt to teach them, doe perissh and decay: *My people perish*, saith the Lord, *for want of knowledge*, and a Bishop saith the Apostle, *must first be taught, he must know to diuide the word of truth aright*.

Hol. 4. 6.

1 Tim. 3.

2 Tim. 2. 15.

2. We pray against heresie in them, whereby the milke of the word, as with poyson, is corrupted and turned to the destruction of soules. Of this hinderance S. Peter speaking, saith, *that there bee many hard places in the Scriptures, which the ignorant and unstable peruers, thus damnauius*. And like vnto this are prophane and vaine babblings, which by the Apostle are compared vnto the Canker and Gangrene, tending to the destruction of the body. Wherefore wee pray, that no such preachers may creepe in or be suffered in the Church, as doe teach hereticall opinions, vainely and prophanely handle the holy Word, to the disgrace thereof amongst the hearers.

1 Pet. 3. 16.

1 Tim. 4. 7.

3. Wee pray against idlenesse in Ministers, taking the fleece and fat of the flocke, but through lazinesse and carelesnes suffering the wandring to be out of the way, the feeble without pasture, and the diseased, and weake without cure, and exposing all to the rage of the deuouring Wolfe.

If hee that hath the keeping of a tower against the enemy committed vnto him, and a reward therefore, shall sleepe and neglect his charge, he is worthy of death by the Martiall Law: and he that taking wages, and hauing any worke committed vnto him, if through sloath he doth it to halues, or to quarters, he is worthy to bee punished as a thiefe. So, and much more they which take charge of soules, and wages therefore, a spirituall worke in hand, and hire to doe it, and yet are sloathfull, and ginen so much to their ease, as that they labour not in this worke, by preaching, praying, exhortation,

tation; yea, and by good example of life, shall answer as thieves and robbers, and vndergoe the veniſſe of Gods Law.

Wee pray heere, that if there be any ſuch (*O vitium nufquam*) they may bee diligent, or elſe ſpeedily remoued, and more painfull and faithfull placed in their rooms.

1 Tim. 31.

4. Wee pray againſt wickedneſſe in the life and conuerſation of Miniſters: for a Biſhop muſt be irreproachable, *Leui* had both the *Thimoteus* and *Primo* committed vnto him; When wicked miniſters are wicked liuers, though they teach things good, and the way right, yet ſuch a cloud is caſt ouer their doctrine, that it ſhineth very dimly, and few, or none ſee to follow after it: when like Images, ſhewing the way they are ſeene to ſtand ſtill without motion, they are held as idols to be teachers of lies, and what they ſhew is not imbraced.

Particular hinderances of Gods kingdome.

The particular hinderances of Gods kingdome are ſuch, as be in euery priuate perſon in particular. Theſe are firſt Infidelity and vnbeliefe, whereby the dore of the heart is ſhut vp againſt the Lord, that hee cannot ruſe there as King.

Heb. 4.2.

Where vnbeliefe was, it is noted that Chriſt could doe no great matters. *Lydia* had her heart opened, before that the power of godlineſſe wrought in her; The *Iewes* are noted to haue had the world without profit, becauſe *their hearing was not mixed with faith*.

Faith was the firſt thing which Satan vndermiſt in our firſt parents to beat downe Gods kingdome, & it is the firſt thing, wherein *Paul* labourereth with King *Agrippa*, to make him a member of Gods kingdome. As all things are poſſible to faith, ſo it is impoſſible, that any good thing ſhould be with vnbeliefe. Wee pray therefore here againſt this vnbeliefe, that the Lord would open our hearts to belieue his word, and all the promiſes, and threatnings therein contained.

2. Impenitency and hardneſſe of heart, whereby the mind is without relenting for ſinne, and reioy ceth rather heerein, and as the hand by often handling of hard things becommeth daily

daily more hard and inſenſible, ſo by ſinning, the conſcience becommeth more hard, and without ſenſe or remorse for ſin. *Lnc 3.*
 Wherefore when *ſhe* would prepare the way for the King-
 dome of Chriſt, ſhe preacheth repentance, the putting away
 of this hardnes in ſinning, and when the Prophet *Eli* would
 deſcribe ſuch a man, as with whom the Lord doth dwell, to
 rule and raigne in him, he ſaith, that he muſt be bumble, *can-*
not ſee, and is humble as his word. Wee pray then heere, that
 the Lord would take away the heart of ſtone out of vs, and
 giue vs an heart of fleſh, as he hath promiſed, ſo that the power
 of ſinne may be ſhaken, we may tremble for ſinne paſt, and
 reſolve vpon newneſſe of life for the time to come, as good
 ſubiects of Gods kingdome. *Eli. 66. 2.*

3. Any one reigning ſin, which is, when the ſoule is qui-
 et in ſome private ſecret ſinne, and doth not ſtrive earnestly
 againſt it. For leſt be hence ſo ſmall, if there be a willing
 going on in it, it is a reigning ſinne, and God cannot reigne
 in that heart; *Let not ſinne* therefore ſaith the Apoſtle, *reigne*
in your mortall bodies *Rom. 6. 12.*

Hee that promiſeth to the enemy of the Land but one
 penny, or one egge towards his maintenance to invade the
 country, is no good ſubiect to his Prince, no more, than hee
 that promiſeth horſe, man, and armour: neither is he a good
 ſubiect of Gods kingdome, that reſteth, and without checke,
 neſteth in lying, in perry ſwearing, in vaine talking, or euill
 thinking, and fighteth not againſt theſe, *Awake thou that ſlee-
 peſt, ſtand up from the dead, and Chriſt ſhall giue thee life:* if thou
 ſleepeſt in any ſinne, thou art without life, out of the King-
 dome of light. *Eph. 5. 14.*

4. Negligence in ſuperiours towards inferiours in parents,
 maſters, or the wealthy towards the poore, children or ſer-
 uants, ſuffering them to ſin, leauing them vntaught, forbea-
 ring to admoniſh them, & to further Gods kingdome in them.

For if it be a ſinne of neglect in any man to let his famili-
 ar friend to ſinne vnreproued: much more is it in ſuch, as
 haue ſome authority annexed vnto their perſons, they ſinne
 againſt that Charge. *Thou ſhalt plainly rebuke thy neighbour, and*
not ſuffer him to ſinne. *Leuit. 19. 17.*

3. We pray therefore, that all gouernours of families may shake off negligence towards their charges, and though it be painfull vnto them, labour to further Gods Kingdome in their families, and that the rich in disposing the liberalities to the poore, would not let passe good admonitions, but as feed their bodies, so indempour to season their soules with grace.

3. The thanksgiuing.

3. The thanksgiuing is, for the Lords exercising his Kingdome, in the right ordering of the world, punishing the wicked, rewarding the good, spreading the glorious beames of his word, for bringing men heereby into the right way, for enlarging his kingdome thus, for worthy magistrates, painfull and faithfull ministers, religious neighbours, for faith, repentance hatred of all sinne, and care to doe our duties wrought in vs. Thus the Saints in heauen doe sing continually to the praise of the Lord, both for the destruction of the whore of Babilon, and for his kingdome in them.

Reuel 18.

And all this is in the second Petition properly comprehending the first Commandment: Let thy kingdome come, outwardly thy power and providence being exercised, and inwardly, grace being increased, and glory hastened. Let nothing hinder the coming of thy kingdome, neither the devil, nor wicked men, neither in the magistracy, ministry, nor people, neither infidelity, impiety, any reigning sin, or negligence.

Thy kingdome is come, we praise thee for it in our selues, and others, and all ouer the world. Heere also implicitly wee acknowledge our opposite disposition to Gods kingdome, and bewaile it,

Quest. 108. In the third Petition, what doe you desire?

Answe. That I my selfe, and all the people of God upon earth may willingly obey Gods will; as the angels, and Saints in heauen.

Expoun. First, for the order of this Petition, it followeth this; Thy kingdome come. to shew, that where Gods kingdome

doine is set vp, his will is endeauoured after, and preferred al-
wayes, and not our owne will: His will is accounted holy, and
his way equall, our owne will, and waies vnholly, and vn-
equall. There cannot be a good Tree, but it will bring forth
good fraite, there cannot be faith, but it will appeare by the
workes, neyther can there bee a good faithfull subiect of Gods
kingdome, but he will study in all things to doe his will. Hec is
therefore wrapped vp in infidelitie, hardnesse of heart, and in
sinne, that preferreth his owne will, and goeth on in Rebel-
lion against the Lord, what Faith, and hope soeuer hee pre-
tendeth.

2. The sense of the wordes : G O D S will is eyther
secret, or reuealed: according to that of *Moses*; *The secret things*
of the Lord, belong to the Lord, but the reuealed to vs, & to our
children.

The secret will of God is touching the number of those, that
shall be saued, the day of iudgement, the time of the Iewes con-
uersion, the finall confusion of Antichrist, and particular estates
of other men, the particular afflictions, and crosses appointed
for vs, and the day of our death, and such like. In these things
we pray, that we may rest contented in the Lords good pleasure,
when by the euent it shall be made knowne, what hard-ship soe-
uer he hath appointed to vs.

The reuealed will of God is, whatsoeuer is manifested in his
word, to be his will concerning both faith, and practise, we pray
that it may be answerably done, as it is required; *Thy will*, that
is, not my will, thy will only, not thine, and mine also, betwixt
which two, there is no proportion, thy will both for matter, and
manner, and thy will; though contrary vnto and against my
will; *In earth, as it is in heauen*, that is, say some of our bodies,
and members, as of our soules, and mindes, of the worldly, and
such as be not yet called, as of those that are called, but this is
forced without cause, the words hauing a proper meaning, with
good sense. In earth therefore, is by vs, that dwell in this
world, in the midst of many temptations, and prouo-
cations vnto sinne, let thy will be done, as by the inhabitants
of heauen, that are free from all temptations, and discouragements.

1. With such cheerfulness and readines, as the saints are set forth in heauen to be continually reioycing, and singing, and the Angels to haue wings, through their readines flying, as it were, to do that, which the Lord appointeth them.

2. With so perfect an heart, free from all hypocrisie, louing the Lord with all our heart, and out of this loue doing his will, as *Dauid*, and *Iosiah*, are commended to haue done.

3. In all things, not in some onely, which wee can most easily incline our hearts vnto, or in most, still cleauing to our owne most beloued wayes, but in all things, to the vtter denying of our selues as *Zachary*, and *Elizabeth* are commended to haue done.

Luke 1.

4. Striuing after that perfection of obedience, which the Angels and saints in heauen yeeld, making it our marke that we continually ayme at, and therefore not looking backe with *Lots* wife, but pressing towards this with the holy Apostle *Paul*, earnestly desiring to attaine vnto it.

Phil 3.

5. With all constancy and perseuerance, neuer being weary of well doing, or fainting vnder the burthen of crosses, & persecutions: for they stand continually in the Lords presence, ready to execute his commands, and this was holy *Iobs* praise; *Though he kill me, yet will I trust in him.*

To deny our
owne will.
Supplicat. 1.

3. The scope of this Petition, 1. in the supplication, wee desire grace to deny our owne wills and wayes, for vnlesse we be willing to deny that which is pleasing to our corrupt natures, and desired by vs, we doe in vaine desire, that Gods will may be done by vs, euen as he which is in some pleasing by-way, that he will not forsake, doth in vaine desire to goe the right way; and as hee that hath a Table-booke wherein many old things haue beene written heeretofore, which hee will not consent to haue blotted out, doth in vaine desire to haue some other thing anew written there. Wherefore Christ teacheth vs to deny our selues, that we may become his Disciples; *Cast away all your transgressions*, saith the Prophet, *Whereby you haue transgressed, and make you a new heart, and, Cast off the old man*, saith the Apostle, *which is corrupt, and put on the new man.*

Ezech. 18.

Eph. 4. 23. 24.

Heere is no new heart, or new man according to Gods will granted.

granted, vntlesse first the old heart, the old man be put away. Our will is a blind guide, leading vs into the danger of our enemies, as *Elisab* led the Aramites. Wee pray therefore, Lord make vs to deny our owne crooked wills, which vntill we doe, we cannot doe thy most holy will.

2. Wee pray for vnderstanding of the will of God: for without this how should we doe it? *Give mee vnderstanding*, saith *Dauid*, and *I will keepe thy law*: *Without knowledge my people perish* saith the Lord, *Get knowledge, and get vnderstanding*, saith *Wisdome* in the *Proverbs*. No seruant can doe the will of his maister vntlesse he knoweth it; neither can he walke after the Spirit, and doe the will of God, that is, not by the spirit instructed to know all things in Gods will.

Supplicat. 2.

Psal. 119.34.

Hof. 4.6.

Prou. 1.

3. We pray for faith, whereby to belieue, that the will of God revealed vnto vs, in his will; and to apply his gracious promises to our owne soules: for knowledge will not profit without faith, without the Spirits teaching of vs, as hee taught *Peter*, when to his commendation *Christ* saith; *And blind hath not revealed it vnto thee, but the Spirit of my Father, which is in heauen*. Nay, to belieue, is to do the will of God: for, *this is the will of the Father*, saith *Christ*, *that ye beleue in him, whom hee hath sent*.

Supplicat. 3.

Math. 16.17.

4. We pray for power to obey the holy will, and commandments of the Lord: now this obedience is both active, and passive, in doing, and suffering. Active obedience is both generall and speciall. Generall is our sanctification: for *this is the will of God*, saith *S. Paul*, *even your sanctification*; leading an holy, iust, and good life; holy, by praying, reading, hearing of the word and meditation, as it is commanded, *pray continually, and in all things give thanks*, and *Blessed is that man which doth meditate in the law of God*, &c. iust, by righteous and equal dealing with all men; as he which shal dwell in the Tabernacle of the most high, is vncorrupt in all his wayes: good by beneficence, and workes of charity towards the poore, as warning is giuen to rich men, *to distribute, and give vnto the poore*.

Supplicat. 4.

1 Thes. 4.3.

1 Thes. 5.27.

Psal. 1.

Psal. 15.

1 Tim. 6.17.

Speciall obedience is in workes of our speciall callings, as we are Princes, gouernours, or subiects, ministers or people, husband,

1 Cor. 7. 40.

Rom. 13.

Eph. 6.

Rules of obey-
ing Gods will,
and mans.
Eph. 6. 1.
Verse 7.
Acts 4.

Esa. 29. 13.

Esa. 1. 12.

Math. 12.

Reu. 23.

husband, or wife, father or childe, maister or seruant: of these it is commanded; *Let every man remaine in that vocation wherein he is called.* And more particularly, the King and magistrate are set for the praise of the good, and the punishment of euill doers, the people must bee obedient to the magistrate. The father must bring vp his childe in the information and feare of the Lord, children must obey their parents, and likewise for the rest. 1. Tim. 3. Coll. 3. Of this obedience there be five rules.

1. Obey Gods will absolutely, & for himselfe, obey man only in God, and for God, therefore it is added: *Children obey your parents in the Lord, and seruants obey your masters, as seruing the Lord.* And when men command any thing against the will of God, the example of the Apostles is to bee followed, obeying God rather then man.

2. Obey God in the manner, as well as in the matter, which he commandeth: for he is wisest, and knoweth best what will please himselfe. Otherwise, *in vaine doe ye worship me*, saith the Lord. And thou shalt not make any grauen image to worship the Lord by. Obey God in all the matter by him commanded, and not in something of thine owne inuention, as *Saul* and *Peter*, lest it be said; *Who required these things at your hands?*

3. In doing the workes of piety, let them giue place, if necessity calleth to a work of charity, as to thy neighbours, house being on fire, his Oxe or other beast, being fallen into a pit vpon the Sabbath day.

4. Let the workes of thy priuate calling giue place to workes of a publike calling, and generall, if thou bee labouring vpon the sixe dayes, the Lord calling to his house, by appointing solemne meetings to his worship, thou must leaue thy worke, and attend vpon the Lord there.

Thus feast of the Pasche was kept vpon the sixe dayes, the feast of Tabernacles, of first fruits, *purim*, and when the Lord called to any fasting, &c.

5. The workes of a generall comon calling, must giue place to the workes of a speciall yndoubted calling being contrary, if a man at any time, hath such; as *Abraham* had to kill his own sonne.

Tonnes, the man, whom the Prophet had to scite, and wound him, and the Prophet that was forbidden to eat bread in the place of *Ieroboams* Idolatry.

Passive obedience, is in bearing patiently according to Gods will, whatsoever is his will to lay upon vs. *This is the will of GOD*, saith *Peter*; *that by well doing you put to silence the ignorance of foolish men*; speaking of subiection to the Tyrants of those times, and to seruants being wrongfully punished; hee propoundeth this comfort: *If any man for conscience towards GOD endureth wrongfully, that is shalke* *not by it*. If any man therefore grudgeth, and be impatient, hee doth against the will of the LORD. Now that all our obedience may the better bee accepted, it must haue these three properties.

1. *Obediency*, and readiest, it is spoken of, as a thing taxed in *Cain*; that in process of time, he came to doe sacrifice, and *God looked a cheerefull singer*, (saith *Paul*) he loueth one like to himselfe, who readily bestoweth vpon such as aske, vpbraiding no man. It is not therefore sufficient to obey, eyther in doing or suffering, which we must needes, and are pressed herunto, but we must willingly and cheerefully obey, such in bearing any crosse, wherefore, *Hisabeul* will be my Disciple, saith Christ, *must take up his crosse, and follow me*.

2. *Sincerity*, which is heartily and from the Spirit, approving our selues to God, and not affecting the applause and praise of men: for, thus our obedience will be all lost labour, as that of the *Jewes* and *Pharisees*.

3. *Vniuersallitie*, which is in all and enery particular thing: for *Herod* did many things, and yet was reiected, because he disobeyed in one thing: but *his* is approved, obediently professing his subiection to God, though he should yet aggravate his misery, and kill him.

4. The deprecation against all disobedience to the will of God: and this is first rebellion, an obstinate offending, against the known will of God: when *Satan* offended thus, his sinne is censured as rebellion. This made *Dauid* so earnestly to pray against this presumptuous sinning,

3. We

1 Pet. 2.19.

Verse 19.

Obedience acceptable.

Gen. 4.

1 Cor. 8.

1 Sam. 1.

Math. 10.

Ex. 2.

Math. 6.

Marc. 6.

The deprecacy on;

1 Sam. 15.

Palme 19.

Deprecat. 2.

Heb. 12. 16.

2. We pray against prophaneſſe, which is a baſe eſtimation of holy doctines, making no more reckoning of the Word of God, then of *Aeſops* Fables. This is ſet forth by *Eſau's* example, who ſold his birth-right for one meſſe of pottage; and is forbidden to all men, Under paine of being deprived of Gods bleſſing, when we ſhall ſee the iſſue thereof.

Deprecat.

Eſa. 29. 13.

3. Wee pray againſt hypocriſie, whereby men draw neere vnto God with their lips; but haue their hearts eſtranged from him, doing duties, which the Lord requireth, but not with that vprightneſſe. This maketh God an Idoll, and his worſhip odious, it cauſeth blaſphemy againſt his holy Name, and ruine of many ſoules; who ſeeing wickedneſſe vnder the cloak of religion, doe ſtumble and fall. Wherefore amongſt all others, Chriſt giueth warning vnto his Diſciples, that they be not like vnto the Pharifees.

Deprecat. 4.

Rom. 7.

Iam. 1. 14.

4. We pray againſt naturall corruption, which hindreth, that wee cannot doe the good we ſhould, and pricketh forward to the euils, which wee ſhould not; which draweth away to diſobedience, and enticeth: we pray, that it may bee mortified; and not beare this ſway in vs.

Deprecat. 5.

5. Wee pray againſt wearineſſe in well-doing; which is, when hauing for a time heartily obeyed, a man ſaynteth, as in a long and tedious Iourney, cyther going on more ſlackly, ſtiring ſtill and reſuſing to goe further, or turning backe againe. Againſt this it is commanded: *Be not weary of well-doing; for we ſhall reape in due time, if we ſaine not.*

Deprecat. 6.

6. Wee pray againſt delight and pleaſure taking in other mens finnes, whereby they are heartned: this is condemned in the Gentiles, who were giuen ouer of God: and holy *Lor*, vpright-hearted *Dauid*, and all the righteous haue bene vexed at the heart to ſee the diſobedience and finnes of other men.

Deprecat. 7.

Heb. 12. 3.

7. We pray againſt impatience, that maketh a man murmur at croſſes, and diſcontent, that we may not ſo vngraciously offer that vnto God, which we will not doe to our naturall parents, whole corrections we ſuffer patiently.

Thirdly, the thankſgiuing is for diſobedience and ſinne in any meaſure mortified, for the knowledge of Gods will, for faith,

faith, and desires in truth, to obey the will of the Lord in all things all the daies of our lives : and we praise God for the readinesse of other men herein, as *Paul* prayeth God for the faith and obedience of the Romans, and of other Churches, and the other Disciples glorified God, when of *Peter* they heard of *Cornelius* and his friends, that God had given them repentance, and to obey the Gospell. So that in this petition is properly comprehended the tenth Commandement, forbidding all first motions to sinne against the will of God, and prescribing perfect conformity herunto, as it is in the Angels, and Saints in Heauen : and the fourth Commandement appointing vnto vs a Sabbath, as it is in Heauen. Or rather this Petition may be said to comprehend all the Commandements, the second the meanes of keeping them, and the first, the last end of all our obedience to Gods will, *viz.* his glory. The supplication of this petition is. Let thy will be done, making vs able by thy grace, the deprecation, let nothing hinder the doing of thy will, neyther rebellion, prophanenesse, nor hypocrisie; the thanksgiuing; thy will is done, by thy faithfull people. we prayse thy name for it, for the Faith, Repentance, Patience, and other grace bestowed vpon thine; and implicitey, we bewaile our vntowardnesse, and backwardnesse to doe Gods wil, and humbly to acknowledge the same.

Rom. 1. 8.

Act. 11. 18.

Quest. 126. Which be the three Petitions, concerning our selues?

Ans. First, Give vs this day our daily bread : the second, forgive vs our trespasses, As we forgive them, that trespass against vs : the third, And lead vs not into temptation, but deliver us from euill.

Explen. After the petitions for Gods glorie, here follow such, as more immediately concerne our owne necessities, in handling of which, first consider the order in generall, they follow those which concerne Gods kingdome, and glorie, to teach vs, that if our care be first for Gods kingdome, and to honour him in doing his will, we shall easily obtaine all things needefull for our owne comfort, otherwise, if wee seeke our selues first and chiefly, wee may endeaour after comforts for our

Matth. 5. 33.

1 Tim. 4. 8.

Deut. 28.

Leuit. 26.

Esay 58. 14.

Hag. 1. 6.

our selves, but all shall be in vaine. According to this is the promise made by Christ : *Seeke first the kingdom of God, and the Righteousnesse thereof, and all other things shall be cast upon you :* and that saying of the Apostle. *Godlinesse is profitable to all things, which hath the promise of this life, and of that which is to come.* There is nothing more vsuall, than this, to encourage vnto godlinesse, or to discourage from disobedience, and wickednesse ; *If thou shalt diligently doe that I command thee* (saith the Lord) *thou shalt be blessed in all things, contrariwise, cursed shalt thou be.* Thus it is promised by the Prophet, if the Sabaoth bee consecrated, as glorious vnto the Lord, &c. *I will cause thee to mount upon the high places of the earth, and feede thee with the heritage of Iacob : by Father.*

And on the contrary side ; *Ye haue sonne much, and bring in little* (saith Haggay) *ye eate, and haue not enough, ye drinke and are not filled, ye cloath you, but are not warme, bee that earne wages, puttest he hem into a broken bag, because the house of the Lord lyeth waste.* The want of this consideration, maketh men so eager, in seeking worldly profit, and so slack about the aduancing of Gods Kingdome, and building of his house, to the ineuitable losse, not onely of the things sought after, by worldly mindes ; but of the soule perishing in hell fire for euer.

Quest. 17. What pray you for in the first of these, which is the fourth Petition of the Lords prayer ?

Answ. We pray for all things necessary for this present life, and therefore we aske but for bread, and for this day.

Explan. To follow the method before vsed, in the three first petitions : The speciall order of this petition, before that which is for the remission of sins, is first to be considered, and because it is immediately after this Petition : *Thy will bee done.* It is placed before this ; *Forgiue vs our Trespases, &c.* Not for that the things of this life are to be sought, before those that concerne the life to come : for against such surmises, the Lord hath plainly commanded ; *Seeke not the foods that perish,*

Loh. 6. 27.

3. It but that which redreth our eternall life, that is, in regard of your earnest care and study, for spirituall food and saluation, euen neglect seeking daily bread.

The reason of this order then is, to provide against our infirmity, whereby wee distrust God, for bread, food, rayment, and worldly deliuerances, when we professe, that we believe in him, for the remission of sin, and deliuerance from damnation. For the Lord Iesus being priny to this our weaknesse, to make vs to see, and to be ashamed of it, followeth our own order, both secretly taxing this our corruption, and discouraging our little faith, euen for maine matters, concerning saluation, and also helping it, by beginning with things temporall, wherein we haue a sensible taste of Gods goodnesse, and ascending to things spirituall, and out of all bodily sense.

1. It sheweth, how much we prefer the food that perissheth, that finding it to be true in our own hearts, we may be emptyed of these immoderate worldly cares: much more, than other naturall creatures, the Fowles of the ayre, & the grasse of the field, we hauing reason to lead vs, which they want: for thus describe the *Heathen*, which haue no knowledge of the Heauensly Father caring for them. *We aske bread before remission of sins, why?* Math. 6.

2. It sheweth the deceitfulnesse of our hearts in regard of Faith, we thinking wee haue a great measure heereof, but being proued lyars, when we come to the tryall, by the smaller things of this life: for when the disciples were warned of worldly cares, *Why care yee for these things?* saith the Lord, *O yee of little faith:* and when Peter, ready to sinke, being afraid for the waves of the Sea, cryed out, *Master, saue me!* The Lord rebuketh him saying, *O thou of little faith, why diddest thou doubt?* as if he should haue said, there is little faith indeed, if there bee distrustfull caring for worldly things in time of want, or despaire in time of danger. S. Paul concludeth on the contrary side, from faith making Christ ours, and peace with God belieued. *Wherefore we reioyce in tribulations,* Rom. 5. 3. and hauing giuen vs Christ, how should hee not together with him giue vs all things also? He that beleueth not that the King will giue him sixepence, how can hee beleene that he will giue him an hundred pounds? And if thou canst

not through faith patiently wait the good pleasure of the Lord for things temporall, which are of no vauew, in comparison of heauenly, how canst thou through faith depend vpon him for heauen, and euermlasting life?

a Sam 17 37.

3. The Lord prouideth here for the strengthening of our faith touching things eternall, by ascending from these his gifts below, wherein we taste of his goodnesse daily. For whereas the Lord, notwithstanding our sinnes, giueth vs the comforts of this life, for which we call vpon him, hee doth hereby draw vs on to lift vp our minds to the comfort of the remission of all our sinnes, and of euermlasting saluation. As *David* is drawne on in his confidence against the vncircumcised Philistims, because God had deliuered him from the Lion and the Beare. The begger that commeth daily to the doore of the charitable Christian, findeth reliefe; on it hee commeth not, hath it sent home vnto him, doth heereby assure himselfe of this mans loue and good will towards him: so when we finde reliefe at the Lords hands, especially crauing it at his gate of mercy, in faith and assurance, wee may well be assured that he beareth a fauour towards vs, and will not suffer vs to perish in our sinnes, wee putting our trust in his mercy. So that as from our weaknesse, about the things of this life, we may see the weaknesse of our faith, about the things of the life to come: so from Gods goodnesse towards vs heere, we trusting in his mercy, wee may also see and bee confirmed touching his goodnesse heereafter, putting our trust in the same his infinite mercy.

Againe, consider in the order, that it followeth immediately after this. *Thy will be done*; because to haue things necessary for our maintenance heere is a stay, and helpe vnto vs, the more cheerefully to doe the will of God, and to keepe vs from vnlawfull enterprizes. Whence we are taught.

1. That it is not vnlawfull euen for Christians to seeke for the things of this life in their due place and measure; neither is this seeking an impeachment to our Christian profession, otherwise our Sauour Christ would not haue appointed vs to aske, *Giue vs this day our daily bread*. Wherefore as to bee ouer carefull for things temporall, is heathinish diffidence,

so

to be altogether negligent and secure, is worse then heathenish infidelity, as the Apollle teacheth. 1 Tim. 3.

2. The rule of our seeking things temporall must be not our owne, but the will of God; for after this wee pray, *Give vs our daily bread*, that is, according to thy will and good pleasure, restraining vs from all vnlawfull meanes of getting, that by true, iust and equall dealing onely wee may seeke these things, not carking when thou wouldst haue vs secure, not sparing, when thou wouldst haue vs to spend, nor trusting to our owne industry, when thou wouldst haue vs to cast our care vpon thee. 1 Pet. 5. 7. For whatsoever is thus gotten is extreame losse, the losse of the most precious soule.

3. Wee learne, that they onely vse the goods of this world rightly, and seek them rightly, that vse them as furtherances to do the will of God, and make this their marke which they shoot at in seeking after them, & not their own pleasure, or promotion in the world. They which seek riches to liue herevpon in pleasure, & to pamper themselves are accursed of God, and shall haue a terrible reckoning to make at the last day. Riches are vsed according to Gods will. 1. By liberality towards the poore. 2. To pious vses for the glory of God. 3. To necessary vses for the maintenance of our selves and families, & to the benefit of the Common wealth. For the sense of the words. By bread here, some of the Fathers were wont to vnderstand the body of Christ, and the Papists the Sacrament of the Altar: and *Erasmus* saith, that it is not likely that any worldly thing should be asked in so concise and short a prayer. But this cannot be yeelded to be true. 1 am. 5. 8.

First, because this Prayer is a perfect patterne for our direction in all things.

Secondly, because our spirituall food is asked in the second petition the coming of Gods Kingdome being the bestowing of his grace, and specially of Christ the fountaine of all grace vpon vs.

Thirdly, because the bread here asked, is but for this day which doth imply, a fading and waisting away, so as that wee still haue need every day of new bread, which cannot bee said of our food spirituall. By bread therefore in this place, is to be understood both bread and all things necessary for our suste- By bread what understood.

Leuit. 26. 26.

sustenance, as the word Bread is vsed, where it is said, *Man liueth not by bread onely, but by every word that proceedeth out of the mouth of God*: and where the Prophet threatneth, *The Lord of Hosts will take away from Ierusalem, and from Iudah all the stay, and the strength, all the stay of bread, and all the stay of water*. And shewing further what this stay is, hee reckoneth vp all needfull things for the well-being of a Land: *The strong man, the Iudge, the Prophet, the Counsellor, &c.* Sometime bread is properly vnderstood, as where the Psalmist reckoneth vp bread to strengthen man, wine to cheere the heart, and oyle to make the face to shine.

Isa. 3. 3.

Psal. 104. 14.

Giue, that is, sanctifie all worldly comforts vnto vs, which by reason of sinne were and doe stand still accursed euer since the fall of man, that they may not bee destruction and bane vnto vs in the vsing, as wee deserue; for I doe not thinke that sinne depriueth a man of all iust title vnto these things, (for a ciuill right remaineth in wicked men to that they possesse by Law) but of comfort in vsing them, they being vncleane and accursed vnto them, neither doth this saying, *All things are yours*, conclude the contrary against sinners, but expresseth how all things consent together for the sanctification of the faithfull.

1 Cor. 3. 21

Giue, that is, bestowe, vphold, continue, and maintaine that which thou hast giuen vs; for all our labour is nothing towards the obtaining, and all our care nothing towards the conseruing and keeping what we haue, vnlesse the Lord giue and preserue vnto vs.

Giue, that is, blesse, make prosperous and wholesome our meates and drinckes for the strengthening of our bodies, and for the cheering and refreshing of our spirits; so as that our fraile liues may be vpheld, and we enabled to serue thee in the strength of thy blessing in our callings; for it is not any meere naturall vertue in vs, that maketh our meates nourishable, but Gods blessing, for which it is also plaine which was said before, *Man liueth not by bread onely, but by every word that proceedeth out of the mouth of God*.

This day, that is, we desire not such aboundance for so long a time, as whereby our dependance vpon thee should bee cut off, but to be content with things necessary for the present and to waite vpon thee from day to day, though in the morning wee haue

not

not wherewithall to be sustained vntill the euening, or in the euening vntill the next morning, though wee see present destruction before our eyes.

Daily bread: *deus omniu*, bread for our substance, such as nature doth require to vphold in, no dainties or costly feasting, but necessary cloathing and food, whereby the substance of our bodies may be continued and confirmed, and not pine and waste away through want.

Our daily bread: that is, not the bread, the clothes, the substance of another, but such things honestly gotten by our labour through Gods blessing vpon vs, according to the phrase of the Apostle, calling this a mans owne bread; *We command and exhort them that are such, that they worke with quietnesse, and eat their owne bread, that is, honestly gotten.*

1 Thes. 3. 1.

For the scope of this Petition, and first in the supplication: Wee pray for all things needfull for vs in this present life, not being measured by our owne will and desire, but by the will of the Lord. These things are either generall, or speciall. The things generall concerning vs all, are;

The supplication.

1. Peace and tranquillitie, through which small things become great, whereas by discord euen great things decay, and come to nothing. This is the maine end which the Apostle propoundeth in praying for such as bee in authority, *that wee may haue a peaceable and quiet life in all godlinesse, and honestly.*

1. Tim. 2. 2.

2. Seasonable weather, for heate and cold, moysture and drought, in summer and winter: that the Sunne may shine, and the raine fall seasonably: that the heauens may answere the earth, the earth may answere the corne and the wine, and the corne and wine may answere vs, as is the promise of God to such as he fauoureth.

3. Worthie and vertuous Governours of the Commonwealth, by whose care peace may be maintained, and we may in quiet enjoy every man his owne Vine and Figge-tree; for vpon such doth the well-fare of a Countrey much depend, as the Prophet sheweth by the contrary, threatening to increase the misery of the people, to take away the Iudges, Counsellours and Captaines.

Esa. 3. 1. 3.

Psal. 144. 12.

Leuk. 26. 8.

Deut. 18.

Gen. 3. 19.

2. Theſſ. 3. 10.

Psal. 127.

4. Healthfulneſſe, ſtrength, and ability of the people, and the increaſe of them to our mutuall comfort, and the diſmay- ing of the enemies; for this David prayeth, *That our ſons may be as plants growing up in our youth; and our daughters as the corner ſtones of the temple*: and it is promiſed to ſuch as feare God, that *ſine ſhall chaſe an hundred, and an hundred ſhall put ſeuen thousand to flight*.

5. Victory ouer our enemies that riſe vp againſt vs; for it is likewiſe promiſed, *Thou enemies ſhall come againſt you one way, and ſhe ſeuen waies before you*.

The ſpeciall things which wee pray for are, firſt, an honeſt diſpoſition to labor & take paines in our particular callings, to get and preſerue ſuch things as are for our maintenance: otherwiſe we doe not deſire our owne bread, but bread pulled from the mouthes of other men. Whether wee be rich or poore therefore, we muſt not be idle and vnprofitable, neither uſe vnlawfull meanes of getting, but according to the Lords appointment: *In the ſweat of thy brow ſhalt thou eat of the fruit of the earth, till thou returne to it*: for the Apoſtle, a ſound interpreter of the Scriptures, doth thus apply it, ſaying, *This we learned you of ſhat if there were any that would not worke, the ſame ſhould not eate*. So that he which will eate, muſt worke, and take paines in his calling, and not liue idly whatſoeuer he be.

2. Good ſucceſſe through Gods bleſſing in our labours; for in vaine doth the builder build the houſe, and the watch- man watch the city, vnleſſe the Lord build and keepe it. We pray therefore, that when we plow and ſow the ground, that God would bleſſe it, and giue increaſe; and when we attempt and goe about any thing, that God would bring it to paſſe.

3. A charitable diſpoſition in the rich, to relieue the poore impotent that cannot helpe themſelues, and ſuch a diſpoſition in our ſelues if wee be rich: for we pray not for riue, but for our daily bread, which is a mocking of God, if hauing wherewith to relieue ſuch as be in want, we deny ſo to do, as if a man being preſent at any danger of his neighbour, from which he is able to deliuer him, ſhould ſtand ſtill and call to ſome other a farre off to come and helpe him.

4. The ſanctification of the creatures, which is, when wee are

are sanctified that receiue them, according to that of the Apostle; *To the cleane, all things are cleane*; for without this there cannot be a comfortable vse of them.

5. The blessing of God to make the creatures nourishable vnto vs; for they haue not wherewithall in themselves, neither haue we wherewithall in our selues to conuert them to nourishment, our heart and organes of the body fitted for this purpose, must haue strength from the Lord, who if hee hideth his face, we are troubled, and returne to the dust. Psal. 104. 29.

6. Contentation and resting vpon Gods providence in our greatest wants and dangers; *Whilst we haue food and raiment, let vs therewith be content* for this is all which we pray for, and praying for it, wee are taught to depend vpon God for the same, which we implicitly professe by praying, yea, though we should be very destitute, that we know not how to liue to morrow, as the Widow of Sarepta, who notwithstanding imparted of her meale to the Prophet, and belieued that it should continue for her reliefe from day to day. 1. Tim 6 8. 1. Kings 17. 10.

7. Humility and lowlines of mind, because we are al beggars, it is of almes that we haue any thing, we haue nothing of our owne, and without these things giuen vs of the Lord, we cannot be sustained: Euen as the lampe, vnlesse it be from time to time supplied with new oyle, must needs goe out. What a shame therefore is it for a man to be proud and insolent ouer others, seeing all are fellow-beggars, as well the rich as the poore, the King as the slaue. A proud heart and a beggars purse we say doe not well agree together. Wee pray therefore that it may not be thus with vs, but that we in all humilitie may acknowledge, that wee haue nothing which wee haue not receiued, and of our selues are poore and miserable. 1. Cor. 4. 7.

The deprecation is against all hinderances to our bodily health and welfare, yet not simply, but with submission to the will of the Lord, who knoweth to bring light of darkenesse, and to turne hinderances to helpes and furtherances, euen to our outward estate. The things prayed against.

We pray therefore with submission.

1. Against vnseasonable weather, immoderate raines, vntimely

timely heate or cold, and droughts when wee need moyſture, againſt peſtilent influences from any ſtar, or out of the earth by the vapours, or by the quaking and opening thereof.

2. Againſt improuident Magiſtrates and Gouvernours, which bring on woe to a land, *Woe vnto thee O Land, when thy Prince is a child, and eateth in the morning.*

3. Againſt plague, peſtilence, and famine, againſt all noyſome and contagious diſeaſes, whereby thouſands haue in ſhort time been taken away, ſo that the liuing haue not been able to bury the dead.

4. Againſt inuaſion of the enemies, bringing deſtruction, and making hauck of all things, this being a time of ſuch miſery, as that no peſtilence or famine is comparable vnto it, which made the Kingly Prophet to deſire rather to fall into the hands of the Lord.

5. Againſt ciuill wars, the people riſing againſt the Prince, or one part of a Kingdome againſt another: the miſerie of which wee haue ſeene France and the Low Countries to taſt of, and doe reade of the like in King *Iohns* daies, in *Edward* the ſecond, and *Richard* the ſeconds daies, &c. in England, but haue not felt it our ſelues, and we pray that we may neuer taſt of it.

6. Againſt extreame pouerty, and want of all things, tending to the famiſhing of our bodies: for ſuch as feare the Lord ſhall want no good thing, though the Lions hunger, and bee hunger-bit.

7. Againſt all things that deſile man, and make the creatures vncléane and accuſed vnto him.

8. Againſt an vnhealthfull conſtitution, turning our meats and drinkes into ill humours, to the hazarding of our liues, and the decay of our bodily ſtrength.

9. Againſt idleneſſe and ſloth, whereby time is ſpent vnprofitably, or not to ſo much benefit of the Common wealth as it might be, either through want of bodily labour, to whom this belongeth, or of ſtudie and care otherwiſe to doe good towards the preſeruatiſon of the peace and welfare of the Countrey.

10. Againſt diſcontent, whatſoeuer our want is, that we may

may not doe that injury to the Lord, as to prescribe him a time when to helpe vs, or else murmure through want, as the Israelites in the wildernesse.

11. Against trusting in any arme of flesh, what wealth or friend socer we haue; for they which doe so, fall downe flat, and it was the folly of the rich man in the Gospel, that he said vnto his soule, *Eate, drinke, and be merry, for thou hast much goods laid up for many yeeres.* Psal'm. 10. 8.
Luke 12. 16.

12. Against Couetousnesse, and worldly cares, carrying vs on to the greedy desiring of more, through the loue of money. It is a spirit farre differing from that of *Agur*, of whom it is written for our learning, that he desired, *Giue mee not riches, lest I be full and deny thee, and say, Who is the Lord?* Pio. 30. 9. 13.

13. Against hard-heartednesse and vncharitablenesse, whereby the hand is held backe from relieuing the needie, when with the tongue reliefe is desired for them, as for our selues.

14. Against all vniust and vnrighceous dealing; for bread gotten thus, is not our owne, and God is mocked, whom wee pray to giue vs bread, but in the meane season, we thus carue for our selues vtterly against his will.

15. Against prodigality and wastefull spending the goods of this world vpon vanity; for must not the Lord needs be offended, if comming to begge things necessary of him; and receiuing, we like wanton vntoward children, cast them away againe? No man but will haue indignation at such a beggar, and rather let him starue, then giue him any thing againe, as the Prodigall in the Parable.

Seeing we pray against these things, may wee at any time pray for them, that being afflicted we may be humbled, which in the time of our prosperity we will not be? Quest.

Expressely to pray for any affliction, is to doe contrary to the first principles of nature, which teacheth to pray for, and to seeke all things that are good, and to shunne and pray against all things that are euill, and tend to the destruction thereof: and therefore must needs be vnlawfull, as it is vnlawfull voluntarily to hurt a mans owne body, vnder what pretence soeuer. For it is all one to pray for some hurt vnto the

body, and to doe it hurt, the tongue being the instrument in the one case, and the hand in the other, in both a member of the body armed against the body.

Secondly, this is without precedent or other warrant, except of superstitious persons, who haue whipped themselves almost to the death, or otherwise vnduly beaten downe their bodies to preuaile in the rash vow of chastity, euen to the in-feebling of themselves, so that they haue been vnable to doe the workes of their callings, and yet haue not preuailed, being they had not the gift of continency.

Thirdly, conditionally, to pray for afflictions in the case of rebellion of the flesh, if the Lord hath appointed this to be the meane of our mortification, and bringing to sanctification, and so to himselfe, it is without doubt most lawfull and Christian: for this is in effect, to aske nothing but that which is good for vs.

1. Cor. 9. 17.

2. Cor. 1. 7. 11.

Whereas Saint Paul saith, *I beate downe my body, and bring it in subuersion, &c.* And calling vpon the Corinbians for reuenge vpon themselves, he meaneth not this vnnaturall violence offering to the body, but denying of such things, as whereby the body is pampered to sinne, though otherwise lawfull in themselves, which is the duty of vs all.

Aug. tom. 10.
form. 181.

Whereas Saint Augustine saith; *Eti non eandem cum martyribus passionem subimus, at si corpora castigamus, &c. possumus eandem cum illis vitam eternam obtinere.* Although we suffer not the same passion together with the martyrs, yet if we chastise our bodies, we may attaine the same life eternall.

Hee hath no other meaning then the Apostle, neither could approue of the violence vsed to the body, seeing the Donatists seeking thus the glory of Martyrdom, are by him earnestly inueighed against.

3. The Thankgiuing is for all and euery of the benefices of this life both generall and speciall; for seasonable weather to praise God, for which was made, Psal. 65: for deliuerance from the enemies and victorie ouer them, for which is the Song of Deborah and Barack, Iudg. 5: for plentie of all things, for which is Psalm. 104. &c. We also praise God for freeing vs from any euils, wherewith we haue been bodily oppressed; from plague, pestilence, famine, captiuitie, particular sicknesses, &c. for which the people of Israel, *Hezekiah,*

which, &c. may be examples vnto vs. This petition therefore comprehendeth chiefly the eighth commandment, and in the branches: the fifth, touching gouernours and superiours: the sixth touching life and health: the seauenth, touching chastitie, the exercise of filthy lust being a shortning of the dayes and a delay of the strength, and the ninth touching false witness, through which it cannot be well with men for the bodily state. The deprecation is, let nothing hinder, but that thou mayst giue vs our daily bread: the supplication, *Giue vs our daily bread*: the thanksgiving, thou giuest vs our daily bread, for which we praise thee.

Quest. 128. What pray you for in the second of these petitions, which is the fifth of the Lords Prayer?

Answer. That God would freely forgive vs all our sinnes, and trespasses against his lawes, as we doe from the heart forgive the offences by men committed against vs.

Explan. For the order of this petition, it followeth, that wherein we craue the good things of this life, which are needfull for vs, teaching, that the maine hinderance of our prosperitie and the cause of aduersity and misery is sinne, which till it be remoued, hindreth, that wee cannot enioy the good things wee desire, nor bee free from the euill things which we decline. This in short is taught by the Prophet *Jeremy*. *Wherefore is the lining man sorrowfull, man suffereth for his sinne*: and by *Esay*; *The Lords hand is not shorted, nor his eare beauiy, but your sinnes doe separate betweene your God and you*. And nothing is more vsuall then this in all the Sermons of the Prophets, and in al holy records of examples, this being the principall drift of all, to set forth the miseries of sinners, and vngodly men. If wee haue therefore prayed for food, rayment, and other necessities, but yet are destitute; the cause is, our sinnes remaine, wee must humbly sue for the pardon of them, and to haue Gods wrath against vs for them pacified; otherwise all our calling for daily bread is lost labour.

3. For the sense of the words, trespasses, by *Matthew* called debts, by *Luke* sinnes: for sinnes are debts, because we owe

obedience, of which we faile by sinne, and because, as by debt a man is in danger of imprisonment; so by sinne, of being cast into the prison of hell. Forgiue, that is, seeing we are not able to pay the debts of our finnes, being ten thousands of talents, accept of the satisfaction made by the al-sufficient Lord Iesus, and for his sake let not our debts be required at our hands, or any of them, for the least of which wee are neuer able to answere. *¶*; that is vs, who are grievous sinners, and are for ever forlorne without this mercy, vs, that by faith doe belieue that our finnes are pardoned, helping vs against doubting and infidelity, and confirming our faith more; and vs, who belieue, continuing this thy grace to the end, whereby we may daily haue sinne expiated and done away, as by our weakenesse we are daily prone vnto sinne. *Our finnes*, that is the infinite finnes which proceede properly and naturally from vs, as from a most corrupt fountaine, and are no way to be imputed to thy maiesty, as the Author hereof, or to fate or constellation, or to the Deuill onely, though hee seeketh to bring vs to sinne, and so to destroy vs: for, *Every man is drawne away by his owne concupiscence, and is inticed.*

James 1. 14.

Again, we say our finnes emphatically, that is, with a sense of our own misery, chiefly in regard of our finnes, vnto which wee are most priniue, and at which wee begin our griefe and prayer for pardon: for, though wee pray for the pardon of other mens finnes also, according to that precept. *If any man see his brother sinne a sinne not unto death, let him aske for him, and he shall giue him life.* Yet chiefly we find and feele sinne in our selues most hainous, and that we are of all sinners the chiefe, knowing more amisse in our selues, then in others, and therefore we principally craue mercy for the pardon of our owne sins. *¶* *we forgiue them that trespass against vs.* This is the condition vpon which we desire mercy at the Lords hands: to vnderstand the meaning three questions arise.

2. Iohn 5. 16.

2. Tim. 1. 15.

Quest. 1.

Sol.

Trespasse against vs.

How doe others trespasse against vs? By offering some iniury or wrong vnto vs, in regard of our life, goods, or good name, whereby they become trespassers. First, in the want of loue which they owe vnto vs. Secondly, in the losse and hurt which wee doe hereby sustaine,

sustaine, which they are bound to recompence.

How are we said to forgive those trespasses?

By forgiving the first the breach of that love wherein they were tied vnto vs, not bearing any mallice or grudge against them therefore, nor seeking any reuenge, nor taking opportunity to be reuenged though it be offered. Wee forgive also by forgiving the second, i.e. the wrong that is done vnto vs, not requiring any satisfaction at their hands, and by forgiving a debt which they owe vnto vs, not requiring any payment, in the case of extreme pouerty. But the first is all the forgiveness which the Lord requireth at our hands, out of this case, and wee doe well, remitting the mallice, though wee exact satisfaction, where there is ability; so that a trespasser may be forgiven, and yet lawfull satisfaction required, and a debt may be forgiven, and yet the condition here set downe not performed, i.e. if the minde be not reconciled, but continueth still offended.

Is it sufficient for him that hath offended his brother, if he hath forgiven him, to acquite him before God?

It is not sufficient, for so man might be able to forgive sinnes, which is blasphemie to ascribe. Men therefore can only forgive the trespass against him, the trespasser remaineth still obliged to Gods eternall wrath, unless by humiliation and repentance before God his wrath be turned away. So that man may for his part forgive trespasses, and yet they may be retained still before the Lord: and on the contrary side, though man will not forgive, through the hardness of his heart, the trespass may be forgiven before the Lord, the trespass being acknowledged and pardon craved; or if there be ability, satisfaction offered, and the heart being turned toward a purpose of not offending any more.

For the scope of the Petition in the supplication, Wee pray for the forgiveness of our sinnes, and whatsoever tendeth thereto, and to make vs iust and righteous in the presence of God.

Wherefore, wee crave first the knowledge of our sinnes, that we may vnderstand the infinite number of our offences, and our wofull case in regard of them, for, without this knowledge

Quest. 2.
Sol.

Quest. 3.

Sol.

What we pray

ledge, the tongue may pray for the pardon of sinne, but the heart cannot. Hee that knoweth not himselfe to be sick, can not seeke for remedy to cure his sickness; neither can hee seek to fortifie himselfe against the enemy, that knoweth not the danger wherein hee standeth: nor more can a sinner seeke remedie against his sinnes, if hee bee ignorant of them. The Church of *Laodicea* is censured for saying, that shee was rich and wanted nothing, when as the holy Ghost testifieth, saying, *I knowest not that thou art poore, wretched, miserable, blind, and naked.* And many poore, and miserable soules, through ignorance not seeing this, say, *forgive vs our trespases*, but cannot pray it, because they know not, that they have any such need of forgiveness.

Secondly, we craue grace to acknowledge our sinne: For, *Hee that confesseth, and forsaketh his sinnes, shall have mercy, but hee that hideth bene, shall not prosper.* All men that know their sinnes doe not confesse them; or if they doe, they will not confesse and put away their beloved speciall sinne, but rather seeke to iustifie themselves in them, because all men are sinners, and in many things we offend all. But such craue not the pardon of their sinnes so, as that they may bee in hope to speede, the confession and putting away of all sinne onely haue a ground to build comfort vpon. When there was sinne in the congregation of *Israel* specially noted, but in one *Abime*, *Ioshua* could not be heard, without removing it first, much lesse can that man be heard to haue his sinnes forgiven, that loveth any one sinne, though it be most secret and small, and laboureth not to put it away from him.

Quest. Ought this confession to be before the Lord onely, and not vnto men also?

Ans. In some case it ought to bee before men, who are wise and holy, viz. when our mind is inwardly troubled, and wee cannot by our selues find any ease or comfort, confessing them vnto the Lord: In this sense Saint *Iames* willet vs to acknowledge our fautes one vnto another. But to doe this vpon absolute necessity, as if there were no saluation without it, and to performe it, not vpon particular grievance of conscience, but for formality, at a certaine time in the yeare, which the Papists call

call, the time of Shrift, and to confesse before the Priest al our particular sins, with the circumstances, is superstitious, and availeth not, but to make way for more licentiousnesse, as experience teacheth, and to establish the Popes Hierarchie over the world, and to the increase of his roynnes by buying pardons. Thirdly, we crave grace, to be truly humbled for sinne, that in the sense of Gods curse due for it, wee may cry out

with the Apostle, *Miserable man that I am, who shall deliver me from this body of sin and death? Come vnto me (saith the Lord) all ye that are weary and laden, and I will refresh you.* If any man there-

Rom. 7. 14.
Matth 11. 28.

fore commeth to aske forgiveness of his finnes, and is not humbled for them, but is without a contrite spirit to offer in sacrifice vnto God, he cannot pray to speed, but is still in his finnes.

Fourthly, we crave iustification through the death & blood-shedding of Iesus Christ, *who was delivered to death for our sinnes,*

Rom. 4. 25.

and rose againe for our iustification: that the Lord would not therefore require our finnes at our hands, either holding vs guiltie, or punishing vs therefore in this world, or in the world to come, but that the sacrifice of Christ may be a perfect attonement for vs, and his precious blood effectually to cleanse vs from all sinne. Now of this iustification there are two degrees, the first, whereby of sinners wee are made righteous, in the very act of our conversion: the second, whereby our daily infirmities and failes are done away, and wee are still notwithstanding them reputed righteous. The first we pray for and desire to be confirmed in it, through Gods grace, that our estate may be comfortable: the second wee pray for, as wee have need to preserve our peace and comfort, when wee view our estate before God. Euen as a bankrupt debtor finding great fauor with his creditors to forgiue his great debts, and being ready still daily through his extreame want to run vpon the score againe, is a daily sutor for mercy vnto them, to continue this their fauour in forgiuing all.

Fifthly, wee pray for loue and charity towards our neighbours, through which wee may bee ready to forgiue them their trespasses against vs: for our heart naturally is a corrupt fountaine, and wee are implacable when wee are offended, especially

especially if it be spitefully done against vs, or by an enemy. Wherefore wee pray; that when wrongs are done vnto vs, we may consider, how much, and often wee haue offended the Lord, to what griefe of his holy Spirit, and with what hatefull hearts, preferring Sathan and his seruiles before the seruice of the heavenly Majesty: that as we would notwithstanding haue all this forgiven vnto vs, wee may frame our minds to forgive the greatest offences against vs, hec which hath done them acknowledging his fault. Thus Christ being asked,

Math 18.21.

Should I forgive my brother if he sinne against me seven times in a day? answereth, If he sinne against thee againe, and saith in repentance me, I say not vnill seven times, but vnill seventy times seven times. And for this cause he bringeth his Parable of the Lord, forgiving ten thousand of talents to his seruant; but finding him with rigour to exact the hundredth pence due vnto him from his fellow seruant, shewing hereby how vaine all our prayers are for the pardon of our sinnes against God, if we refuse to forgive the sinnes of our fellow seruants against vs. Let no man therefore deceiue himself, by keeping malice, and seeking reuenge vpon men for wrong done vnto him, but through loue let him forgive all: for if there be not this loue towards his brother, there is no loue towards God, and then it is sure, that God beareth no loue towards him, his loue of God being an inseperable reflexion of the sun shine of Gods loue vpon him, euen as a blind man may assuredly know, that the Sunne doth not shine vpon him, because he feeleth no warmth thereby in his body.

What we pray
against.

3. The deprecation is against all things that may shut vp Gods mercy and compassion towards vs, & make vs remaine still bound in our sinnes: which are,

First, Blindnesse of minde, and ignorance of our inward estate, which is through ignorance of the Law. For this hindreth so much the pardon of sin, as that it is a certaine signe of a naturall man, still in his sins, according to that saying, *The naturall man perceiveth not the things of God, neither indeed can hee.* This blindnesse hindreth so much, as being out of the way from comming to the wayes end, for the way to forgiveness of sinnes is noted to bee perceiuing with the eye, and vnder-

1 Cor. 2. 14.

understanding with the heart in the charge given to *Esay*: *Make the heart of this people fat, &c. lest they see with their eyes, and Eley 6. 10. beare with their eares, and understand with their hearts, and convert, and be heale them.*

Secondly, hardnesse of heart, that cannot repent by acknowledging sinne, sorrowing for sinne, intreating grace, and by resolving against every sinne: for such hardened persons are so farre from mercy, as that they heape vp wrath to themselves against the day of wrath. *Rom. 1. 4.*

Thirdly, despaire of Gods mercy and goodnesse, which drieth from God to the Diuell, our sinnes making vs without all hope, as *Cain*, who said, *My punishment is greater then I can beare.* Wee pray therefore, that though with the one eye wee see our sinnes infinite and most heinous, yet that with the other wee may see Gods mercy infinite, farre above all our sinnes, that howsoever wee are vrged by Satan, wee may bee kept from despaire, as *Esau* was forsaken hauing his eyes opened to see the fiery chariots and horses round about him, and his maister, when the bands of the Aramites drew neare against them. Now to be kept from despaire, it is necessary that we pray and strue to be kept.

First, from notorious sinnes most chiefly, as murder, apostasie, adultery, and theft, from such as from a steepes downehill, *Cain* and *Iudas* fell headlong into the valley of desperation. *Stepps vnto despaire.*

Secondly, from wicked company, which like a violent streame doth force men so, as that they cannot withstand, as *Peter* was carried faire thereby.

Thirdly, from the neglect of Gods worship, whereby wee loose our spirituall armature, and are laid naked to our potent foes. *Ephes. 6.*

Fourthly, from the loue and immoderate affection to the things of this world, which hauing the heart, if they faile, our heart faileth also, and a wide gap is opened to despaire.

And if any of these haue been, through which wee are falling to despaire, wee pray that wee may yet bee supported by such helpes, as are most effectually they being euertaken vnto vs.

These

Helpes against
despaire.
Ezay 1.18.

These are first, promises of mercy, how beinious soeuer our sinnes haue been, *Though your sinnes were as crimson, they shall bee made white as snow; though they were red as scarlet, they shall bee as wooll.*

Secondly, examples of mercy shewed to Murther, to Adultery in *Dauid*, to Apostacie in *Peter*, to Idolatry in *Manasse*, to Theft in the Thiefe vpon the Crosse, to Blasphemy in *Paul*, and much iniquity and impurity to *Mary* hauing many foule Diuels together in her.

Thirdly, the indignity offered vnto God by despaire, seeing wee refuse to trust him vpon his most faithfull word, and the ineuitable destruction of our owne soules hereby, vnto former most heinous sinnes, this being added to make a man out of measure sinfull. Wherefore we pray, that in this case wee may keepe our eyes fastned vpon Gods promises, reuolue in our minds, and alwaies thinke vpon examples of mercy, and consider that as long as we despaire not, we are not shut out from mercy; but hereby we are gone for euer, and that worthily, seeing we offer that vnto him, which we will not vnto a man making faith vnto vs.

Fourthly, we pray against presumption, which is the promising of happinesse to a mans self vpon false grounds, either because God is infinitely mercifull, and will not haue any to perish whom he hath made, neither is so seuer as they preach of him. Which is the presumption spoken of by the Psalmist: *These things thou diddest, and whilst I held my peace, thou thoughtest that I was like vnto thee:* or because his owne life is not so bad, as that the Lord can therefore iustly condemne him to death, but rather for his good deeds, is bound to giue him eternall life, as the Pharisee vaunteth himselfe, saying, *O Lord I thank thee that I am not as other men, extortioners, vnjust, adulterers, or euen as this Publican; I fast twice in the weeke, etc.* or because the Lord hath promised, that at what time soeuer a sinner doth repent him of his sinne from the bottome of his heart, he will put all his wickednesse out of his remembrance; whereupon he doth willingly yet go on in sinne, presuming that he will notwithstanding provide well enough afterwards in his old age, or extreame sicknelie for his soule, by repenting him then of all.

For

Psal 101.

Luke 18 11.

Ezech 18.

For this is a most vaine hope, life being most vncertaine, mans power to turne to God being meere weaknesse, and sin getting stronger hold vpon him, the longer he liueth therein, and making him more vnfit euery day to repent, according to that saying:

Quia non est hodie, cras minus repens eris. He that for repentance thinkes this day too farre, will much more thinke the same till life be done. Wherefore wee pray heere, that by none of these deceitfull bailes wee may bee allured to liue in sinne, that we may not presume vpon our owne righteousness, but reiect it as a menstruous cloth, nor make a God of all mercy to our selues, when as hee is also most iust and seuerer against sinners, least with thousands we thus perish for euer, when we little feare it.

Fifthly, malice and thirsting after reuenge, when iniurie hath bene offered vnto vs. From this we desire to be preferred, and that we may the rather, we are to consider.

First, how much the Lord hath forgiven vs for Christ his sake.

Secondly, that both the Lord Iesus, and all holy men haue forgiven and prayed for their enemies, and the Diuell only is an implacable adversary.

Thirdly, that the way of grace is thus stopped vp against vs, and consequently the way of glorie: for vnlesse we be converted and become as little children, wee cannot bee saved: vnlesse as new borne babes, laying aside maliciousnesse, wee desire the sincere milke of the Word, wee cannot grow in grace thereby.

The thanksgiving is for illumination to see our sinnes, sanctification to turne from sinne, iustification to deliuer vs by the death of Christ from all sinne: for blindness spirituall expelled, for hard hearts mollified, and for the extreames and barres of grace, despaire and presumption removed: for loose abounding where offences against vs abound, and for malice banished and purged out. *Blessed is the man whose sinne is covered, and to whom the Lord imputeth not sinne.*

Hee therefore that is made partaker of this, cannot but be blest.

Reuel. 5.9.

blesse God againe, yea, all the Saints in heauen do euer without ceasing sing of this; *Thou wast killed and hast redeemed vs to God by thy blood, out of every kindred, tongue, people and nation, and hast made vs unto our God. Kings, and Priests, and we shall reigne upon the earth, &c.*

The supplication therefore is, *Forgive vs our trespasses.* Let none of our sinnes euer come in remembrance against vs, but be washed away in the blood of Christ: the deprecation, let nothing hinder, but that thou maist forgive our trespasses: the thanksgiuing, thou hast turned our hearts, and forgiven our trespasses; wee praise thee therefore, and this alike concerneth the whole law.

Quest. 129. What pray you for in the third of the, which is the sixth petition of the Lords Prayer?

Ans. That the Lord would not suffer vs to be carried away by the temptations of the world the flesh or the deuil to the committing of sin, but that he would deliver vs from the snail of all temptations, both sinne, and damnation.

Explan. For the order of this petition, it is added vnto the former made for our soules good, so that there be two petitions for our soules, and but one for our bodies, teaching vs, that our care for our estate spirituall before God ought to be double to our care for things temporall, and of this world. And good reason, because the soule liueth for euer, the body but a short time, the things of the soule are permanent, and lasting euer to the comfort of it, the things of the body are flitting and fade soone away. Lastly, the soule is most excellent, and of more worth, then the whole world, the body is base, euen as the dust of the earth, from whence it was taken, and vnto which it shall returne againe. So that they do soulely forget themselves, which care altogether for the body, and take little or no care for the soule, when it is poore, miserable, and naked, as is the manner of most men.

2. This petition is immediately subiointed after the other, craving the pardon of sinne, to teach vs, that this is not the only care of Christians, to seeke to haue sinne pardoned, but they ought as earnestly to strue against sinne, and to resist it

for

for the time to come: according to the warning giuen by Christ; *Goe thy way, sinne no more, lest a worse thing befall thee.* He that seeketh for the pardon of his sinnes, and not to subdue and mortifie them, is like vnto a prodigall spend-thrift, who is no whit the richer, though he receiue much; for in like manner, though he talketh often of the pardon of sinne, and prayeth for it, he is destitute, and miserable through sinne, his prayers not being heard, but turned into sinne.

3. After that we haue prayed for the pardon of sinne, wee pray against temptations, tending to sinne, being hereby taught, that a Christian mans life is a continuall warfare, and when one enemy is overcome, and vanquished, hee must prouide to incounter with another. Wherefore Saint Paul speaking of this estate saith, *We wrestle not against flesh and blood, but against principalities, against powers, and against worldly governors, &c.* Ephd. 6.12. Euen as they which are besieged in a Towne, or Castle, into which the enemy attempts the entry, haue not sufficiently defended themselues, if some times they haue beaten backe their enemies scaling their walles, or making breaches to come vpon them, but they must continually prouide to do the like, if they will saue their hold. So in the spirituall warfare, the enemies must be continually watched against, and resisted, otherwise we shall bee taken, and spoiled of our soules. If any man findeth no such need of preparing to resist, he is dangerously sicke of a spiritual Lethargy, some inchanting Circe hath him at his pleasure, hee is sure enough for coming to his heavenly country. Let all men therefore awake, and seeing their danger, keepe watch and ward ouer their soules.

3. For the meaning of the words. Temptation is either that whereby God tryeth man, searching and prying into his heart, to see whether it be vpright, as *Daniel* prayeth; *Trye mee (O Lord) and proue mee, and thou shalt find none iniquity in mee;* or giuing him some hard commandement, as vnto *Abraham* to kill his sonne, and to the young man in the Gospell, to sell all that he had, and to giue it to the poore: or sending him some grieuous affliction, which *Iames* calleth temptation, willing vs to count it exceeding ioy, when wee fall into sundrie temptations. James 1.2.

Psalm. 95.

Temptation is that, whereby man tempteth God; of which the Psalmist complaineth, *they tempted me, proued me, and (as my worker) that is, by murmuring, and refusing to be lieue, and to rest vpon Gods providence, without seeing euident present signes of his power and goodnes; and thus whoe soeuer saith in his heart, God regardeth not, or God cannot, or will not helpe in the time of necessity, tempteth God.*

Math. 4.7.

Again, there is another tempting of God, by aduenturing vpon apparant danger without warrant, according to which, Satan tempting Christ to cast himselfe downe from the pinnacle of the Temple, he answereth; *Thou shalt not tempt the Lord thy God.*

Math. 23. 18.

3. Temptation is that, whereby man tempteth man, seeking to circumuent him, by trying him with politike deuises; thus the Pharisees are said to haue tempted Christ: for, *Why tempt ye me, ye hypocrites, saith the Lord?*

Iames 1. 14.

4. Temptation is that, whereby man tempteth himselfe, his corrupt heart alluring, and drawing him on to sinne, according to that of Iames; *Every man is tempted, when he is drawne away by his owne concupiscence, and is inuicid;*

Genel. 3.
Math. 4.

5. Temptation is that, whereby the deuill tempteth man, and prouoketh him to sinne, as hee did *Eue* in Paradise, and attempted against the Lord Christ. For these two last temptations of the flesh, and deuill, we desire here to be deliuered: from the third we pray to be kept in the fourth petition; from the second in the second petition; from the first we doe not pray to be kept, but rather that the Lord would trieb vs; and vse all meanes which hee seeth best to further our sanctification; *Leade vs not*; thus we pray, because that howsoeuer the deuill tempteth, and the flesh tempteth, without being set at worke by the Lord, yet if hee be pleased, not to leade vs into temptation, we shall be safe from danger. Now the Lord is said to leade into temptation.

To leade into
temptation,
what

1. By forsaking, and with-drawing his grace; without which, as a lame man going with stiles, falleth, if they be taken from him, so euery man falleth; and is vnable to stand in the day of temptation.

2. By leauing a man to his owne lustes, by which, as by a violent

violent streame running downe a steepe hill, hee is carried quite away.

103. By deliuering ouer to Satan for the punishment of former notorious sinnes, whic hardeneth more and more, in all wickednes, as he did *Pharaoh*; and King *Sad*; & in deliuering that is, withdraw not thy grace from vs, for the time to come; leaue vs not to our owne lusts, neither deliuer vs ouer to Satan to be hardened, as thou mightest iustly doe, for our sinnes; but when Satan, and our owne lusts conspire our destruction, stand by vs, that our faith may not faile, as Christ promised to his Disciples, saying, *Satan hath desired to consume you, but I haue prayed, that your faith may not faile. From euill, euill is twofold, of sinne, and of punishment vsually called, Malum culpa, and malum poena. From both these wee pray to bee deliuered.*

104. For the scope of the petition, because it is negative, it is first to bee considered in the deprecation, which is: Against spirituall desertion, or forsaking of Gods Spirit, which if it be gone, all power to stand, and all spirituall comfort is gone also. It is in vs the new life and spirit of the soule; Gods fire sent from heauen, to heat vs with good affections, to enlighten vs with true vnderstanding, and to ouercome whatsoever corruptions it meeteth withal in vs, according to which the Apostle warneth, *gryeue not the Spirit.* Wo full is their estate, that are thus forsaken: as we pray therefore against it, so let vs provide by willing entertaining the motions of the Spirit, and auoyding all vnkind vsage thereof, that wee may neuer be forsaken, or left without the sweet comfort and company of it. 2. We pray against solicitations to sin either by the deuill, world, or flesh, that Satan may be chained vp, & not let loose against vs, that the flesh may bee nouished; and not continue so rebellious in the euill motions thereof, and that we may auoide the outward flattering objects in the world, and company of wicked men alluring vnto sinne. Against which things, seeing that we pray, what mock gods are those, that are careless of offering themselues into temptations, and prouocations to sinne; yea, delight so to doe, by frequenting wicked company, and giuing aduantage to Satan, whilst they

What we pray against.

1. Thes. 5. 19.

please themselves in deceitfull objects of sinne.

Rom. 6. 16.

3. Wee pray against sinne, euen when we are most sollicit, and tempted vnto it, because it cannot be, but wee must needs meet with temptations, as long as we haue eyes, and hearts, and eares in this world. Wee pray therefore, that though we be tempted, yet wee may not be overcome, and made slaues to sinne, as they are, which commit sinne, according to the Apostle to the Romans; *He that committeth a sinne, is the seruant of sinne.* To be preserved from sinne, vs these remedies, with thy eyes euer behold God present, with thy eares euer heare that terrible voyce sounding, Arise yee dead, and come to iudgement, with thy hands bee euer exercising that which is good, in thy heart, euer hide the Word of God, and with thy feet stand in the courts of Gods house.

4. Against grieuous afflictions long continuing to make vs despaire of Gods mercy, or hearing our prayers: for these are the most forcible temptations in the world, and therefore need of strong faith is there, still to trust in God, and patiently to indure, that they may be turned of temptations to sin, into purgations of sin, that grace may more abound through meanes of them. And otherwise wee doe not pray against them, least we should be found such, as would follow Christ, but whilst we resist the crosse, rather goe from him, then take vp the crosse and follow him, as he hath commanded.

Palm. 73. 19.

5. We pray against sudden death, which is a great euill, and therefore threatned against wicked worldlings, of whom *David saith; How suddenly are they perished, destroyed, and horribly consumed:* yet we do not simply pray against sudden death, out of a carnal desire of licentiousness, but that we may haue space to set our house in order, to testifie our faith to the comfort of the Church, and to repent of our renewed trespasses, into which we daily fall, though we strue against them. The fiery Serpents in the wilderness destroyed the Israelites suddenly, and so did the Angell suddenly in one night destroy 185000. of the Assyrians, and all this was done in anger for sinne: likewise the men of Bethshemesh perished, and *Uziah*, and the old World, and Sodome, all being smitten in great indignation. On the contrary side, it is a fauour vsually done to such,

as feare God, to giue them time at their death, as to *Abraham, Isaac, Iacob, Moſe, Aaron*, and to all, whose deaths are described. Which I ſpeake not as cenſuring thoſe, that die ſuddenly, but thoſe that find fault with praying againſt this vncomfortable departure. For whatſoever is ordinarily a ſigne of Gods anger, and barreth his ordinary manifeſtation of his greateſt ioue in this life is to bee prayed againſt: but ſuch is ſudden death, *ergo*, it is to be prayed againſt.

6. Wee pray againſt obduration, and hardning in ſinne; through a cuſtome of ſinning, or through ſome notorious ſins, for which the Lord vſually giueth men over to ſinne, with a reprobate mind for a puniſhment, as he did the Gentiles, of whom the Apoſtle teſtifieth, *He gave them up to their own hearts luſts*: and againe, *God gave them up for this cauſe to vile affection*: and againe, *God deliuered them vpo a reprobate mind*. Wee pray therefore, that of all puniſhments the Lord would not lay this vpon vs, or turne vs into Satans hands, ſo that hee ſhould take vs, and worke his curſed will in vs at his pleaſure, which is the very entrance of hell, and moſt terrible to the ſoule inlightened as experience ſheweth. If any ſet light by ſuch a puniſhment, let him know, that hee is blinded by the god of this world, and led as the Aramites by *Eliſha*, into the miſt of devils in the bottomleſſe pit.

Rom. 1. 24.
Verſe 26.
Verſe 28.

7. We pray againſt eternal death and damnation, the greateſt euill of all other, in regard of which all torments here are but flea-bites, and to be deſpiſed. We deſire therefore, that whatſoever our deſerts be, by reaſon of ſin, yet that the Lord would not puniſh vs accordingly, but lay all the burthen of theſe too intollerable, vpon the ſhoulders of our bleſſed Saniour, who hath ſubmitted himſelfe vnto death, and all poſſible humiliation of dolours and terrors by the apprehenſion euen of Gods heavy wrath and indignation for vs, that wee might eſcape.

2. The ſupplication is for ſuch things as are beſt for vs, preſeruing vs from ſin and damnation, the firſt whereof is the ſpirit of grace, for which we haue *Dauid* example, *Eſtabliſh me with thy free ſpirit*. This grace is threefold: Firſt, light of vnderſtanding of the holy Scriptures, whereby we are made able to

What we pray
for.

Palm. 51.

Ephes. 6. 17.

use them, as the sword of the spirit against our spirituall enemies. We pray therefore, that when we are tempted, we may be able to handle this weapon as our Lord did, cutting off the weapons used against for sin. 2. Stedfastnes of faith, whereby as by a shield, the fiery darts of the Deuill are repressed and kept from hurting vs, which also is of vertue to purifie the heart.

Rom. 5. 3.

3. Patience in bearing any crosse or affliction, whereby wee are tempted at any time, that in stead of sinne, the sinne thereof may bee hope, according to that of Paul, Tribulation bringeth forth patience, patience experience, and experience hope, and hope maketh not ashamed; but also who liues of Gods love abound in our hearts.

Rom. 8. 18.

2. We pray for the helping hand of the Lord, to turne euill into good vnto vs, according to the experience of former times. *Wee knowe that all things worke together for the best of those that loue God, who are called of his purpose.* That in the midst of temptation wee may haue the comfort of the Apostle, vnto whom, praying against temptations, it was answered; *My grace is sufficient for thee, for my power is made perfect through weaknesse.* For though wee be tempted, and euill be intended against vs; yet the Lord, who can raise light out of darkness, can turne this very euill into good vnto vs, whether it bee distraction of mind, sickness of body, priuation of any member, or sinne it selfe. And this he doth:

2. Cor. 12. 10.

Euill turned
into good,
how.

First, by humiliation, and casting vs downe vnder, and for these things, as *Nebuchadnezzar* the proudest, and *Saul* the bloudiest persecutor; yea, when through the abundance of reuelation hee was ready to bee exalted aboue measure, hee hath a check hereby giuen vnto him to keepe him downe.

Secondly, by alienating and estranging our affections from the world and worldly things, whilst the Lord doth hereby mingle wormewood and gall, as it were, with them, euen as nurses do towards their children to weane them from the dugges.

Psal. 119. 71.

Thirdly, by framing to more carefull obedience for the time to come as *Danna* acknowledgeth; *It is good for me that I haue been afflicted, that I may learne thy statutes:* euen as *Icho*lers that haue been beaten for their faults, or spent their time

time passed negligently, are afterwards the more carefull and industrious.

Fourthly, euill is turned to our good by prentention, the Lord punishing vs in this world, that wee may escape in the world to come, as the Apostle teacheth to the Corinthians, 1. Cor. 11. 28.

3. We pray for euermlasting life, that God for his mercies sake would bestow this good of all goods vpon vs, in regard of which, all the things of this world are but as a melle of pot- Heb. 12. 26.
tage, as drosse, and dung: other things being common to the Phil. 3. 8.
Reprobate, and to Gods peculiar people, this is the right of the first borne: other things bringing a little ioy with much sorrow, this infinite ioy, free from all sorrow: other things being temporall, and momentary, this eternall and euermlasting.

3. The thanksgiving is for Gods spirit of grace, making vs in any measure to resist sinne, and purging vs thereof, for the good arising to vs by temptations, for deliuerance from the punishments by our finnes deserved, and for part giuen vs in the inheritance immortall and most glorious. So that, *Leade vs not into temptation*, is as much as if more expressly the deprecation, and to euill insuing thereupon, the supplication, *Giue grace* that wee may not bee preuailed against, but haue power to resist all temptations, and be finally crowned with glory; the thanksgiving, thou hast not led vs into temptation, but assured vs of finall deliuerance from hell and death; blessed be thy name therefore.

Quest. 130. Wherefore serueth the Conclusion, For thine is the Kingdome, &c?

Ans. It is added as a reason of all the Petitions to strengthen our faith, that God being both able and willing, doth grant all our requests made vnto him in the name of Christ, and therefore in the end we put so a note of confidence, and say, Amen.

Explan. Here we haue also to be obserued the order, the sense, and the scope of this conclusion.

1. For the order, it followeth all the Petitions, and con-

Psal. 50. 14.

1. Thel. 5. 17.

taineth a kind of promise to giue glory to God, and to beee thankfull, our requests being granted: whence wee learne, that it is necessary to obserue the Lords dealing towards vs, when wee haue called vpon his name, how graciously he heareth and helpeth vs, that out of a speciall apprehension of his former mercies, wee may build assured confidence of future, and be duely thankfull to his holy name. Thus *David* kept a Register of the Lords dealing towards him, and is confident against the Giant *Goliath*, and for thankfulness it is required as much as prayer. *Call vpon me in the time of trouble, and I will heare and deliuer thee, and thou shalt glorifie me: thou shalt remember this as thy duty, hauing receiued deliuerance, to note it, and to be thankfull. Pray continually and in all things give thanks:* thus did *Moses, Deborah, Barak, Samson*, and all the faithfull. The not obseruing of Gods mercies granted at our request, blunts the edge of our zeale this way, and causeth, that the Lord hath none but a formall thankgiuing at our hands, which is abominable: it maketh vs without confidence and feruency, triuiall and idle in our prayers, euen as an idiote or senseles man, that hath not reason to know, note, and acknowledge his benefactors, and such as doe for him.

2. For the sense of the words, *Thine is the Kingdome*, that is both generall ouer the world, and speciall ouer the Church and chofen, neither is there any kingdome, but is ruled by thee, as by the supreme constitutor, and appointer thereof, and in this faith doe we pray vnto thee, submitting our selues, as thy subiects and liege people. *The power*; that is, the Almighty power, whereby thou art able to doe all things whatsoever thy people aske and beg of thee, there is nothing out of thy power, neither life nor death, things present, nor things to come, no power can withstand thee, either of men or *Diuels*, but thou art able to doe for vs, mangle them all; wee are without all power and might in our selues to help our selues, wee know not what to doe, but our eyes wait vpon thee. *And the glory*: that is, thou dost so moderate thy Kingdome and power, doing good to all thy people, that thou art the most glorious King, and most excellent, not strange to thy subiects, giuing vnto thee, but louing and ready to accept of them, and

to.

to grant their suites, thou shalt make thy glory to shine more and more by being beneficiall vnto vs, thy faith and religion shall bee more esteemed and reuerenced, and this will bee the end of all that thou doest for vs, thine eternall praise; yea, we giue thee glory in confidence of thy goodnes, & promise due thankfulness, and intend this in our desires aboue all things.

Amen: wee verily believe that it shall bee so, and againe, with all feruency begge, O Lord let it bee so; wherefore let vs not bee deceiued of our hope, but do thou subscribe to our desires, and say, So be it.

For the scope, it containeth sundry most strong reasons for the propping of our faith and assurance in our prayers:

First, from the Kingdome of God. A good King, loving and kind to his subjects, is easie to be intreated of them, and is delighted with their life and welfare: but thou art the best King of all; we thy subjects who do craue nothing but things needfull for vs, and tending to our welfare: therefore thou wilt be intreated. And the strength of the reason lyeth in the first part, that a good King tenderth the good of his people, which wee shall find to bee true in all good Kings and Rulers, in *David*, who desired, when the plague raged amongst his people, *Let thy hand, Lord, bee against mee, and against my fathers house, these sheepe what haue they done?* And in *Samuel*, being vnkindly reiectcd by the people; yet being in their danger, desired to pray for them: *God forbid*, saith hee, *that I should sing against the Lord, and cease praying for you.* Yea, some Heathen Kings haue excelled herein, as *Vespasian*, who was so delighted in doing good vnto his people, as that if hee had let slippe any day, without doing some speciall good for some man, he would say, *O socii, per diuinitate dico, O fellowes, we haue lost a day.* This disposition therefore to doe good, must needs bee much more in the best King of Kings at all times.

Secondly, from the power of God wee haue this reason. A King that wanteth no power to doe good vnto his subjects, if he be good, will assuredly doe for them in all their necessities: but thou, O Lord, art such a powerfull King, nothing can hinder, or resist thy good pleasure. Therefore thou wilt doe

The reasons
contained in
the conclusion.

1 Sam. 24.

1 Sam. 12.

Math. 6.

doe these things for vs. Every part of this reason is euident, for nothing but ability can hinder a mercifull Lord from doing for his humble seruants, hee being *Parens patrie, the father of the country*, and a father, being so ready as the Lord sheweth to doe good vnto his children when they aske of him; and as for this King, his power is infinite, he doth whatsoever it pleaseth him in heauen and earth; hee is all-sufficient to defend *Abraham* in strange countries, *Jacob* in *Padani Aram*, *Dauid* in the wilderness, and *Jonah* in the whales belly: wherefore we may build assured confidence of his mercy.

Psalm 19.

Ephes. 1. 6.

Thirdly, from the glory of God we haue this reason. Hee that being a great King regarding his glory aboue all things, will readily doe whatsoever may redound to his honour and glory: but thou (O God) art thus regardfull of thy glory, in being aboue all things tendred by thee: therefore wee doubt not but thou wilt grant these things, of which thou shalt haue so much glory. The strength of this reason lieth in the second part, that God doth principally regard his glory, and that by granting our requests, hee shall haue glory. The first is plaine, both by the most excellent workes of creation, redemption &c. which serue to manifest his glory; according to that of the Psalmist. *The beaueus declare the glory of God, &c.* and according to that of the Apostle, who speaking of Predestination and redemption, saith, that it was, *to the praise of the glory of his grace*. And it is plaine also by his dealings, honoring such as honour him, and bringing downe such as take honour to themselues, that hee onely may bee exalted in that day. Againe, that God hath glory by granting our requests, appeareth; for that our first and chiefe request is, that God may bee glorified, and our desire is, by being heard in all our requests, to haue matter of praying and magnifying his holy name.

Fourthly, from the eternity of these things, for euer and euer, wee may reason thus. A most glorious and excellent King, out of whose power nothing is, who remaineth such for euer, is euer alike graciously disposed to his subiects: but God is a most glorious King and powerfull for euer, in all times and ages alike, and hath heretofore heard the requests
of

of such as faithfully haue called vpon his name: therefore he is still likewise ready to do for vs, granting all our petitions. The first part of this reason is plaine, because that he to whom no change is incident, the case being alwaies alike, cannot be changeable in his grace and fauour. The second part is also euident, for God is hee *which is, which was, and which is,* Reuel. 1.8. Heb. 13.8. come: *yea Iesus Christ is the same yesterday and to day, and for euer.*

Now for his grace in times past, and readines to heare the prayers of such as haue faithfully called vpon him, no age hath been without large testimony. *Isaac* prayed in his distress, and was heard, so that of a man naked and destitute, hee was made rich, and had great droues of cattell. *Iehosaphat* prayed, and had victory ouer his enemies, when he knew not what to doe: sundry diseased, possessed and blind persons both in body and soule prayed, and were healed, and had their sinnes pardoned, wherefore wee need not to doubt, but that we also are heard in our desires.

Fifthly, from our confidence, expressed in the last word *Amen*, we may reason thus. The Lord will grant vnto vs, whatsoeuer we beleeue shall be granted, when we aske; but we beleeue when we aske these Petitions; for we say *Amen* in hart, verily wee are perswaded that it shall bee so; therefore they are granted.

The first part of this reason, it is the saying of our Lord, *Whatsoeuer yee aske if yee beleeue, it shall bee done vnto you:* Marke 9. 23. for the second, if wee dissemble not, but haue our heart going with our tongue, wee doe beleeue, and therefore are the more confident to speed of our desires.

But more especially of these reasons; The first hath reference to the second Petition, the second to the third, the third to the first, the fourth to the fourth and fift, the fift to the last Petition. From hence arise these two conclusions.

First, that they which learne aright to pray are most happy and blessed, they build good speed and successe in all their designs vpon the surest foundation in the world, the Kingdome, power, glory, eternity and fidelity of the Lord: and therefore, as these shall not faile, so shall not their labours, in prayer

prayer and supplication: In any attempt without this there is none assurance; the builder, watch-man, seed-man, build, watch, and cast seede vpon the ground in vaine, in vaine are barnes pulled downe, and made greater, and fruits and goods heaped vp without profit, only he that maketh faithfull prayers doth it not in vaine. Let euery man then apply himselfe to this exercise, and learne to doe it aright, by the perusing and due consideration of these, and the like meditations.

Secondly, as the first beginning of all things is from God, so their end also is in him, to set forth his Kingdome, power, and glorie for euer, and therefore it shall bee our wisdom in all things alwaies to respect God, to come to him, to walke with him, as *Enoch* did; and with *Dauid* say in all things, *Not vnto vs O Lord, not vnto vs but vnto thy name we give the glory.* If we aime at any other thing, we shall be disappointed, if wee go from God, and haue not him in our waies, whether we will or not, we shall be brought vnto him; hills and mountaines laid vpon vs, shall not couer vs, but we must inpure his angry presence, and as from a most senere Iudge receive our iust doome: *Goo yes cursed into hell fire prepared for the Devil and his Angels*, and euen by this will he haue glory.



William Of the Sacraments. *Moore*

Quest. 13. **T**He benefits being shewed, which we are to craue at Gods hands by Prayer, what further meanes haue wee for the better assuring to our soules the promises of all spirituall blessings in Christ?

Answe. The Sacraments of the new Testament, which are the pledges of the Covenant betwixt God and his people.

Explam. In prayer there being implied our wants and desires, and the temporall and spirituall benefits mentioned, which wee are in faith and feruency, to begge at the hand

of

of our heavenly father; in the next place, it is a great comfort to consider, how God hath condescended to our weaknesse, in affording a kind of palpable object to the hand of our faith by outward elements, making a sensible assurance of those most spirituall graces and dignities, which by prayer wee shoote at, as at a marke set a farre off, and more insensibly and abstractly perceiued. Prayer indeed giueth wings to the soule, and maketh it mount vp to heauen, and there conuerse, as in a glorious Citie, but not so knowne and familiar to vs by natine acquaintance: but the Sacraments bring heauen downe to vs here on earth, and represent vnto vs more domestically spirituall graces, cloathed in tractable elements. In prayer we see God, yet at a distance, and through the prospective glasse of faith: but in the Sacraments we handle him, as it were immediately, yet so, that our outward senses carrie not at home, as dull schollers in the schoole of nature only, but trauell vp to the highest mount of spirituall meditation, and therein the language of faith (the true Teach-man of the Christian soule) haue enter-course wish that, which naturall elements cannot reach vnto, but as they are eleuated by supernatural signification. O the vnspcakable goodnes of our God, who vouchsafeth thus to draw vs to him by the cords of man, and to stoope downe to vs in conuersation, and communicating himselfe vnder the habit of externall Sacraments. It was not enough for him to make a couenant with the soule of man vpon spirituall conditions, but he would also giue our bodily senses a part to aske, and an object to worke vpon. The blessed and blessing Couenant of grace made with vs in the Charter of the Gospell, hath the broad seale of Heauen set vnto it, for the more sensible confirmation. As the Counsellors and Gouvernours of *Darius* his Kingdome, desired the King to seale the writing, being assured that so it should be firme and vnrchangeable: so the Christian soule hauing obtained this mercy to haue the promise of grace made in the Word, sealed by the Sacraments, is more ascertained, that it shall remaine vnrchangeable, as the lawes of the Medes and Persians, that altho not

Quest. 19. How many Sacraments hath Christ ordained in his Church?

Ans. Two only, as generally necessary to salvation, that is to say, Baptisme and the Supper of the Lord.

Explic. Having supplied some questions, and answers betwixt the Lords prayer and the Sacraments, which may serue as an introduction to the Sacraments, it remaineth now to proceed to the handling of the Sacraments, according to the patterne of the Catechisme propounded, firstly in generally touching the number and nature of Sacraments, then in speciall and particular of either of them.

The Papists make seuen Sacraments, Baptisme, the Eucharist, Penance, Ordination, Matrimony, Confirmation, and Extreame Vnction. Their reasons are chiefly, because in *Latin* translation, some of these are stiled *Sacramenta* and because seuen is a sacred number, both in the old and new Testament; there are seuen Angels, seuen Trumpets, seuen Vials, seuen Thunders, &c. Therefore say they, there are seauen Sacraments.

But how weak a reasoning this is, who seeth not? for admit that so many things as are named Sacraments, are Sacraments indeed; & then we shal haue not seuen only, but seuentene Sacraments, seeing so many things more are called Sacraments. *Tertullian* calleth the helme, wherewith *Esau* recovered the axe out of the water, *Sacramentum ligni*. The Sacrament of the wood; the whole state of the Christian faith, he calleth, *The Sacrament of the Christian Religion*. *Augustine* hath in many places, *Sacramentum Crucis*, The Sacrament of the Crosse. *Ierome* calleth martyrdom a Sacrament, &c. Wherefore all Sacraments by the Ancients so called, are not properly Sacraments; but some signifying, or memorable myneries, Sacraments, of which there be many.

Againe, for the number of seauen Angels, &c. It is too childish to be insisted vpon, as a ground of prooffe. I intend not here to handle at large the controversie concerning the number, formes, and power of the Sacraments, but only for the confining the number of them, set downe the conditions

August. serm.
de sanct. 19.
Ieron. ad oec.
canum.

ditions requirable in a Sacrament of the new Testament properly so called. It must haue, first, for the originall cause, Christ instituting; secondly, for the matter and forme a visible signe or element, and audible forme of words. So Saint Augustines *De ecclesiasticis sacramentis* & his *sacramentum* where is to be vnderstood, that, as this word, so also this outward element, and kind of action must be prescribed by God, not inuented by man. Thirdly, for the end and benefit of it, it is a seale of sauing graces. And lastly, for the extent of it, it must be common and necessary to all Christians, of what degree soeuer at one time or other. Now of the five latter reckoned by the Church of Rome for Sacraments, Matrimony hath none of all these conditions. It is Gods ordinance but in, and by nature, not grace: Christ prescribed no visible signe, or formall words for it, nor made it a seale of righteousness, nor imposed it vpon all, but only in danger of incontinency. Penance hath no elementary signe or forme of words prescribed by our Saviour. Confirmation hath no set prescript of words: so likewise Extreme vnction, which also was but temporary. As for Ordination to the Ministry, we find in the new Testament both institution and expresse forme of a sacred Ceremonious action and words, with necessary perpetuall in the Church to the worlds end. In which respects it doth well beseeeme the name of a Sacrament; and so is it stile by iudicious Calvin: *Impositio manuum, quam in vna legitimaque ordine* Cal. Instit. li. 4. *tionibus Sacramentum esse concedo. I grant Imposition of hands in true cap. 19. sec. 3. and due ordination: to be a Sacrament.* But when we define a Sacrament strictly, and confine it to the conditions aboue said, we exclude this as being not vniuersall, but peculian to one estate of men. So also Calvin: *Ad id milite non est impositio* Instit. lib. 4. *hands, sicut hoc est a Sacrament, so I doe not account it among cap. 1. sect. 10. the ordinarie sacraments, that is, (as hee expoundeth himselfe there), among those, que in vna totius Ecclesie sunt instituta, appointed to bee vsed by euery member of the Christian Church.*

For these and other such causes, the ancientest and most learned of the Fathers of the Church acknowledged two only Sacraments, Christian faith, *Fides deum plane sanctificans & esse* *plena*

Cyprian. lib. 2.
Epist. 2. ad Ste-
phan.
Aug. de doct.
Christi. lib. 3.
cap. 9.

filii Dei possum, si utroque sacramento nascamur. Then may men bee thoroughly sanctified, and become the sonnes of God, if they be borne again of both the Sacraments. Augustine saith, Quædam pauca pro multis, eademque factu facillima intellectu augustissimum, & observatione castissima, dominus & Apostolica tradidit disciplina, sicut est baptisus sacramentum, & celebratio corporis, & sanguinis Domini: The Lord and the doctrine of the Apostles haue deliuered some few things instead of many, and those most easie to be done, most diuine to be understood, most pure in observation, to wit, the sacrament of Baptisme, and of the body and blood of the Lord. The like hath Iustin Martyr, Tertullian, Ambrose, Cyril, Alexandrinus, and some Schoole Doctors: For Alexander Hales saith, that the Sacrament of Confirmation was but the Lord institute, nor the Apostles but it was afterwards instituted in the Councell of Melda. And Durandus saith, that Matrimony, to speake strictly, and properly, is no Sacrament.

Alex. Hal. Par.
4. Qu. 24.

I conclude then, that the Doctrine of our Church is true, There be two Sacraments of the new Testament onely, generally necessary to saluation: that is, for all people of what condition soeuer, which desire to be saued. For we do not with the Church of Rome, hold for Sacraments, properly so called, those rites and institutions which are pecular to some kind of people onely, as aforesaid: but that these only are properly Sacraments which doe generally belong to all, and also without which there is (now vnder the Gospel, no saluation ordinarily to be attained. Each as the Lord himselfe hath taught, saying, *Vniuerselle* a man be borne againe of water, and of the holy Ghost, he shall neuer enter into the Kingdom of Heauen. Yet wee doe not teach them so absolutely and simply necessary, as that without them, it is absolutely altogether impossible to bee saued: for God is aboue all his ordinances, and he can saue without meanes of Sacraments, as well as hee preferred Israel in the Wildernesse without bread, nay, saued them without the Sacrament of Circumcision. Therefore, in setting downe that rule by all to be followed vnto saluation, *He that belieueth and is baptized, shall be saued, and he that will not believe, shall be damned:* hee saith not, he that is not baptized, shall be damned: for sometimes a man may necessarily be preuented by death, as many infants are, and sometime through the delay of Parents without any fault

John 3. 5.

Marks 16. 16.

fault on their part, for which God forbid that wee should iudge them out of the ease of saluation. It is indeed a finfull neglect in Parents, (considering this to bee the onely ordinary way to saluation) to hazard their children of the deprivation hereof, and therefore well is it provided, that all carefull diligence should be vsed about it, especially where there appeareth to bee danger of death in the child, and I doubt not but all good Christian people that submit themselves to goe the ordinary way to heauen which God hath appointed, will vse this diligence, as for others that will finde out a new way, God bee mercifull vnto them. Now these two Sacraments are baptisme and the Supper of the Lord, baptisme to regenerate and breed a new life, the Lords Supper to strengthen and to maintaine it.

Quest. What meanest thou by this word Sacrament?

Ans. I meane an outward visible signe of an inward, and spirituall grace given vnto vs, ordained by Christ, as a means whereby we receive the same, and as a pledge to assure vs thereof.

Explic. After the number of Sacraments, about which there is most controuersie, the definition of a Sacrament followeth, setting forth the nature of it. *It is an outward visible signe, &c.* This is common to all Sacraments, to Circumcision, the Passouer, and to such as in more large sense are called Sacraments, as to Marriage and all Legall Ceremonies, the brazen Serpent, the Rocke flowing out waters, and the red Sea diuided, for in them all is the outward signe, and an inward inuisible grace set forth hereby.

Secondly, *Ordained by Christ*, this is the difference betwixt all other Sacraments and these of the new Testament, some were ordained by the mediation of men, as all the Sacraments that were in the Church vnder the Law, some for other vses ordained, and great graces vnder them signified, as Matrimony, the anointing of the sicke for a time; and some were ordained Sacraments by Christ, purposely to signify and confirme the maine grace vnto vs, and these are Baptisme and the Supper of the Lord.

K k

Thirdly,

Thirdly, *As a means whereby we receive the same, &c.* These are ends of the Sacraments, they are a means to convey grace vnto the power of Gods ordinance; we not only hearing with the eare, the powerfull and comfortable word of God preached, but also more secretly seeing, and more palpably feeling, and tasting in these signes the sweetenesse of Gods grace to our comfort, every outward sense being a means to convey the outward object to the inward understanding, and every thing being done that is requisite to make a perfect covenant betweene God and vs. Each as a bargaine of sale of any possession being made betwixt one man and another, if the covenants be not only drawne, but also sealed and delivered before witnesses, is a perfect bargaine; and the conveyance of the estate is fully made; so is it in the word and Sacraments for grace and the state of glory to come, by sealing and delivering, it is fully conveyed vnto vs in the Sacraments, the covenants being before drawn in the Word.

And thus the Sacraments are both a means to receive grace, and a pledge to assure vs hereof, as hee which of olde did draw off his shoe and give it vnto his neighbour, did hereby assure him of his inheritance, and as in all ages, hee which giveth a pledge of speciall more to his neighbour, doth hereby assure him of the thing promised: so the Lord, by giving vnto vs the outward signes of the Sacraments, doth as it were by pledges, make vs sure of his grace, wee being no intruders, but such as he doth offer them vnto, of which wee shall speake afterwards.

Quest. How many parts be there of a Sacrament?

Ans. Two, the outward visible signe, and the inward spiritual grace.

Explan. This may be gathered from the definition of a Sacrament, and is inserted here to make way vnto the particular consideration of each Sacrament, which are known onely then when we know their parts, the outward signe by Christ ordained, and the inward grace signified; for, put any

other

other than the right outward signe (but of the case of necessity) and it is no right Sacrament of Christ; for wine, put water, and the Sacrament is marred; for water, put an hot iron, or sand, as some Heretiques haue done, or vnto it creame, honey, oyle and spittle, as the Popish Priests doe; and the Sacrament is clogged and obscured with the admixture of dross. But if any such corruption bee, the person being faithfull that receiveth the Sacrament, and ignorant how the wine is mixed, or in his infancie how the water hath beene blended, it shall stand in force vnto him, if the right forme of the institution hath beene vsed, in baptisme, in the name of the Father, Sonne and Holy Ghost; in the Lords Supper, *Take, eat, this is my body, &c.* because it is Gods pledge, though some things be once added.

Againe, make a change of the outward signe into the inward grace, and it ceaseth to be a Sacrament, as by that doctrine of Transubstantiation in the Lords Supper: for if the signe be changed into the thing signified, that is a Sacrament no more than an Angel in gold is a pledge for the payment of an Angell.

Quest. What is the outward signe in Baptisme?

Answer. Water, where in the party baptized is dipped or sprinkled, with in the name of the Father, of the Sonne, and of the Holy Ghost.

Explic. After the generall consideration of the Sacraments, followeth the speciall of either Sacrament apart. And first of Baptisme, and of the first part, which is the outward. The outward part of Baptisme is water, which ought to be pure and cleane, fittest to wash the body from all filthinesse; for which cause *Iohn* the Baptist baptized in the river of Iordan, and vnto his Baptisme Christ himselfe came thither. Neither way this any thing rashly and vnadvisedly taken vp, but long before appointed by the Lord: If any vncleannesse had come vnto a man by touching the dead, by the leprosie, &c. they were commanded to wash in pure water, and so were iudged cleane.

1 Cor. 10.
3 King. 5.

All the Israelites are said to haue been baptized in the sea: *Naaman* the leproous *Syrian* was bidden to goe and wash in *Jordan*, and be cleane. A blinde man was bidden by *Christ* to goe and wash in the poole of *Siloam*, and recovered sight.

All which things serue to set forth the naturall faculty, & honourable antiquity of water, being vsed to cleanse from filthinesse; and the like is not to be found of any thing else for this purpose. Which serueth to confute the error of them that haue presumed to vs some other outward signe in Baptisme, as of one *Selucius* and *Hermies* *Galatians*, of whom *Augustine* speaketh out of *Philester*, that they would baptize with branding with an hot Iron, abusing that place of *Christ*, *Thou shalt bee baptized with the holy Ghost, and with fire.*

2. *Wherein the party baptized is dipped or sprinkled with it.* For of old they were wont in hot countries to dip the party to be baptized, being all naked into the water, and so hee was washed all ouer, and thus did *Iohn* baptize, making choyce for this purpose of the riner *Jordan*, but in colder Countries, experience teaching how dangerous it is for Infants to be diued into the cold water in winter time, sprinkling water vpon the face hath bene vsed, part of the body being thus washed for the whole, and yet no presumption can be noted heerein, for differing from the first ordination.

First, because it is dangerous to weake Infants to doe otherwise, which the Lord would haue to be auoided, saying, *I will haue mercy and not Sacrifice*, that is, when the obseruing of any ordinance of mine in the strictnesse, is against the good of my Creature, and to the indangering thereof. I would rather, that regard should be had to the good of the Creature, then to this strictnesse.

For this cause Circumcision commanded to be the eighth day, was deferred whilst the people of *Israel* were trauelling in the wilderness forty yeares, and though vpon the Sabbath, a rest from working was required, yet workes of necessity for the sefegard of man and beast were allowed.

Secondly, the vertue of the Sacrament is not measured by the

Ios. 1.

Math. 12

the quantity or vniuersall tranſuſion of the outward ſigne, which our Sauour teacheth, when vi^o Peter, deſiring to be waſhed, hands, and head, and all parts, he anſwereth, *He ſhould* Ioh. 13. 10.
be waſhed, needeth not ſauing to waſh his feet onely, but to waſh every whit. In which wordes howſoeuer hee alſo teacheth another thing, yet withall, he correcteth it as an error, to thinke it more available ſimply to be waſhed all ouer, than on one part of the body onely. Some haue uſed to dippe the party to be baptized thrice in the water, in remembrance of the three dayes wherein Chriſt lay in the graue, and for this threefold immerſion haue ſtood both *Tertullien*, and *Cyprian*, but becauſe no ſuch iteration of baptizing is commanded in the inſtitution, we haue it but ſingle.

3. *In the name of the Father, of the Sonne, and of the Holy Ghoſt*: for according to theſe wordes the miniſters of the Goſpell are to baptize, this being their charge, *Go, teach all nations baptizing them in the name of the Father of the Son, and of the Holy Ghoſt* Math. 28. 19. ſo that to adde or to take away from this forme of wordes is curſed preſumption, as being adding or taking away from Gods ſtrict and expreſſe word. From whence wee may gather how preſumptuous thoſe Romane Catholiques are that ſay, that the name of our Lady may alſo be added in baptiſme, as *Dionysius* a Carthufian, *Theophraſtus* and *Eusebius* haue beene reported to uſe this forme of baptizing, *I baptize thee into the death of Ieſus Chriſt*, no mention being made of the Father, Son or holy Ghoſt. And 2^a Cor. 11. 4. & cop. 11. Hiſt. *Valentinus* an Heretique of old, to haue baptized in the name of the vnknowne God, and of the truth, the mother of all.

Now ſuch baptiſmes are no baptiſmes, and thoſe that were out of the right forme baptized, had need to be baptized againe, but according to the right forme, he that is once baptized ought not to be baptized againe, whatſoeuer the perſon baptizing be, or whatſoeuer ſin the party baptized hath ſince fallen into. And the reaſon is, becauſe Baptiſme is a ſigne of regeneration, or the new birth, which can be but once vnto one man, ſeeing that a man being once borne cannot enter in to his mothers womb, & be borne againe. This prepoſitiouſly applied made ſome of the Ancients, though erroneouſly to de-

ferre their Baptisme; fearing that if after Baptisme, they should be overtaken with sinne, they could not be forgiven, because that in Baptisme onely there is remission of finnes, which may not in any case bee againe iterated. Whereas in truth, though the act of baptising bee transient and but once performed, yet the power and comfort of it diffuseth it selfe through all our life, and is renewed and reappplied by repentance after grievous lapses of the faithfull.

Quest. What is the inward or spiritual grace?

Ans. A death unto sinne, and a new birth unto righteousness, for being by nature borne in sinne and the children of wrath, we are hereby made the children of grace.

Explan. That Baptisme may bee perfect, there must not onely bee the outward part, water, and the forme of words used; but the inward part, also mortification and dying of sinne, and regeneration, and lining of righteousness. The outward alone is no more available, than the rocke flowing waters in the wilderness, to save the rebellious people from perishing, before that they came in Canaan: then *Elisas* staffe to revive the *Shunammite* childe, when he himselfe was absent.

Vnto true Baptisme therefore must concur a death vnto sinne, in him that is dipped, and a new birth vnto righteousness, otherwise his baptism is vaine, such as it had beene in vain for *Noah*, when he had built the Arke, not to have entered into it in time: for vnto this answereth, *Saint Peter* Baptisme, the figure that now is, when it is not *the washing away of the filth of the flesh, but the stipulation of a good conscience*. For let a man be neuer so rightly baptized yet if he be not borne againe, saith our Saviour Christ that is, if sinne be not killed in him, that grace may line, *hee shall neuer enter into the Kingdome of Heaven*.

The death vnto sinne is signified by the dipping or immersing with water, being necessary that as by water the filthines of the flesh is washed and done away, so by the vertue

of Christs blood, the filthinesse of the soule should be washed away: and it should be purged from sinne; and that as hee which commeth to washing disliketh and accompecth that filthinesse which is to be washed, and not any part of his body growing to him: so should he that is baptized, account his sinnes filthinesse, and dead and no living part of his soule: and that as he which is washed, entreteth into the water and is covered therewith, that he may be made cleane; so he that is baptized, should enter into the graue with sin, and be buried, that as dead bodies, his sinnes may decay, and be abolished more and more.

The new birth vnto righteousness is signified, by the taking vp out of the water, the soule being lifted vp out of the puddle of sinne, and cleansed herefrom, becoming a pure & new soule, as it were, in the vnderstanding, the will, the affections, and in all the desires and thoughts; such as a childe being new borne into the world, and cleansed from that corruption which hee bringeth with him, is as it were a new creature, and cryeth after the meanes of sustentation of his new life.

Againe, it is signified by his taking into the congregation of Christians, he now conuerfing, labouring, & in all things and duties of holinesse furing himselfe vnto them; such as the leproous person being made cleane commeth to liue againe in the congregation, from which hee was before separated.

Lastly, it is also signified in the forme of wordes, *In the name of the Father, &c.* whose faithfull seruant and soldour he is thus admitted to be, he was before the slave of sin, and seruant of the Diuell: but hee hath now changed for a new seruice of him, into whose name hee hath bene baptized. Wherefore hee whosoeuer hee bee, that after baptizing, committeth sinne, is liable, notwithstanding his baptisme, *Quest.* to damnation.

Doth not Baptisme then conferre grace vniuersally and infallibly to the baptized, by the very worke wrought? and if it doth not, what vertue is there in the Sacrament, more then if washing should be vsed after the Iewish manner? *Ans.*

Baptisme, as it is an act done by the batizer, without any any relation to the disposition of the person to bee baptized, beng of ripe yeares and vnderstanding, hath no force to saluation, by vertue of Christs ordination, but if that person bee by faith within the covenant of grace, then it doth conuey grace vnto him.

Luke 3.7.

This is plaine from the Doctrine of *Iohn Baptist*, who re-
proued those that came to his baptisme, without repen-
tance and inward sanctification, whereby it might become
effectuall to save them from the wrath to come. For had the
very worke wrought beene available, *Iohn* had beene worthy
of blame for such a censure and sharpe reproofe of them, cal-
ling them a generation of Vipers, whereby they might thus
be discouraged, whereas otherwise, by comming and being
baptized, they should have receiued grace, and beene saved,
notwithstanding their impieties and hypocrisy.

It is not therefore the act done that preuaileth, but the
right disposition of the person Baptized, neyther shall this
Sacrament become thus an idle ceremony, but an excellent
and effectuall institution to purge and confirme the faith-
full.

Wherefore, let vs renounce that opinion that holdeth the
Sacrament of Baptisme, by the very act of administration, of
such vertue, as that originall sinne remaineth not any longer
in such as are baptized.

True it is that where Baptisme is perfect, and vnto the
outward is ioyned the inward part, the sting of sinne is pluc-
ked out, both in regard of the guilt and of the punishment:
but for the vtter abolition of sinne, this is not till death,
though the power thereof be broken so, as that it raigneth
not in vs, it remaining still as a rebellious head to exercise
vs to the last gaspe.

Ques. What is required in persons to bee
Baptized?

Ans. Repentance, whereby they forsake sinne, and faith, to be-
lieue the promise made vnto them in this Sacrament.

Exp. Having considered Baptisme both in the outward
and

and inward part, it remaineth that we show the vertues necessarily required in euery man, that his Baptisme may be compleat, and that this Sacrament may not be abused to the indangering of the soule, but rightly vsed, to the saluation thereof. Now to this end there must be repentance and Faith: Repentance is here briefly said to be a forsaking of sinne, as wherein the chiefe power thereof consisteth, according to the description hereof made by *Iohn the Baptist*, who hauing exhorted those that come to his Baptisme, to Repentance, vpon enquiry made by them, what then they should doe, answereth to the people, *He that hath two coats, let him part with him that hath none:* To the Publicans, *Require no more then that which is appointed vnto you:* And to the Soldiers, *Do violence none man, neither accuse any man falsely, and be content with your master:* which is in effect, forsake your speciall finnes, viz. charitablelesse, extortion, violence and murthering.

Luk. 3. 10, 11, 12.
&c.

Quest. 133. Wherein standeth true Repentance?

Ans. In three things: 1. In a knowledge and acknowledgement of our sinnes past: 2. In godly sorrow, and griefe of heart for them: 3. In a constant purpose to forsake all sinne, and to lead a new life for all time to come.

Expla. Repentance is a word both in English, Latine, and Greeke of that signification that it implyeth, a new course begunne vpon a better after-consideration, and it is set forth by euery one of these three things in the Scriptures.

1. It is an acknowledgement of sinne: for, *He that confesseth and forsaketh his sinnes, shall haue mercy.* And when the Prophet would teach the people a right forme of repentance, he teacheth them to say thus, *We lie downe in our confusion, and our shame conuerth vs; for we haue sinned against the Lord our God, we and our Fathers from our youth vp, euen vnto this day.* &c. Now that there may be this acknowledgement, there must needes be a knowledge and consideration had of sinne, seeing no man will confesse as a loathsome burthen what he knoweth not, and findeth not to be dangerous being concealed and hidden, as sinne is, when

Prou. 18. 13.

Ier. 3. 25.

it

it is not confessed. The Prodigall some would neuer haue come to confesse vnto his Father, *Father I haue sinned against heauen and against thee*, vntill he had first had a sense of his misery: neither will the blinde and ignorant person (that leeth not by the glasse of the Law his foule finnes and misery, by reason of the curse due to him therefore, come to confesse them to God the Father.

2. Repentance is godly sorrow for sinne, such as was in *Dauid*, who bewailing his finnes, saith, *The sacrifices of God are a contrite spirit: a contrite and a broken heart. (O God) thou wilt not despise. Wherefore, Blessed are they that mourne* (saith the Lord) *for they shall be comforted*; that is, They that truly repent them of their finnes, weeping and mourning for them, according to the direction giuen by *Ios*, *Turne you vnto me with all your heart, with fasting, with weeping, and with mourning*. He that mourneth not for his sins, maketh his repentance the labour of his lips, when he confesseth them, and so doth adde vnto his sins abomination, in stead of taking the right way for their expiation: Whereas godly sorrow is said to cause repentance and so seemeth to be no far thet of, it is to bee vnderstood, that repentance is there more strictly taken for the forsaking of sinne, as appeareth by the description of it, following; *For behold this thing that yee haue bene godly sorry, what care it hath wrought in you, what clearing of your selues, what indignation, what feare, how great desire, what zeale, what punishment*: that is, how penitent it hath made you is manifest by your care to forsake sinne, your feare of falling againe, your clearing and purging of your hearts from sinne, &c.

3. And thus we are come to that which is thirdly called repentance, the forsaking of all sinne, and leading a new life. And euery one of these may well bee said to bee repentance, because they are so necessarily linked vnto one another, as that by whom the one is rightly performed, the other are performed also. He that forsaketh his finnes, must needs first haue a knowledge of his horrible estate by sinne, be stricken with sorrow, and humbly come vnto God to confesse and craue pardon; otherwise his heart wil tell him, that it auailth little to depart from sinne for the time to come.

A gaine

Againe, he that seeth how odious his sinnes are, and confesseth them, must needs haue griefe of heart therefore, and hee knoweth that all this will little auail, if with the dogge he shall returne to his vomit, and with the swine to the wallowing in the mire. If it be said, *John* repented then, and *Abab*, and *Isabel*, seeing they confessed, or sorrowed out of the sight of their sinnes? I answer, it is true, they repented indeed in some sort, but they erred in that the feare of punishment, and the sight of fearfull iudgements hanging ouer their heads caused this sorrow and confession in them; whereas in such a case true penitents, confession and sorrow ariseth from the sight of the duty which wee ought to haue done, and of the many bonds of Gods fauour towards vs, whereby we were bound to haue done it, all which notwithstanding we haue neglected it, and haue done the contrary, thus requiring our good Lord euill for good, cleauing to sinne and Satan, his and our vtter enemies, when hee hath dealt so bountifully with vs, that we should follow and serue him. For the sorrow and confession that ariseth from hence are neuer ended in desperation, but in reformation and amendment of life, that our gracious Lord may not be offended any more.

Now that this repentance is necessary, that our baptisme may become effectually, is plaine from the teaching of *John* the first baptizen as hath bene already shewed, and from the practice of the Christian Church of God, when the Gospel began first to be preached abroad in the world. *Perre* exhorteth not to Baptisme, vntill that they were pricked in their hearts, and cryed out, *Adem and brethren, what shall we doe?* And the daylon first trembled, and asked, *Sir, what must I doe?* *And he said* before that he was baptized. And in we were indeed a prepossiuous course, for a man of yeares and vnderstanding, to be baptized before repentance, as before covenants made for a maister to giue his cognizance, to retaine any into his seruice, or to seale him a lease or grant of any thing, before some duty or seruice done. For Baptisme is Gods cognizance, and without repentance there are no covenants made. It is Gods seale set to the greatest grant in the world, but

but without all service or duty, where repentance is wanting.

Wherefore repentance is necessary in all such as would have their baptisme effectfull to confirme Gods mercy vnto them: & there must be a generall turning from sinne in these that come to be baptized, so after baptisme there is a daily practise of repentance by confession, contrition and reformation. For euen after Baptisme we are still subiect to sinne, though we strive and fight against sinne, daily the flesh leading vs downe to the law of sin: so be deliuered from which, we must make a daily practise of Repentance, but the scale of Baptisme is not more to be reuocated, Euen as a seruant being once bored through the eare by his Master, without iteating this, remained his seruant for euer, but if he offended, was chastised and reformed often: so he that is once truly baptized, remaineth Gods seruant for euer, but because he doth often offend, he must be chastised and reformed by Repentance.

Quest. 133. What is Faith.

Ans. It is a certaine perswasion of the heart, wrought by the spirit of God, grounded vpon his promise, that all my sinnes are forgiven me in Christ Iesus.

Explic. Having spoken of Repentance, one thing necessarily required, that Baptisme may be compleate, it remaineth that we speake now of Faith, which is alike required. This I say, is a certaine perswasion for the assurance, that these thinges which are faithfull vnto whom Faith is an euidence in their hands, as Saint Paul calleth it. *Faith is the ground of things hoped for, and the euidence of things not seene.* It is a certaine knowledge, whereby a man knoweth that hee hath any thing which is made most sure vnto him: for which cause it is also commonly called knowledge. *By this knowledge shall my righteous seruant in life many.* And, *this is life eternall in know thee, and whom thou hast sent, Iesus Christ.* And againe, *Henceby we are sure that we know him, if we keepe his commandments.* It is such a certainty, as that it maketh things to come present, according to that, *Those whom he hath iustified, he hath glorified:* And *be that beleeueth in mee, hath everlasting life.* Wherefore Faith

Heb. 11. 1.

Esa 53. 10.

Ioh. 17.

1 Iohn 3.

Rom. 8. 30.

Iohn. 6. 47.

expelleth doubting and vncertainty, in whomsoever it is: for which cause when Peter doubted, hee is checked, as hauing little or no Faith. *Why didst thou doubt, O thou of little Faith.*

The heart is the proper seate of Faith: for, *with the heart*, *man belieueth vnto iustification*: and Christ is said to dwell in *the heart by faith*. If it bee therefore but an imagination of the braine, or an outward profession of faith in word, it is but a shadow and no true grace of faith, *wrought by the spirit of God*: for it is supernaturall and diuine; not flesh and blood, but the spirit of God is the author of it, according to that of Christ vnto Peter, *Flesh and blood hath not reuealed it vnto thee, but my Father which is in heauen, viz. by his spirit.* Of Lydia conuerted to the faith, it is said, *Her heart the Lord opened, that she might vnderstand the things that Paul spake.* To the same tendeth that speech of our Saviour Christ, *No man can come vnto me, vntlesse the Father draw him; and the wind bloweth where it listeth, so is every man that is borne of the spirit, &c. grounded vpon his promises.* For, as without a word of institution there is no Sacrament, so without a word of promise, there is no faith.

And as faith is not without a promise, so it is not without a promise made vnto mee, *viz. fulfilling the condition with which every promise of God is made.* For it is not sufficient because the Lord hath promised, *He that belieueth in the Sonne shall haue euermoring life, and I will raise him up at the last day*: that a man hold this, and through Christ, *believe the accomplishment of this vnto himselfe*: but he must by faith apply it lawfully, fulfilling the condition which the Lord requireth: and the condition is to be baptized to true repentance, dying vnto sinne, as Christ died, and rising vp to newnesse of life, as Christ was raised vp vnto the glory of the Father: for the words of the promise are, *He that is baptized & belieueth, shall be saved*: which baptisme is only expounded then to be, when sinne is dead and buried, and grace, which is newnesse, liueth.

The condition is, to confesse and forsake all my sinnes, to deny my selfe, to walke after the spirit, and not after the flesh.

Rom. 8. 1. flesh. If then I doe thus, and lay hold vpon the promise, I beleene it law-fully and the mercy promised is sure vnto me, other wise my faith is vaine, and the promise is to me of none effect.

Obiect. If it be so, then Faith can neuer make a man sure of his saluation, because it may bee that although hee doth now walke after the spirit in newnesse of life, yet hee may fall from this againe.

Sol. A man cannot be so sure, as that he may now grow secure and remisse in going forward in that new life which he hath begonne; for he must alwayes worke out his saluation with feare and trembling, not be high minded but feare, serue the Lord with feare, and reioyce before him with trembling: but hee that beleueth so as hath bene said, is so sure, as that the gates of hell shall not preuaile against him, Christs prayer shall be stronger to keepe him at one with God, than all contrary powers to set enmity againe betweene God and him:

Rom. 11.

Plal. 11.

Math. 16.

John 17.

Rom. 11. 29.

John 13. 1.

John 2. 19.

John 17. 30.

for the gifts and calling of God are without repentance: and his owne be loved; into whose hand he hath committed them. And this is a reason rendered by S. John, why some that were before counted faithfull, turned Heretiques: *They were not of vs, for if they had bene of vs, they had continued with vs.* Whatsoeuer is, or can be said to weaken the force of these grounds, presumptuously fighteth against that most comfortable & euident Prayer of Christ, *I pray not for these alone, but for them also which shall be- lieue in my name through their word.* So that who soeuer doth rightly beleue in Christ, hee hath Christ on his side, by the merit of his prayer vnting him vnto himselfe, so that he is made a member of his body, no more to bee rent or pulled from him.

Plal. 31. 1.

Rom. 3. 23.

That all my finnes are forgiven me in Christ Iesus, for this is the maine thing assured vnto mee by faith, and wherein the hap- pinesse of man consisteth, according to that, *Blessed is the man whose iniquity is forgiven, and whose sinne is covered.* Wherefore it is said, that by faith wee are iustified, that is, of sinners are made iust and righteous; not onely by that purifying quality that is in faith, but in regard of Gods acceptance, when we by faith cloath our selues with the garments of our

our elder brother Christ, being accounted such as he is, all our sinnes being passed over.

And this is that which maketh true faith so excellent; as that being indued heerewith, the Lord vouchsafeth to seale covenants by his Sacrament vnto vs. Whatsoever faith wee haue esse, it is generall historical and imperfect, if wee beleue that there is a God, that the Scriptures are his word, that the promises and threatenings are true; yea, though wee had faith to remoue mountaines, onely then is faith perfect and full, when it doth lawfully apply the merits of Christs sufferings vnto the soule for the forgiveness of all the sinnes.

Quest. Why then are infants baptized, when as by reason of their tender age, they cannot performe them?

Ans. Yes, they doe performe them by their parents, who promise and vow them both in their names, which when they come to age, the promise are bound to performe.

Explic. Having shewed what repentance and faith is, and how necessary vnto baptism repentance is, faith being also of the like necessity, according to the institution: *He that beleueth and is baptized shall be saved*, and according to the practise of the Church vnto the Eunuch: *If thou beleuest, thou shalt be baptized*, and when any came to be baptized, it was wont to be asked, *What beleuest thou?* and the person answered, *I beleue in God the Father Almighty, &c.*

It remaineth now to giue resolution touching the baptism of infants in whom there cannot bee faith and repentance actually.

Because faith and repentance are necessary to saluation, it becometh questionable whether infants ought to bee baptized, and some haue altogether denied it, affirming, that if any haue beene baptized in their infancie, they ought to bee rebaptized when they come to vnderstanding, as the Anabaptists in Germany; and some giddy-headed Separatists in England, *Elvis* and his faction. But that the children of be-

beleueing parents may, and ought to bee baptized, it is plaine.

Reaf. 1.

1. From the vse of Circumcision, which was the forerunner heereof, which was appointed to be done vpon the eighth day after the birth. Now the seale of Gods covenant is to be applyed vnto the children of Christians as soone as vnto the children of the Iewes: but vnto the children of the Iewes the seale was applyed in their infancie: therefore to the children of Christians likewise, as Circumcision their seale to them, so baptisme our seale to these.

If doubt bee made of the first part of this reason, it is proued thus. Where there is the like reason, and none but the same hinderances, it may bee sealed alike: but in these children there is the same reason, and onely the same hinderances: the same reason, because they are the children of Gods people likewise, onely the same hinderances, because they want vnderstanding alike: therefore the seale is as well to bee applyed vnto the children of Christians, as vnto theirs.

Reaf. 2.

Act. 2. 39.

Secondly, from the estate of infants, the promises belong to them, as well as vnto their Parents: (saith Peter) *it is made to you, and your children: Thine is the kingdome of heauen,* saith our Saniour Christ. As the Parents are holy, so they are holy; so *Now they are holy,* saith Paul to the Corinthians.

1 Cor. 7. 14.

Now vnto those that are wholly partakers of the promises of God, and of the Kingdome of Heauen, the signe and seale of God is not to bee denied: but children of beleueing parents are such euen in their infancie, therefore the seale or signe of baptisme may not be denied.

Reaf. 3.

1 Cor. 1. 16.

Act. 16. 5.

Vers. 33.

Thirdly, from the practice of the Apostles, and first teachers of the Gospel. *S. Paul* the Apostle baptized the household of *Stephanas* and *Lydia*, and her household: and the Tylor was baptized, with all that belonged vnto him.

And when little children were brought vnto Christ, some disliking it were reprobued, and the bringers of them incouraged: neither hath there beene any time since, wherein they

they have been refused; but since the springing up of the many
 sects of Anabaptism, he has not not seen it, no
 56 Indeed, none but men of years have been admitted to this
 Sacrament, when their Parents had not before been baptized,
 & that commonly at one time of the year, being able to give
 account of their faith. But for those whose parents had received
 the faith before, they were counted worthy of this holy signe in
 their Infancy.

Whereas the Institution of Baptisme may be objected, and
 that no mention is made of any particulars that were bapti-
 zed by the Apostles in their Infancy. I answer, that Christ
 in giving order to his Disciples to goe teach and baptize, doth
 only prescribe for men of years and discretion, who were not
 to be baptized without teaching going before; and is a good
 reason only against the baptizing of their children, who were
 not instructed, and baptized before themselves.

Again, it is no marvell, though Baptisme was used unto
 children also, that no particular mention is made hereof, see-
 ing it sufficeth upon the conversion of any, to set downe, he
 was baptized, and his household. For who can bee so ig-
 norant, and not out of this generall to conclude in parti-
 cular that their children being part of their household were bap-
 tized also.

For further resolution of the doubt, why Infants are bap-
 tized, seeing they cannot believe and repent, that which is set
 downe in the Catechisme, is, that they performe them by
 their Sureties, &c. that is, their Sureties standing in their Pa-
 rents stead doe publickly professe both these, so as they are
 supposed in them to be performed, and through them in
 their Children. For there is to beere a Relation of the Child
 unto the Parents, that what the state of the Parents is, such is
 the estate of the child reputed to be, with that it cometh to
 reason and discretion; say the young child is taken for a
 very parric or limbe of the Parents, and as such is esteemed
 by that which hath been already said, by his wife, your children were
 1. Cor 7 14. *believers, but now are they holy*; that is the Parents, or one of them
 being made holy by believing.

Luke 19.9.

For this cause, when *Abraham* was appointed the circumcision, it was for him and all the males belonging vnto him; and when *Zacharias* entertained Gods grace, and was made partaker of saluation, it is said, *This day is salvation come, not to this man, but to this household.* And the state of this man is not to be measured by the fruites, which he doth outwardly bring forth, but by his incorporation through Baptisme into the visible Church, whereby hee becometh a member of it, and the Children which hee begetteth are likewise members of the same. So that howsoeuer children doe want actuall faith, and repentance, yet such as present them to the Church, sustaining their Parents persons, are supposed not to want them, and in their Parents they are to be reckoned such as haue them, because of their neere coniunction vnto their Parents, whose bowels as it were they be, and by Baptisme, remission of sinnes, and eternall life is sealed vnto them, as well as vnto their Parents; euen as an Estate or Conueyance in law is made sure vnto a child together with the father, by some ceremony vsed vnto it, when it understandeth not what is done.

Againe, it is further added, *which they themselves when they come of age are bound to performe.* Because that, howsoeuer in their infancy before they doe good or euill, their parents estate is reckoned theirs, as hath been said, yet in their elder age they are taken as distinct persons, subsisting by themselves, and standing or falling to themselves: if therefore in this due time they doe not actually beleue and repent, their Baptisme is made frustrate and vaine vnto them. For then cometh the time of which the Prophet speaketh. *If a righteous man beget a sonne that is a thiefe, or a shedder of blood, or he shall die the death. The righteousness of the righteous shall be vpon him, and the wickedness of the wicked shall be vpon himselfe.* Wherefore it standeth euery man in hand now to looke to himselfe, seeing that, how holy Parents soeuer hee hath, and how soeuer religious his beginning hath bene, yet if these things bee wanting, hee is altogether in his sinnes, and vncleane. If hee dyeth before, wee are to

Ez k. 18. 18. 19.

Verse 20.

account

account him holy, and undoubtedly in Gods favour.

To whom belongeth the office of Baptizing? To the Ministers onely, and to none other: that is not ordained to that sacred office by the successors of the Apostles, and is thereby himselfe made a successor of the Apostles, and partaker in that generall Commission, which shall never bee cancelled till the end of the world. *Go and teach all Nations, baptizing them, &c.* Are Lay-men, are women the teachers of Nations? Wee read that our Saviour himselfe baptized not one his Disciples did, which is to bee taken exclusively, that none baptized but they, namely his Apostles, and other of the seventy Disciples, who were called to the Ministeriall function.

If it bee said that private persons circumcised of old, yea even *Zipporah* a woman, circumcised her sonne, and the Master of every family killed the Paschee in his privat house, and distributed it vnto his family, whence it may seeme to be lawfull even for private persons now adayes to administer the Sacraments. I answered, that when Circumcision, and the Paschee were first ordained, there were no Priests specially appointed, but the eldest man of every family was a Priest unto God, and did both sacrifice, and performe all other Priestly duties: but after that the Tribe of *Levi* was taken, these things were done by them, and not by any of other Tribes. Now, vnder the Gospell Christ hath ordained some from the beginning to preach and administer the Sacraments, and therefore it is a confusion, and disorder for others to doe these. Whence it appeareth, that our Communion Booke doth very iudiciously expaine, that in time of necessity or danger, private Baptisme is to bee performed by a lawfull Minister, least Midwives, or others should intrude into this function.

Quest. Why was the Sacrament of the Lords Supper ordained?

Ans. For a continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Quest.
Answ.

2. d. 11. 11.

2. d. 11. 10. 11.

1. d. 11. 10.

Explication. After Baptisme, the Sacrament of Initiation, followeth the Lords Supper, the Sacrament of Consolidation: for as the one bringeth the soule into the societie of the faithful, so doth the other feed it, and comfort it with heavenly comforts.

Now considering that both the Sacraments are Seales, it is worthily propounded for a question, why this particular Sacrament of the Lords Supper was ordained, and it is answered, for a continual remembrance.

Math. 26.

1. Cor. 11. 26.

For this is intimated by the Lord, to be the proper end of this Institution, when he saith, *That this do in remembrance of me*. And this remembrance is so effectual, as that before whosoever it is made, it is as if Christ were visibly crucified in their sight; for to this purpose, saith Saint Paul to the Galatians, *in whom Christ Iesus was plainly described*. In saying more, *will amongst you crucified*.

Gal. 3. 1.

In Baptisme there is also a remembrance of Christs death in this, as the water floweth, so did his blood in streams runne out; but this is not the particular end of Baptisme, to represent Christ crucified, but as he is verthually in us, cleansing out sinnes, and making vs to dye, and to be buried into him: besides, Baptisme doth not so fully set before our eyes Christs precious passions, as doth the Lords Supper, wherein are to be remembered all things about his sufferings.

The Bread and Wine are first prepared, the one by threshing, grinding, and baking in the fiery oven; the other by cutting downe, calling them into the Wine-presse, and treading with the feet of men. Again, when there is thus made a lease of bread, it is divided and broken, that it may become food; and when wine is thus made, it is powred out to be drunke, and (which is a principall Analogie) the corne and grape out of which they are made, are the moere fruits of Gods blessing, and not of mans labour: and lastly, this threshing, and grinding, and treading of these creatures are by man, for whose sustenance they serve; and when they are made ready, can afford no comfort to such as haue them,

them, but by Gods effectuall blessing, according to that, *Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.* So wee are to remember heere, that Christ is the Sonne of Gods loue towards vs, sent from Heauen, according to Gods eternall purpose, for our comfort and saluation, not through any labour or seeking of ours, seeing wee were all enemies euer since the transgression, and dead in sinne, so as that wee could not so much as thinke a good thought. Deut. 8.3.

2. Wee must remember, that Christ was threshed with many strokes of affliction, ground in the milne of sorrowes, and haken in the hoat oven of Gods wrath, when through the feruency heereof, his sweat ran downe from him like drops of blood, that he was cut downe and trodden in the wine-press of Gods wrath due to vs for sinne. 1. Cor. 3. 3.

3. That his bodie was broken, and his blood shed out of his hands, feet, and sides, that he might be vnto vs bread indeed, and drinke indeed.

4. That all these sufferings came vnto him from man, for whose comfort hee was sent from heauen, sinne being the cause, and Charping the Spear and Nayles against him, and mens hands being instruments thus to torture and torment him.

Lastly, wee must remember, that as Gods mercy sent him, so his blessing must cause that we may liue by him, otherwise wee are still subiect to perish in our finnes, that we may alwayes lift vp our hearts vnto him for this blessing.

It followeth, whereof this remembrance is, *Of the sacrifice of the death of Christ.* The old Sacraments and Sacrifices did prefigure this, as the Lambe slaine euery morning, and euery evening the red Cow, the Scape-Goate, the Paschall Lambe, and all the blood shed in Sacrificing, which made, that the blood might not bee eaten, because Christes blood remaineth euer, to speake better things in Gods eares, then the blood of *Abel.*

Now, as it was in those Sacraments prefigured, so in this it is remembered as a thing past, because that Christ Iesus yesterday and to day, is the same also for euer. And the death of Christ

Heb. 7. 27.

Heb. 9. 21.

is truly a Sacrifice, the Altar was the Crosse, the Priest, Christ himselfe, the creature offered, was his humane nature, the blood shed, his precious blood, and the fat burning vp, the sweete perfume of his rich merits. Of this, much is spoken to the Hebrewes, *He did once offer up himselfe, & by his onely blood he entered once into the holy place, & obtained eternall redemption for vs.* Moreover, such as the use of sacrificing hath bene; such is the use of this sacrifice of Christs death. The use of sacrificing was fourefolde.

1. To expiate and doe away sinne; for if any man had sinned, he was appointed to bring a sacrifice therefore.

2. To sanctifie those that were outwardly defiled by any uncleannesse, as when any had bene infected with the leprosie.

3. When a man had touched a dead body, they were likewise vied to sanctifie assemblies and solemne meetings, as when all Israell were met at the feast that *Solomon* made, and when *Iob*'s children met together to feast.

1 Sam. 13. 8.

4. To prosper all weighty attempts that are vndertaken, as when the battell was by *Saul* entred into against the Philistims, he did sacrifice after that he had tarried seauen dayes for *Samuel*, who intended to haue bene there to do sacrifice himselfe.

And of this same use, and effectfull to these uses, is the sacrifice of Christs death.

1 Ioh. 1. 6.

First, to expiate sinne; for, *It is the blood of Iesus Christ that cleanseth from all sinne.*

Secondly, To sanctifie such as before were vn-cleane, for *See that were farre off*, saith the Apostle, *are made neere by the blood of Christ: for hee is our peace who hath made of both one and hath broken downe the stop of partition wall: that is,* whereas in times past some were vn-cleane, as the Gentiles, and separated from Israell, now they are sanctified and made all one people.

Eph. 2. 13. 11.

And the same is expressed by the sheete let downe from heauen before *Peter*, wherein were creatures both cleane and vn-cleane, but it was shewed, that by Christ, not onely creatures, but people of all sorts, were then sanctified:

Thirdly, all meetings and feastings are sanctified onely by him, hee hauing borne the curse for vs, and therefore when

two or three are gathered together in his name, God is in the midst of them, as in an holy assembly.

Fourthly, by vertue of this sacrifice only, can we looke to be prospered in our weighty attempts, this being the standard, *Act 12.7.* that as *Cassius* and *Croffe*, maketh all the enemies to yeeld before it, and the viands and weapons, wherewith the Disciples *Act 2.* sought to be furnished in all their dangerous voyages, and the precious cordiall that put spirit and magnanimity into the Church, so as that it flourished in the midst of Persequutors and Tyrants.

Whence it appeareth to be a fiction and no truth, that the Lord did allow the Israelites of old to sacrifice, only that they might be kept from offering sacrifices to Diuels, as the Heathen.

Againe, how absurd it is to hold the Sacrament of the Lords Supper, to be a Sacrifice propitiatory for the quicke and the dead, seeing it is only a remembrance of a Sacrifice, neither is there any living creature slaine, as must needes bee; that there may be a Sacrifice; and yet so impudent haue some beene, as that they not only affirme it to be a Sacrifice, but more acceptable than the very Sacrifice of Christ vpon the Crosse, as the Queene Mother of *Francis* the second of *France*, complained by Letters vnto the Pope, that it was preached. It will bee answered that this Fryar was too bold so to preach, and that the Pope would not beare him out in it: But surely no magnifyer of the Masse durst haue sung so high a note, but in a Church where the true remembrance of Christs death is so obscured and falsified by the bastard Masse, and peruerterd from the true Sacramentall representation and inward application by Faith, into a carnall and theatricall ostentation; in crucifytes and other pictures superstitiously adored. Did our Sauour, traw we speake to the painters and engrauers, when he said doe this in remembrance of me?

It followeth in the answer, *And of the benefites that wee receiue thereby*; for as the danger is great, to abuse this ordinance of the Lord, or to contemne it (the one eating and drinking his owne damnation, the other prouoking the master of this feast to anger and reuenge) so the benefit is great to vse it rightly, *1 Cor 11.23.* *Math. 11.*

whatsoever good is purchased vnto vs by the precious blood of Christ, being remembered hereby to our vspeakable comfort, to speake more largely of which benefits, there will bee place afterwards.

Quest. What is the outward signe or part of the Lords supper?

Ans. Bread and wine, which the Lord hath commanded to be received.

Explan. Having considered the end of the Institution of the Lords supper (the Author and instituter being supposed to be known to all Christians, viz. the Lord Iesus the same night that he was betrayed) it followeth here of the outward and visible part of bread and wine. In the handling of which, diuers questions doe arise.

Ans.

First, Whether both these things are necessary to be vsed in the administration of the Lords supper, and to be administered to all receiuers.

Quest. 2.

These of necessity must be vsed wheresoeuer they may be had, vnder paine of being accounted a derogater from the Lords ordination; because hee that precisely commanded the vse of these.

The bread only hath been long vsed to the Laity in the Church of Rome, vnder this pretence, that it is Christs very body, and so must needs haue blood in it, & for the auoiding of inconueniences, if the cup should be vsed also, seeing that some of Christs precious blood might bee thus spilt vpon the ground, or hang vpon mens beards: Wherefore this hath bene also established by the Councel of Trent, and for some, referred vnto the Pope, who through much instance granted the vse of the cup also to them. Oh sacriledge, whereby both Christ is robbed of his authority, and his ordinance debased, Christ himselfe having commanded, Eate, Drinke ye all of this, it must bee referred to the Pope, and he must first allow, or else it cannot be lawfull: And why, forsooth should he not afford our Saniours whole allowance to other Christians, as well as to the Bohemians? Must all the rest of the Christian world be cut short of halfe of their spiritual banquet? What fault haue they committed, that they

must

must be debarr'd of the fruite of the vine? Surely Christ our Master was not so prouident as his ouerwise Vicar, to forsee the grand inconueniencies of his sacred primitive institution.

If they tell vs that the Supper was first instituted amongst Clericks only (for the Disciples only were present) we answer, this is a silly shift, for by the like reason the Laicks should haue neyther cup nor bread: but they had both also appointed vnto them, as wel vnto the Clericks, for to the Corinthians; Saint Paul teacheth in generall the vse of both, and applyeth the obligation both of bread and wine to the whole congregation of the Faithfull.

Besides, it is a weake reason that is vsed, *viz.* that the bread after the words of consecration is transubstantiated, and turned into the very body of Christ, & therefore is not without bloud. For this transubstantiation is mere *conuentum humanum*, a mere fiction of man, & so absurd, as that if there were not many other strong reasons, at large set downe by learned writers in this controuersie (which I purposely omit) these few reasons following doe sufficiently shew the vanity of this contention, or rather circumuention.

First, because that, grant it were the very body of Christ, his flesh and bones, what would this auile our Soules? the Lord himselfe hauing taught vs, that *he selfe profiteth nothing* speaking of his owne flesh, if they should eate it with their teeth: for all things that are eaten, as they defile not, so they sanctifie not the man, seeing they goe downe into the belly, and are cast out into the draught.

See therefore (ye Romanists) what is it that yee stricke for? What is it, that your graue Councell of holy Fathers, vnder your graund Captaine, *Innocent* the third, in the Councell of *Laterane*, after long deliberation so wisely determin'd? Doe ye not pursue a dead dogge, or seeke a flea in the waldernes to vse the words of *David* to *Saul*.

Secondly, if it were Christs very body, hee must not once onely haue suffered, but 10000. times, euen so oft as hee is receiued, seeing his body is broken and torne with the teeth, and his bloud is poured out: yea the faithfull, such as from

Heb. 10. 17.

crucifying to themselves, the Lord of Life, which is so abhorring from all good Diuinity, as that for such is reacheth that there is no more sacrifice for sinne, but a fearefull looking for of judgement and sin that shall deuoore the aduersaries.

Consider this also (ye Popish Priests) what an odious estate yottee to bring your selues into, whilst you seeke to haue Christs body really present in the Sacrament? Are you so blind as that if you see this, you doe not see your selues also to bee his bloody executioners and butchers.

Thirdly, if Christs body be really in the Sacrament, it must needes eyther long since haue an end, or else the Lord must daily create him new bodies, and a thousand bodies at once, seeing that he is so often eaten vp, and in so many places at the same time: If it be said that the same body can be in many places at once, and that it is not wasted and spent though it be often eaten, through Gods miraculous working: I answer, that this is contrary to all, not only naturall, but also enlightened reason, seeing that no quantity can be eaten, and by eating consumed (as the bread and wine in the Sacrament are) but it is wasted and spent. I grant that God can indeede miraculously feede men with bread and meate, and yet cause that a greater quantity shall remaine, as when five thousand were fed with a few loaves, &c. but here the bread was not consumed in eating, as it is in the Lords Supper: againe, a body cannot be in many places at once, but being a continued quantity, it must fill the eternallum also, betwixt one place and another, though through miracle not visibly, yet so, as that it may be felt, and hinder the passage of other bodies, otherwise the body must be turned into a Spirit, that hath not flesh and bones, and the nature thereof must cease to be: for though misteries, in Diuinity bee above Philosophicall reason; yet they are not cleane contrary vnto it as this is, if there be such a mystery.

But we learne to detest these and the like, as foule prophana-
tions of the Lords ordinance, and to hold the truth according to
Christs appointment.

Why are bread and wine rather than other signes to be vsed
and appointed?

Because of the neerer resemblance betwixt them and Christs
precious body and blood.

First,

Quest. 2.

Answ.

First, in the preparation; the corne whereof the bread is made is threshed, &c. as hath beene already shewed, in speaking of the remembrance.

Secondly, in the vse, the bread and wine are taken, fed vpon, and inwardly in the stomack digested: so the body and blood of Christ is taken and entred into the stomack of the soule by Faith. Ioh. 1. 82.

Thrdly, in the vertue, bread and wine being giuen to such as are ready to famish, through want of foode, doth reuine them, they strengthen the heart of man, and make him cheerefull and merry, according to that in the Psalmes, *He bringeth bread forth out of the earth, and wine that maketh glad the heart of man*: so the body and blood of Christ being receiued by the faithfull soule, that is euen hangerstarued for want of foode, doth reuine and put life into it: for, *He that eateth my flesh and drinketh my blood, hath euermlasting life*, saith the Lord, it strengtheneth vnto a Christian course, for *without mee*, saith the LORD also, *ye can doe nothing*, and it giueth ioy and gladnesse: The Christians after Christs ascension continued together, breaking of bread, with *cheare and singling of heart*. Psal. 104. 14. 15.

Secondly, bread and wine were appointed, that by Christ might be fulfilled what before was begun by *Melchisedech*, after whose order hee is: for he brought forth bread and wine vnto *Abraham*, and as the partition wall betwixt *Abrahams* seede and vs is by him broken downe, so the vnity of ceremony was hereby established, all others being but more varieties to expresse the same thing, but this specially of bread and wine continuing in vse, euen vnto the time of this Supper, one part of the bread in the Pasche being kept, hid vnder a napkin, and a cup of wine to bee distributed after the feast with thanksgiving. Ioh. 6. 47.

Thirdly, bread and wine were appointed, because they were things common and alwaies at hand; and so in this Sacramental feate, we neede not to say, who shall ascend to Heauen to fetch Christ from thence? And as they are common, so they be few and cheape, and not like the ceremonies of the Law, which were a costly and burthenfome yoke that the forefathers were not able to beare: for such was it fir, that in fulnes of time A.C. 2. 46.

should Gen. 14. 18.

Gal. 3.

should be appointed vnto soues, and heires, and not to be kept any longer vnder the rudiments of the Law, as vnder tutors and gouernours.

Quest. 3.

Is there no care to be had of other circumstances, for conformity vnto the first institution, so that we vse bread and wine, in the right forme with thanksgiving: as for the leauen, the water, which it is likely, was mixed with the wine, for the gesture, sitting, &c?

Answ.

It is not required that we obserue all circumstances, no more than that the lawes in keeping the passeouer, should continually stand with staues in their hands and shooes on their feete, according to the first institution, for Christ himselfe did otherwise keepe the Passeouer.

Now all men, I suppose, doe yeeld herein for most circumstances of the place, in an ypper chamber, of the persons, a few disciples men only in the time of the night, after supper: but it is questioned about the leauen, water, & sitting, though little reason to make question about these.

First, if we consider that they are no where precisely expressed, though they may be gathered from the place where the institution is described, nay, which is more, where the Apostle repeateth the institutio, though he remembreth the time, the night wherein he was betrayed, the persons, his Disciples yet he speaketh not of leavened bread, or water mixed with wine, nor yet of sitting.

1 Cor. 14. 17

Secondly, if it bee considered, that as the standing at the Passeouer, the night, &c. weretaken vp occasionally, not purposely as Sacramentall: so was the leavened bread, this kinde of bread being at hand, and sitting, or rather leaning downe along, which is implied in the word *δισκον*, Luc. 22. 14. and *δισκον*, Math. 26. 20. that gesture being the position of the body at that time.

Thirdly, if it bee considered, that as the night season, the persons and place, are without any intended signification, so is the leavened bread and sitting.

If it bee said, sitting doth set forth our Communion with Christ: I answer, take heede of iumenting this or the like significations, which are beyond the word, least thou bee such an one,

one, as addeth vnto the word of God, and traffe therein, rashly cenſure all thoſe Churches, wherein ſtanding, walking, or kneeling is vſed. Indeed ſome circumſtances there be, which are not only expreſſed, but commanded alſo, as Sacramentally; and theſe are alwayes neceſſary in the Lords Supper.

Fiſt the giuing of thanks, whence it is called the *Eucharist*, or *Thankſgiuing*, for when he had giuen thanks, it is ſaid, that he brake the bread.

Secondly the taking of the bread and of the cup, whereby may be ſignified, how the Lord took his deare ſonne, and ſet him apart to be crucified, and ſlaine for the ſinners of the world, euen from the beginning of the world: for, hee was not by the Iewes taken and ſlaine, as being by them queſtioned, but hee was delivered by the determinate counſell and ſort of God. *Act 2. 23.* Hee was by the Deſtiny of God ſlaine from the beginning of the world.

Thirdly, the breaking of the bread, whereby is ſet forth the Lords ſubmitting of himſelfe to the death of the Croſſe, where he was pickeed hand, feet, and ſide, ſo that the blood ranne out abundantly from him.

Fourthly, the diſtributing of the Bread and of the Wine to his Diſciples, whereby is ſet forth how Chriſt is giuen by the Father vnto all faithfull Chriſtians, to nourish their ſoules vnto eternall life, according to that of the Apoſtle: *1. Cor. 10. 2.* The cup of Chriſts blood, how Paul bee not together with him giue us all things aſa.

Fiſthly, the forme of wordes in deliuering the bread and wine: *Take eat, this is my body, doe this in remembrance of mee.* *Math. 26. 26.* *Drinke of all of this. This is my blood of the new teſtament, which is ſhed for many for the remiſſion of ſinnes.* *Verſe 27.* Which wordes are not the ſame precisely recorded by euery Euangelist, but yet ſo, as that the record of any one doth ſet forth the ſignification, the uſe and the end of this Sacrament. So that if a forme of wordes bee vſed according to theſe, it is rightly done, and according to rule; as in our Church: *Eate this in remembrance that Chriſt ſuffered for you, &c.* the precise wordes as they are recorded by Saint Paul, being placed immediately before.

Now

Now that these things besides that they are expressed, are commanded is to be noted from the command given to the Disciples, *Do this in remembrance*, this is, not as some interpret it, make this my body, but doe in all these things as yee haue seene me doe, give thanks, take, break, distribute, and say according to this forme.

As for other things, yea even for gesture, they may be as shall seeme best vnto the particular Churches of God, which haue power to appoint any most lowly & reverent gesture, such as kneeling, seeing, that even in praising God wee are invited by the Kingly Prophet. *O come let us worship and fall down, and kneele before the Lord our maker*, and the people of Israel in Egypt, hearing the good newes of Gods appearing to *Moses*, to deliver them, bowed themselves and worshipped: so that as well in receiuing a benedict as in asking, this lowly casting downe of the body, doth well become vs. The chiefe objection heere against, (for all else are fruitles) is that kneeling was brought in for adoration of the bread transubstantiated: for answer vnto which; first I say, that it is indeed to bee graunted, that they kneeled vnto the supposed body of Christ, but it is to be proued, that hence it began first, otherwise it is as good an argument, they kneeled in praying with their heads, therefore we ought not to kneele in our prayers; they came to the Masse at Easter, therefore wee ought not to come then to the Communion, but at some other time, &c. What superstitious Idolaters haue done in the seruice of their idols, marreth not what we do like them, the fault not being in the thing, or gesture vsed, but in the end, their kneeling being to an Idol, ours to the God of heauen, giuing his Sonne to our hearts by faith.

Quest. 132. What is the inward part or thing signified?

Answer. The body and blood of Christ, which are verily and indeed taken and receiued of the faithfull in the Lords Supper.

Explic. The inward part of the Lords Supper, is the bodie and blood of Christ, which are present to all the faith-

faithfull. In handling whereof, three questions.

First, how is the Lords body and blood there? for, thus hee is received by the faithfull, is plain, both because he saith, *This is my body, and my body is meate indeed, and my blood drinke indeed:* and from the doctrine of the Apostle, *The cup of blessing which we bleesse, is it not the Communion of the blood of Christ? The bread which we breake, is it not the Communion of the body of Christ?* But how is his body there to bee communicated? 1 Cor. 10. 16.

Not by Transubstantiation, as hath been already shewed, nor by consubstantiation, so as that his body is in, vnder, or about the bread, as the Lutherians teach: but only in a spirituall & Sacramentall manner, faith making him present vnto the worthy receiver: euen as hereby we possess euermouring life, according to that, *He that eateth in me hath euermouring life:* For as faith is an eye vnto which things to come are present, so it is an hand holding them, a mouth feeding vpon them, and a stomacke receiuing them, and uniting them vnto the person that beleueth.

If he be said then, the Sacrament is vaine, seeing by faith Christ may be retained without it, and he is not outwardly any whit the more present with his body. I answer, God forbid; for it is Gods ordinance to helpe our faith, in our ward meanes to conuey vnto vs inward grace, and sanctification his seale to confirme our faith in his gracious promises. As when the King bestoweth any thing vpon a subject, he is assured hereof by his meere donation, and giuing it vnto him, but yet hee appoynteth vnto him to take the state thereof, a meanes of writing, and sealing to ratifie what hee hath granted, for more assurance, which writings and seale, though they containe not the estate about them, or in them, that is, the house or ground in question, yet they conuey them vnto him: so though the body of Christ bee in heauen, and being giuen vnto vs by the Father, is made ours through faith, yet it hath pleased him for more assurance, to appoynt the Sacrament, hereby to conuey this rich possession vnto vs, and to write and seale to our hearts that

that Christ inure, by his holy body sanctifying our bodies and
 soul, and by his blood cleansing vs from all our sinnes, though
 this body be not in or about the bread really, in the quan-
 tity as it was heretofore, upon earth. And of like nature were
 the ancient Sacraments appointed to the Fathers, vnto which,
 though Christ was not really and corporally annexed, yet vnto
 the receivers they were Christ through faith: for *St. Augustine*
Christ was the Leuit said at word and *Christ* was

1. Cor. 10. 16.

John 1. 13.

Quest. 2.

Ans.

Gal 3. 27.

John 1. 12.

Math. 10. 40.

Be there not other wayes besides this of receiuing Christ?
 Yes: the Scripture speaketh of two other wayes or meanes.
 He is receiued by Baptisme: for *He that is baptized into*
Christ, hath put on Christ. He is receiued by the preach-
 ing of the Word, whether by himselfe: when he came amongst
 his owne, and *in such a received him, hee gave power to be the sonnes*
of God: or by his Disciples: for, *Hee that receiveth you, saith*
Christ, receiveth me: that is, the doctrine which hee and they
 taught, being entertained into beloeving hearts, and their per-
 sons being welcome vnto them. By the word hee is receiued, as
 by the draught of a conueyance; and Articles of agreement
 by the Sacraments, as by seales put heereunto, Baptisme being
 properly the seale of a new life, which is the beginning of euer-
 lasting life, we being dead and buried vnto sinne, the Lords Sup-
 per, the seale of the comforts and strength that wee grow vnto
 in this life, as by most wholesome meats and drinks, till that in
 the life to come, we shall bee continually feasted with him, hee
 being meat, and drinke, and clothing, and wealth, and all in all
 vnto vs eternally.

Quest. 3.

Ans.

1. Cor. 11. 26.

Wherefore is the Communion of the Lords Supper recei-
 ued often, and Baptisme but once, seeing both are Gods
 Seales, and assure our spirituall estate sufficiently, by being once
 put to? That the Lords Supper is often to bee receiued, the Lord
 himselfe doth intimate vnto vs, where hee biddeth, *So oft as ye*
drinke this cup, doe it in remembrance of mee. Whereupon the A-
 postle inferreth, *So oft as ye eat his bread, and drinke his cup,*
seeke the Lords death till he come: construing this precept to
 last till the coming of Christ to iudgement, at the end of this
 world.

And

And the reason hereof is; first, because that howsoever our new life is begun at once, as is represented in Baptisme, yet it continueth from yeare to yeare, and must haue often meanes to sustaine it; and therefore, though circumcision was but once, the Pascheouer was once every yeare.

Secondly, because that although we are in Baptisme regenerate, and become new creatures; yet the flesh still dwelling in vs, rebelleth: so as that we are subiect to sinne daily, against which, as the blood of Christ is continually by faith to be applied to purge vs; so the Sacrament whereby his death and bloodshed is represented, is often to bee vsed for the more comfortable remembrance hereof; such as to shadow it out before it was, the high Priest entred into the holy of holies with blood once every yeare. Now precisely set downie how often the Lords Supper is to be receiued, we cannot, because it is left indefinite.

The practise of the Primitiue Church was euerie Lords day, or first day of the weeke, and at the first daily, as their dangers were great, by reason of the persecution every day. Acts 10. 7.
Wherefore in the Canons, carrying the name of the Apostles, Acts 1. 45.
it was commanded, that all which came to heare the Word, being Communicants, should receiue the Communion: *Et si quis non communicat, excommunicatur, & exco-* Can. 10.
mmunicatur, ut a ecclesia turbatur, & ordinem violatur. If any man doth not communicate, let him be excommunicat, as a troubler of the Church, and a breaker of order. And hereunto do the ancient Fathers assent. But this often receiuing was in regard of the times, such as at the first institution, the shepheard being smitten, and the sheep scattered. Since in the peace of the Church, the Communion hath been three or foure times in the yeare, and specially at Easter, as succeeding the Pascheouer. If it be said, once in the yeare is sufficient as the Pascheouer was but once. I answer, the Pascheouer required a long time, even seuen dayes for the celebration thereof, and if it had been often, it would haue been too heavy a bur- Exod. 12. 19.
then vnto the people, it is not so with the Lords Supper.

Againe, this is the proper time of the right Pascheouer, the Lords supper; in times past, besides the Paschall Lambe, and vnleavened bread once in the yeare, there being many other

remembrances of Christ in action, viz. the many sacrifices, now we haue onely the Lords Supper, often to be vsed to the same purpose.

Quest. What are the benefits whereof wee are partakers thereby?

Ans. The strengthening and refreshing of our soules by the bodie and blood of Christ, as our bodies are by the bread and wine.

Explan. Considering the solemn ordination of the Lords Supper in a time of so great need, when the bridegroom was now to be taken away from the childre of the marriage chamber, and they should mourne; it is worth the considering, how great the benefit hereof is: and hereof it will not be amisse a little to delay the Reader, in shewing the extravagancies of the Church of Rome, in extolling the supposed sacrifice hereof. If it be vsed, that is, if the masse be vsed vpon Sainct Gregories dayes, it delivereth soules out of Purgatory: if vpon S. Rochells day, from the plague: if vpon S. Antonies, it saucth Cattell: if vpon Sigmundus, it cureth the Ague: if vpon S. Antonies of Padua, it restoreth things lost: if vpon Sainct Apollonius, it cureth the tooth-ache: if vpon S. Lucies day, it cleareth the eyes: if vpon the holy Spirits day, it giueth a goodly husband or wife, as a learned writer hath gathered together of late, and set these their fooleries vpon the stage.

Another hath noted, 1. that they teach it to be auailable, as for the liuing, so for the dead: 2. to be carried about the Church: 3. to be carried about the streets: 4. to be carried into the fields, that the corne and grasse may grow: 5. to be carried to the wars for the obtaining of victory: 6. before the Pope when he goeth forth: 7. at the comming of Kings into cities: And which might more be added, to houses on fire, and to waters ouerflowing, as Clement the first cast it into the Riuer Tyber, to assuage the swelling thereof.

Thus do these men, as led with the spirit of lying, triflingly deale with this blessed Sacrament, and seeking too highly to extoll it, make their vse of it vaine and ridiculous: and when as euery good Christian should follow his master Christ, they differ altogether from him. He commanded, *Do this in remembrance*

Mountebank.

remembrance of us, they in remembrance of the dead. Christ tooke it, and gaue thanks, they breath vpon it. Christ brake it, they hang it vp in a pyxe: Christ gaue it to his Disciples, they most commonly eate vp all alone, and so it is no communion (properly so called) of the faithfull together: Christ took bread, and gaue bread; they take bread, and giue flesh: Christ gaue it to confirme faith, they to redeeme departed soules: Christ gaue it to bee eaten, they to bee adored: Christ spake plainly in a knowne tongue, they in Latin, which is not by the vulgar vnderstood. Not to aske them therefore (which is but lost labour) what the benefit is, wee say, that it is the strengthening and refreshing of the soule. More distinctly, whatsoeuer benefit redoundeth to the corporall life from the Bread and Wine, the like redoundeth here from the worthy receiuer, by vertue of Christs body and bloud, as before hath been particularly declared. This made them in the Primitive Church to seek so earnestly after it, that though Christ in body was now absent from doing these good offices vnto them, yet they might be supplied by this visible signe of his continuall presence to the worlds end.

Againe, yet more distinctly, wee haue hereby: communion ^{Speciall bene-} with Christ, and through him with the Father, wee becom- ^{fits of the} ming flesh of his flesh, and bone of his bones, as the bread and ^{Communion,} wine being eaten and incorporated into vs.

2. Strength of faith, it being as it were an hand, a mouth, and stomack, with these signes receiuing Christ, as hath been said.

3. All other graces and blessings, which together are thereby conueyed vnto vs, this being the conduit through which we receiue Christ, and all things also, as he is heire of all.

4. Communion with one another, and with all the faithfull in all ages, we becoming by Christ one body, though diuersly dispersed in the world, as many cornes and grapes are brought together to make one loafe of bread, and one cup of wine.

All which benefits are so great, as that it should set a most sharpe edge vpon the desires of all men vnto this heavenly duty, that euen for loue and earnest desire of these benefits,

we may gape after them, as the thirsty ground for raine, and neuer through neglect deprive our selues of such comforts; when by Gods Minister they are offered.

Quesst. What is required of them which come to the Lord Supper?

Ans. To examine themselves, whether they repent them truly of their former sinnes, steadfastly purposing to lead a new life, haue a lively Faith in Gods mercy through Iesus Christ, with a thankfull remembrance of his death, and be in charity with all men.

Expl. The benefit of this Sacrament being so great, it is necessary to know how euery man may dispose himselfe hereunto, that he may be made partaker of this benefit; for this is certaine, that all obtaine it not that eat this supper, seeing there is an vnworthy, as well as a worthy receiuing, and the vnworthy eate and drinke their owne damnation. For the worthy and right receiuing, therefore a rule is here set downe of things to be done before, and in the act of receiuing. Before there must be an examination: in the time of receiuing, a remembrance or meditation, to stirre vp thankfulness for Gods great mercy herein expressed. The distinct consideration of which, because it is so necessary, I haue here subioyned in some distinct questions, and answers.

Quesst. 134. What is required in those that come to the Lords Supper?

Ans. To bee rightly disposed, both before, and at the receiuing thereof.

Quesst. 135. What ought a man to doe before his coming?

Ans. To examine himselfe for his faith in Christ.

Expl. Let a man examine himselfe, saith Saint Paul, and so let him eate of this bread, and drinke of this cup: for he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation: where you see, that vnder paine of damnation, a man must prepare himselfe to the Lords Table, and that hee is an vnworthy receiuer, that prepareth not by fore-examination: Such

was

was the man that came vnto the feast without a wedding garment, of whom it is said. *Bind him hand and foot, and cast him into utter darkness*: Such pulleth vpon himselfe, as the Corinthians, sundry plagues and sicknesse, and vntimely death. And verily, though there were no such danger, great reason there is, that euery man comming to this Sacrament, should prepare himselfe. *Math. 22. 13. 1. Cor. 11.*

1. Because euery man is most vnfit and vnworthy to come thus familiarly to communicate with the Lord of glorie, as when the Lord was to descend to giue the Law, they were vnfit without a three dayes preparation, to heare him speaking vnto them. Wee are herein to imitate the most curious women, when they came to any honourable place, or meeting, they spend much time in decking themselves, and putting on all their ornaments, and behold themselves in the glasse very diligently, that nothing may be amisse or vnseemly. In like manner, seeing wee are to come into the presence of the highest estate of the whole world, and to the Communion of his most honourable Saints, we cannot vse too much curiositie in decking our hearts, and looking out diligently in the glasse of the Law, our blemishes by sin, that we may reforme them. For we come not only to this meeting, as ordinary guests, but as the spouse of the great King of heauen, of whom it is expected, that she should exceed in ornaments, according to that *She is all glorious within; her clothing is of hyacinth gold*. Indeed if we were euery day such, this speciall decking and preparing were not needfull, but alas, we doe all daily in many things offend, and so haue vpon vs stains and spots, and are so raggedly clothed, as that our filthy nakednes doth appeare, and who dares come so into the feasting roome of so great a maiesty? *Psalm. 45. 13.*

2. Because of the great grace and fauour of God heerein towards vs, inniting vs, vnto whom hee is not tied by any bond of friendship or desert that might moue him to vse this respect towards vs, no more then the Father of the prodigall sonne, to take him home with him, and with such ioy to feast him.

When *Flavia* was innited by *Queene Hester* to a feast,

which hee tooke as a speciall fauour towards him, how did it reioyce him, how duely and early sitting himselfe in the best manner, as hee thought, did he repaire thither? How much more should we be glad of Gods inviting vs, and with all diligence, against the time make vs ready to come to this heavenly banquet.

Galat 3. 1.

3. Because of the great benefit which we behold here, and receiue, Christ being crucified, as it were before our eyes, by whom wee conquer sinne and Satan, and haue entrance into heauen, the way being thus made open vnto vs: If a rich dole be dealt amongst the poore, al will make them ready to come vnto it, and if there be any thing that may make them to bee sent empty away, they will vse diligence to remooue it: if the Philitian hath any receipte, which a man being prepared, and taking, shall yndoubtedly haue his health confirmed, and his life prolonged, hee will speedily with all care vse this preparatiue: But here is a most rich dole dealt out to euery one, a soueraigne most excellent receipte for the soule, making it yndoubtedly to liue for euer: Oh let euery man then dispose himselfe so, as that hee may not bee sent empty away, and prepare himselfe so, as that this receipte may kindly worke vpon him, for his prseruation to euellasting life.

Ephes 3. 17.

Now the thing wherewith wee are to be decked, and by which the onely preparation is made, is faith in Iesus Christ, of which it hath been already spoken: Faith apparelleth the soule with rich clothing, the wedding garment, for such as are baptized into Christ haue put on Christ, their nakedness is all hidden, and none appeareth, euen as when Aaron had on the cloathing of the high Priest, hee appeared a most goodly person: Faith beangeth the soule with most rich Jewels and pearles of inestimable worth, of which the Merchant that seeth the value, will giue all that hee hath for one. Of this it is said, *It is more precious then powders, and all things that buy cannot desire are as her compared vnto her.* Faith is the hand of the soule reaching out vnto Christ, for as the woman touched him and was healed of her bloody issue, so the faithfull touch him, handle and receiue him, to the healing of all their spiritu-

Math 13 45.

Prov 3 15.

all diseases. Faith is the mouth of the soule feeding vpon Christ; for when the Lord had taught, that his body must bee eaten, and that he which eateth it hath everlasting life, he affirmeth the same of the Belieuer. *He that belieueth in me, hath euermore life.* Io. n. 47. Faith is the digesting faculty of the stomacke of the soule, working so effectually, that Christ becommeth here by our nourishment, and we are *steep of his flesh, and bone of his bone*, as the Apostle teacheth. Ephes. 5. 3.

Lastly, whatsoeuer may bee more desired, a person pleasing vnto God, in eye to see God, feete to come vnto God, faith giveth all: for being iustified by faith, *we haue peace with God*; by faith the ancient Fathers *and the promises of a future life*; that is, Christ; and by faith *Each* as with feete walked with God, *deposits* and *gains* by following that is by following Christ. Therefore that examining his owne heart, findeth faith, needeth not to feare to stand in doubt, he is hereby made worthy of this blessed Sacrament.

Quest. 186. How may a man know whether he hath this faith or no?

Answer. By two speciall fruits thereof, Repentance for all his sinnes, and Love towards his neighbour.

Explic. The heart of man which is deceitfull above measure, doth deceive him in nothing more, then in falsely persuading him that hee hath true and right faith; for if a man portends his trust in Gods mercy, through Iesus Christ to be saved, it telleth him that this faith, neuer suffering him to come to a true trial, whether this trust be the faith that iustificieth before God, or no.

Wherefore, that we might not be herein beguiled, the Lord hath set forth this faith to be lively: so that as a man liuing may be knowne from a man dead by breath and motion; so he that listeth to take paines in the tryall of his faith, may know the true iustifying and saving from all counterfeits and false faiths.

It breatheth and moveth by Repentance and Love, which who so findeth not in himselfe, hee is a vaine man, his faith is dead and unprofitable, euen as a dead tree, as Saint James 2. 10.

cheth: For, that the faith is vaine which is without these, is plaine from many euidences.

First, from the comparing of *Paul* and *James* together, who seeme to speake one against the other, *Paul* saying, that wee are iustified by faith without the workes of the law, *James*, that we are iustified by workes, and not by faith onely, both bringing for example the father of the faithfull, *Abraham*.

From whence we may reason thus:

Such as was *Abraham*'s faith, such ought the faith of euery man to bee, that hee may bee iustified and saved. But *Abraham*'s faith was a liuing faith, expressing it self by the leaving of his Idolatrous Couentry, when God called him, and by sacrificing his sonne *Isaac* in admirable obedience, when God commanded, that is, by forsaking sinne, though most deare, and performing obedience, even in that which was hardest. Therefore such must our faith also bee.

Secondly, faith that doth not thus liue, appeareth to bee vaine, because it is a building without a foundation, the only foundation of faith being Gods promises, which belong not to any but such as haue and do by true repentance turne from sinne: For you shall find none other promise of God, but such as this: *Flee that confesseth and forsaketh his sinnes, shall haue mercy*, and this: *Whensoever a sinner doth repent him of his sinne from the bottome of his heart, I will put all his wickednesse out of my remembrance*. Now such as is the ground whereupon any mans faith is built, such is his faith, if the ground be none, his faith is vaine, but the ground of his faith that continueth in sinne without repentance is none. God hauing made no promise vnto him, therefore his faith is vaine. If hee shall say, but I meane to repent before my death: Ah strange delusion of Satan; thou art content then in the meane season to be without faith, and without interest in the merits of Christ, to be vnder the dominion of the Deuill, and in a Reprobate estate. A thousand to one when thou intendest to repent, thy God, the Prince of the ayre that ruleth in the Children of disobedience, will not suffer thee, and it shall be iust with God, for so grosse neglect of his grace, to giue thee ouer effectually vnto him, to be finally harzned vnto damnation.

Thirdly,

Thirdly, faith that is not liuing, is vaine, because the true faith doth establish the Law, but this disannulles it, seeing it looketh for saluation, and yet doth contrary to the Law by liuing in sinne.

Lastly, faith must expresse it selfe, as by repentance, so also by loue, otherwise it is vaine: for, if I haue all faith, saith the Apostle, *and haue not loue*, it is vaine: and faith worketh by loue, and God is loue: wherefore the true faithfull man must needs haue loue, and he that is without it, is without God, and doth utterly debase his owne soule.

Again, by the true faith wee are made members one of another, according to that of the Apostle: *By one spirit wee are all baptized into one body*, and if members one of another, we must needs be likewise affected, being knit together by the bond of loue.

Quest. 137. Wherein standeth true Christian Loue?

Answer. In affection, when it is the same towards any neighbour, that is towards our selues, good or euill, hatred and enuy, and detraction of our neighbours good, as of our enemies; and in action, when we are ready to doe good vnto others, as vnto our selues, and to keepe any hurt as from our selues.

Explic. Having already spoken of repentance (the first whereby faith that is liuing, manifesteth it selfe) out. In the Treatise of baptisme we haue now left onely to consider of loue, which is highly commended about all other speciall graces, as being the fulfilling of the Law, the seasoning of all duties in Gods seruice and the principall amongst the chief graces: for there bee these three, saith the Apostle, *Faith, Hope, and Loue*, and the chiefe of these is Loue. And this Loue is both in affection and in action.

First, in affection, where the heart is malicious or enuious, there can bee no loue: For what loue was there in Cain towards Abel, what loue in Esau towards Jacob, or in those brethren towards him? So in whomsoever these vile affections rest, there is no loue: Publicans may bee friendly to Publicans, and sinners vnto sinners, but if our loue be more enuious,

It is naturall and corrupt, and not the loue by which faith li-
neth, seeing this directeth to loue our enemies, and those that
hate vs. If there be malice and enmity in vs, we are altogether
indisposed to the word by which faith commeth, for the right
disposition hereunto, is as Saint Peter sheweth, *to lay aside all*
malicious feare, and dissimulation, and vniuersal. And *whosoever hateth his*
brother is a manslayer. Wherefore they which are thus can haue
no faith, but they come before the Lord with hands full of
bloud, and all iniquitie.

Againe, loue desireth the good and welfare of a mans neigh-
bour as well as his owne: it maketh a man line affected to his
neighbour as vnto himselfe, and so to reioyce with them that re-
ioyce, and to weepe with them that weepe.

Lastly, it is not faint and contained within the desire of the
heart, but breaketh forth into action, doing good vnto others,
as vnto our selues, and keeping away hurt, as from our selues.

My little Children (saith Iohn) let vs loue not in word, nor in tongue,
but indeed, and in truth. Whosoever hath this worlds goods, and shut-
teth up his compassion towards his brother, how dwelleth he loue of God
in him? It is a vaine Religion, that is in word, & pure Religion
and vnderstand before God, when the Father, is thus, to visite the fatherles,
and widowers in their aduersitie, and to keepe a man selfe vnspotted of
the world. The deeds of loue shall beare all the weight at the
last day. *I was hungry, and ye fed me, &c.* where these are wan-
ting, the Lord saith, *you are cursed into hell fire prepared for the Deu-
ill and his Angels.* In briebe therefore to giue you a view of
perfect loue by the parts thereof.

The first is gentlenesse, and not without iust cause to be
moued to anger. Secondly, patience and long suffering, when
iust cause of anger is offered. Thirdly, goodnesse, not admit-
ting enuy, or the like against any enemy, but louing him.
Fourthly, tendernes, and being affected with griefe, at the
sight of other mens miseries. Fifthly, freedome from euill
things against thy neighbour, interpreting all things to the
best, if it may be. Sixthly, yielding, rather then contend, from
some thing of a mans owne right, as Abraham did to Lot. Sea-
uenthy, humblenes of mind, seeking reconciliation, where
offences haue bin. Eighthly, bountifulnes towards the poore.

Ninthly,

1. Pet. 2.
3. Iohn. 15.

Rom. 12. 15

1 I. Iohn 3. 18.
Verse 17.

Iame. 1. 17

Math. 25.

1. Cor. 13. 5.

Ninthly, care to saue a neighbour from hurt or hindrance in his cattell, corne, or any danger towards him. Tenthly, abstinence from private reuenge, in speech, or in deed.

Quest. 118. What shall he doe, that after examination findeth not these things in himselfe?

Answe. He may not keepe away from the Lords supper, for this were a prauing of Gods wrath; neither can he come vnto it, without offending the Lord in a higher degree. It is not enough that a man examine himselfe, but hee must by examination find true faith, true repentance in him: and if hee findeth it not, hee must then thinke that hee shall doe well enough by abstaining, as is the manner of the most; but it lieth vpon him as a dutie required at his hands, the neglect of which prouoketh the Lord to wrath, as wee may see by the parable in those that refused to come, and excused themselves when they were bidden to the feast: The Lord of the feast is wroth against them, and sendeth forth his warriours to destroy them.

Math. 22.

And as this is a great offence, so it is much greater to come vnpreparedly; for such a man is without a wedding garment, and commanded to be bound hand and foot, and to be cast into utter darknesse, where shall bee weeping and gnashing of teeth, so that either way there is nothing but iudgement with but mercy.

If it bee demanded here, whether it bee not a sinne in the Minister, to admit such to the holy Communion?

I answer, if any be euidently knowne to be such, and will not promise amendment, he that receiueth him, giueth what which is help to sinne, and causeth perill before him. If otherwise there be a shew of penitency, man that cannot see into the heart, may admit of him. If it should seeme, that without difference the wicked as well as the godly are to bee admitted to this holy Supper, without difference putting seeming that Iudas was admitted by the Lord.

Math. 7. 4.

I answer, that it is most probable that Iudas was gone out before seeing Mathew, and Marke doe speake of his going out immediately after the sabbath before the holy Supper began.

1 Cor. 5.

to whom consenteth *Iudas*, Chap. 13. 30. Secondly, if it bee grained, that hee was present, yet this example proueth nothing to this purpose; for *Iudas* was not yet detected, his treason was onely in his heart, not in action, that followed afterward. Moreouer, how can the minister giue the Lords body to him, that is appointed by the Lord to be giuen ouer to Satan; for as it was with the incestuous person against the Corinthians, so is it with euery notorious scandalous liuer, he is vntill repentance to bee put from the communion of Gods people. Thus we see what a maze or labyrinth sin doth bring men into; in danger they are by comming, and in danger by not comming to the Lords Table.

Quest. 139. What may a man doe then in this case?

Ans. He must humbly sue vnto God for the pardon of all his sinne, to strike his hard heart; that he may melt into teares for shame, and confidently cleaue to his commandments; and if there be any dissension, he must goe, and be reconciled to his brother.

Expla. So gracious is our good God, as that when wee are brought into desperate straights, and wildred so by sinne, as that we know not which way to get out, hee holdeth forth the thread of his mercy, by the helpe of which wee may come into the right way againe. Like vnto *Abagail* his scepter stretched out towards his beloued *Hester*, when shee was intangled with danger: euen so is the Lords Scepter euer held out vnto vs, that in the name of his Sonne we may come vnto him, though wee be most wretched sinners. *Ake*, saith hee, and you shall haue, *seeke and you shall find, knocke, and it shall be opened vnto you.* This is the gate, or scale of Heauen which *Iacob* saw, thither wee may come, being thus beset with sinne, and find mercy to bee deliuered, and made welcome to the Lords Table.

If it bee said, but can I being thus in my sinnes pray to bee heard, seeing that God heareth not sinners, and the sacrifice of the wicked is abomination to the Lord?

I answer, was not the Publican likewise in his sinnes? and yet hee prayed, and was heard and iustified, and did not the Thiefe vpon the Crosse likewise? So that wicked men pray-
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ing but of a desire to bee made repentant, and to bee brought to amendment, grieving that they are so hard-hearted, and without faith; are heard in their prayers; neither is this against the places before alleaged; for the wicked whom God will not heare, are such as delight in sinne, and are without all care of amendment, resolute in sinning.

Quest. 10. What ought a man to doe at the Lords Supper?

Ans. He ought thankfully by seeing and receiving the outward signes, to remember the inward graces of God towards him.

Quest. 11. What are these graces?

Ans. First, the Lords giving of his Sonne Iesus to death for us, set forth by the Ministers taking of the bread and wine, breaking; and pouring out; and offering it to us all. Secondly, our new union with Christ; and how we have all our spirituall foods from him, set forth by our taking, eating, and inward digesting the bread and wine that becommeth nourishment unto us. Thirdly, the new union that God hath made by Christ betwixt all the faithfull, set forth by the same bread being made of many graines of corn, and by the same wine being made of many grapes.

Expl. I shall not need largely here to intreat of these meditations which hath been done already; onely the Communicant that commeth to the Lords Table is to bee aduertised, that by no meanes he bee there an idle beholder of things done, but a profitable ponderer of all circumstances, to stirre him vp to greatest thankfulness vnto God for so great benefits. In which, that hee may bee holpen, let him first herein consider Gods admirable loue, in giving his Sonne to death for his finnes, his holy body to be broken, and his pure blood to be shed: for without Gods giuing of his Sonne to the cursed death of the Crosse, all the power of the Scribes, Pharisees and high Priests was not able to doe it. Wherefore he saith, I lay downe my life for my sheepe, and no man taketh it from me; but I lay it downe of my selfe. Euen as if a man being condemned to die, another most louing friend should lay downe his life, and suffer for him; Oh how thankfully were this loue to be

be remembred, and with what praises to bee celebrated, as being vnmatchable by any loue that euer hath been seene amongst men: for a deare friend, there hath been in many ages one amongst many Kingdoms of the Latines, one amongst many of the Grecians, that have offered to die for their friends; but for their enemies neuer any. Lord, therefore should the soule of euery Christian say, I offer againe vnto thee mine own self, soule & body to serue thee, and my old nature to be killed and slaine with al the concupiscences thereof, though neuer so deare vnto me, for thou hast offered thy deare sonne for mee, and vnto me without any desert of mine, and for this cause art most worthy of all honour, and thanksgiuing.

Secondly, let the Communicant consider of Gods admirable loue in vniting him so neare vnto his Sonne, and through his sonne vnto himselfe, and in feeding him from heauen with such comforts, without which his soule must needs bee hungerstarued, and perish.

Iohn 17. 22.

This was Christs prayer vnto the Father, that we might be one with him; *that they may all be one, as thou, O Father art in me, and I in thee, that they may be also one in vs* and this did he mystically in this Sacrament shadow out vnto vs. When David was offered the Kings Daughter, and to be the Kings Sonne in Law, *Who am I, said he, that I should be Sonne in Law to a King?* and, who am I, should the Communicant say, that I should bee made one with the King of Heauen? Most vspeakable (O Lord) is thy loue towards me, that thou shouldest haue such respect to so poore a worme, to raise me out of the dust, to sit with thy Christ, of so great dignity, to be so ioyned vnto him, that I should be made coheire with him of the heavenly Kingdome? How can I doe lesse then put away all basenesse of mind, whereby I cleaue to the world and the flesh, and bee like minded to my deare Saniour (to whom I am ioyned in fellowship, though most vnworthy) being holy as he is holy.

Rom. 8. 17.

It is also to bee considered, how our soules are fed heere euen as the Israelites with *Manna* from heauen, in the wilderness, where they must otherwise haue perished: and as *Dr.*

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is flying from Saul, by Abimelech, with the hazard of his owne life: so God spared not his sonne, but gaue him, as bread from heauen vnto vs, without which wee must needs haue perished for ever, and in our greatest need, that wee might haue strength to flie away from the danger of Satan incensed against vs, he spared not, though with the hazard of his life to giue vs the true Shew-bread. Oh how should my heart be affected towards thee, O Lord, therefore, and resolved to abide alwaies with thee, vowing with David to Abiathar, *Hee that seeketh my life, shall seek my life also*, those that are thy enemies shall be mine, and as if they hated me.

Thirdly, let the Communicant consider of the neere vniō that the Lord hath made by Christ betwixt all his Saints, into the which hee is also receiued, that faithfully partaketh of the Lords Supper: which should effectually suppress all exorbitant affections, and worke an holy loue in him, as towards members of the same body.

Quest. 4. What is to be done after the receiuing?

Answer. We must meditate of the Couenant of new obedience with the Lord renewed by this Sacrament, that we may be more carefull to performe this obedience, and to flee sinne, and vnder all the dayes of our liues.

Explic. The receiuing of the Lords Supper is not a transient holy duty, as it is by most misvsed (who put some holinesse vpon them for the time, afterwards returning as the dogge to the vomit, and as the swine to the wallowing in the mire) but it is a sealing of covenants betwixt God and his people, and the grace of God for the pardon of all our sinnes, and our dutifullnesse to God, in forsaking all our old sinnes, and liuing according to his holy lawes. For as God doth hereby giue himselfe vnto vs to become our God, and gracious Father; so we giue our selues vnto God, to become his people, and obedient children.

There be these two parties in all covenants, otherwise they cannot stand, something assured and giuen, and something taken and receiued therefore: So betwixt Princes and Subiects; the Prince giueth and assureth his care in ruling, and prouiding well for the good of the Subiect, hee receiueith tribute,

bute, custome and obedience: so betwixt masters and servants, betwixt sellers and buyers, lenders and borrowers.

In like manner in this Covenant God for his part assureth, and giueth himselfe to be our gracious God, forgiving all our trespasses, and on our part, he must receive our bound, subjection and obedience, otherwise the bond is forfeit, and if it hath bin so once, twice, or often, and the forfeit hath not yet been taken, take heed of the next time, for if thou still remaine vntoformed, not better keeping covenants, hauing renewed them so many times, there is no hope for thee to bee dealt withall, but as with a desperate person, that thou shouldst suddenly be deliuered to some infernall spirit, the Taylor, and so be imprisoned in Hell, whence thou canst neuer come out againe.

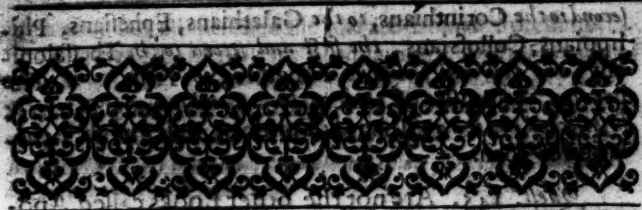
If thou hast therefore neglected to pay God the duties of praise and prayer, of obedience, and performance of holy duties, both publike and private, now bee negligent no longer, but be rather officious, redeeming the time with double diligence; if thou hast loued and lined in sinne and disobedience, keepe covenants by feare of offending any more hereafter, and if thou hast no way answered that loue, which the Lord tieth thee vnto towards thy neighbour for his owne sake, but hast hated such as haue shewed any enmity against thee; for offences hast been vnadvisedly prouoked and through an immoderate loue of thy selfe, and of the world, hast denied food vnto the hungry, and hast sought to beguile thy neighbour, leaue of Christ to be mecke and gentle, in holinesse follow Paul as he followeth Christ, and for bounty, imitate Zachary conuerted, giuing liberally to the poore, and satisfying where thou hast done wrong to any man: for this, and this onely mayest thou haue comfort of the Lords Supper, and that in his good time sit downe in the Kingdome of Heaven, and be feasted with Abraham,

Isaak, and Iacob, for ever

and euer.

Our N. S. S.

An



An Appendix to the Catechisme.

FOrasmuch as the holy Scriptures are the ground and foundation of all diuine Teachings; and it maye leth not a little for setting men in the Truth, to vnderstand rightly both which be the Bookes of holy Scripture, and how wee may bee assured, that they are the Word of God, and by whom, and how this Word is to be preached, and heard, for our further building vp in grace, I haue thought it expedient here to annexe these short Questions and Answers following.

Quest. 133. What is the Word of God?

Ans. Whatsoever is contained in the bookes of the old and new Testament and not any other bookes or writings whatsoeuer.

Quest. 144. How many, and which are these Bookes?

Ans. The Bookes of the Olde Testament are twentie and The Books of
Canonically
Scripture.
seuen, Genesis, Exodus, Leviticus, Numbers, Deuteronomie, Iosua, Iudges, Ruth, the first and second of Samuell, the first and second of the Kings, the first and second of the Chronicles, Ezra, Nehemiah, Ester, Iob, Psalmes, Proverbs, Ecclesiastes, Song of Songs, Esay, Ieremiah, with his Lamentations, Ezechiel, Daniel, and the Bookes of the twelue small Prophets. The Bookes of the New Testament are twentie and foure, Matthew, Marke, Luke, and Iohn, the Actes of the Apostles, the Epistle of Paul to the Romanes, the first and

second to the Corinthians, to the Galathians, Ephesians, Philippians, Colossians, the first and second to the Thessalonians, the first and second to Timothy, to Titus, to the Hebrews, the Epistle of James, the first and second of Peter, the first, second, and third of John, the Epistle of Jude, and the Revelation of John.

Quest. 143. Are not the other Books called Apocryphall, part of the Word of God also, as Esdras, Tobir, Iudeth, &c.

Ans. They are not bookes properly called Canonically but are annexed to the word as being full of good instructions and histories, declaring Gods wonderfull providence over his people Israel.

Explan. Divers haue beene and are the errors of men about Gods Word, some denying diuers parts of the Old and New Testament to bee his Word; and some Canonizing other writings also.

Concerning the first, some detestable Heretiques haue receiued none for the word of God, but the five Bookes of Moses as the Sadduces; some none but the New Testament, as the Manichees, and Marcion: some haue rejected the Booke of Psalmes, as the Nicholaitans, and Anabaptists; some the booke of Iob as some Rabbins; and some Daniel as Porphyrius: some haue rejected the Gospel of Luke, as Cerdon. some all but Marke, as Cerinthus; some the Gospel of Iohn, as the Alogi; some all Pauls works, as the Ebionites, &c.

Concerning the second, some haue made the Apocryphall Bookes of equall authoritie with the fore recited scriptures, as the Papists, and others haue more boldly long since obtruded for Canonical, the fatherlesse brood of other books vnto these, as the third and fourth of Esdras, and Appendix of Iob, a Preface to the Lamentation, the third and fourth of the Maccabees, a Booke called Iuxtaurim, the Booke of Enoch, the Gospel of Thomas, and of Matthias, the acts of Peter, And in the yeare 1110. a certaine new Gospell, called *Euangelium aeternum*, the eternall Gospell, was found out, being full of blasphemies:

phemies: but all these and the like are damnable presumptions, plainly forbidden by the Lord, saying, *Ye shall not put ought* Deut. 4. 2.
unto the word which I command you, neither shall ye add unto the word
frome: and grievously threatened, If any man shall add unto these Rev. 22. 18. 19.
things, God shall add unto him his part of the plague: but he that shall take away
from the words of the prophecy of this book, God shall take away his part out of the Tree of life.

Now that the Books first above named are all Canonically Epist. Tom. 3.
 Scriptures, and part of the word of God, hath been acknowledged in all ages, by the Christian Church.

Ierome writing to *Paulinus* of the study of the holy Scriptures, doth both reckon up all these bookes in particular, and adioyneth to every one of them a severall pithy commendation. And vnto *Leti* he prescribeth an order of reading them with most safetie and profit.

As for the other Bookes, which our Church adioyneth to Epist. Tom. 3.
 the volume of the inspired Scriptures, they are both entertained, and in part publikely read in our Churches, not as authenticke Principles, whereon to ground any doctrine, but as wholesome precepts of moralitie, and declarations of the estate of the Church in those times, very profitable for devotion, and heavenly meditation.

Quest. 146. What speciall prooffe is there, making manifest that these Bookes of Scripture are the word of God?

Answe. The antiquity of those bookes, some of them being before all other bookes sundry times oppugned, and sought to be burnt up by persecutors, and yet wondrously preserved; and by miracles from heaven confirmed, is a manifest prooffe, that they came from heaven, and are not of mans invention.

Explai. Amongst all arguments there is none of that force in the conscience of man, that this is of being taken from the divinitie of the holy Scriptures. For let it appeare that they That the holy Scriptures are
 are of God, and what heart dares doe any other but yeeld vnto them? Now, that they are of God, may bee plainly Gods word.
 prooved by sundry reasons.

First, by their Antiquitie; for the first and most ancient writings in the world concerning Religion, must needs be Gods, but these are the first and most ancient; therefore must needs be Gods.

That the most ancient are Gods Scriptures, is plaine; because otherwise either some other Instructor must haue bene before God; or else God, the Ruler of the whole world, must haue bene without any thing recorded, whereby the world ought to be ruled, till that man had inuented something to governe man by; both which are most absurd.

That the holy Scriptures are most ancient, appeareth by the most ancient humane writers. *Orpheus*, the first of all, writeth of the two Tables deliuered to *Moses*. Whence he saith, that he learned what he knew of God. *Linus*, wrote of the Tower of Babylon described by *Moses*. *En*, making plaine heereby that the Bookes of *Moses* were long before any of their writings, and so the most ancient in the world. Hence it is, that *Tacitus* affirmeth that it appeareth out of *Berosus* a *Caldee* Writer, out of the writings of the *Phoenicians* and *Annales* of the *Egyptians*, that *Moses* wrote long before *Orpheus*, *Linus*, *Amphyon*, *Homer*, or the most ancient *Ethniekes*. Now the Bookes of *Moses* are in effect the whole Scriptures, all that followeth tending onely to the further explanation heereof. Wherefore the Scriptures are most ancient, and consequently the vndoubted word of God.

2. This is further prooued by the preservation of the Scriptures in all ages, other ancient Bookes being perished either in part or in whole, but the holy Scriptures, though more oppugned then any by persecutors, who haue sought to blot out the memory of them, yet are wholly preserved without diminution or corruption of any part of them. Had they bene of man, certainly it would haue happened vnto them as vnto many other humane writings, which are most ancient: which, if they haue not perished, yet they haue been falsified: yea, one complaineth, that hee himselfe yet

uing

*Tatiani Oratio
aduersus gentes,
Moses fuit. Bac-
cho antiquior &
plurimis diis
gentium Clem.
Alexandr.*

ling to see it. *Præfatus inquit scripturae per scripturam Epistolam Scripta sunt Apostoli, Diaboli Zinariae, alia detrahunt, alia addunt, ut plene sunt.* The Brethren requesting I would Epistle, the first of Apostles of the Devil have filled with error, adding some things, and taking away other some. Now the holy Scriptures have been singularly preserved hitherto, in the hands of the Jewes, who have misliked some things, and forbidden them to be read, as *Daniel*, because he speaketh so plainly of the Messiah in the hands of the heathen, as when at the request of *Platons*, they were translated by the Septuagint, and in the hands of Hereticks, who have corrupted Fathers and Councils; yet neither durst, nor have been restrained from heaping, from corrupting the Scriptures.

3. This is further proved by the miracles which have been wrought to confirm the Scriptures to be of God, the Author of all true miracles, of this sort are the miracles wrought by *Moses*, by the Prophets, by Christ, and by his Disciples. For all these miracles doe plainly testifie of them, that they were sent of God; and if they were of God, then the worthily thereof is the word of God.

4. The same is proved by the prophesies contained in the Scriptures, some being of things to come to pass many hundreds of yeares after, as that the seed of the woman should breake the serpens head, that *Abrahams* posterity should be numbered, that they should be strangers 400. yeares, that *Job* should burie the bones of *Saul*, Priests while *Israhams* did sacrifice, that the people of Israel should be in captivity 70. yeares, that *Cyrus* expressly forenamed, should give leave to returne and diversly honour them, &c. From hence we may reason thus: Those Scriptures which by their revelations exceed all the understanding of all creatures, are undoubtedly his who is above all creatures, that is God: but such are the holy Scriptures, as appeareth by these and the like Prophesies. *Ex. 1. 1.* For no created understanding can of itselfe reach to things to come, to say certainly, thus it shall be: some may conjecture, or being appointed as instruments of execution may declare what themselves shall performe, as

the Devil did to *Saul*, but God onely hath made it so proper to himselfe to foretell independently, absolutely, and infallibly what shall come afterwards, as that it may well be said, *Let a bris tell what shall come, let them bee good or euill, and say that they be Gods.*

Iustin Martyr.

The same is further proued by the Arguments handled in the Scriptures, which is altogether graue & holy, tending to the setting forth of all vertue, and against all vice, whereas *(as Iustin Martyr hath obserued)* the writers of the Heathen gods and religions, were either ridiculous Poets, which deriue the beginning of all from the waters, & handle the quarrels, and filthy leues of the gods: or Philosophers more ridiculous: for that the very chiefe of them were vncertaine of the beginning of things. Now such as the writing is, such must needs be the Author from whom it first cometh: true it is, that he which is vnholie may write things holie & good, but then they come not from him, but first from some other fountaine: therefore the most holie, who is God, must needs be the Author of the holie Scriptures.

Euseb. de prepar. Euang.

6. This is proued by the testimony of Heathen men themselves. The Law of *Moses* against Images, *Nero Pampilius* the chiefe religious Emperour amongst the heathen Romans, approved of *Numerius Pynbegerius* Philosopher (saith of *Plato*, that hee was none other but *Moses* speaking in the Atticke tongue) The Oracle of *Apelle*, confessed that the Christians onely had the truth, and acknowledged the true God, saith *Eusebius*, *Tribullius Pollio* writing of *Moses* saith, that hee was the only man familiar with God. *Cornelius Tacitus* confesseth the truth of that History in *Exodus*, telling how *Rhamoth* after many plagues, let the children of Israel goe, though hee thrust in some absurd fabulons lyes concerning the Iewes. *Procopius* rectifieth of *Isidore*, that for feare of him the *Phanicians* left their country. *Virgil* and *Homer* write of the Creation of the world in sixe dayes. *Ouid* of the generall deluge, as also of the Gyants rearing of mountaines vp to heauen, which is an allusion to the Tower of Babel. *Sibylla* and *Hesiodus* of the long liues of the Ancients. *Epolemus*

of *Abraham*, and how he sought for *Law*. *Plus* confessed, that he learned the most excellent precepts of wisdom of the barbarous, (meaning *Egypt* and the Prophets.) Now whence cometh this consent of men of contrary minds to the truth of the Scriptures? Verily, from Gods providence, that no man might deny that which by the light of reason is acknowledged of natural man, viz. the truth and Divinity of the Scriptures.

5. The same is proved by the single drift of the Scriptures, which is only to give all glory to God, nothing to man, seeing that the faults of the best are ingenuously and without flattery set downe; neither is any mans sinne sinour affected or sought for in any of these books, which cannot be said of any humane writings.

6. The same is proved by the consent of all the books of holy Scripture, though written by divers men at sundry times. Never was the like to be found touching a mans writings, but even the same Author hath been oftentimes noted to differ from himselfe. Wherefore the Writers of the holy Scriptures were undoubtedly guided by one Spirit of truth; and what they wrote came from this Spirit which is God. If any differences seeme to be in these holy writings, this is, through the weaknesse of our conceits and misunderstanding, and not indeed.

7. Having this Word of God written, is it not sufficient for our salvation without any other helpe, such as to have a Booke of Statutes? sufficient to be kept from the danger of the Law, to those that will.

Ans. It is not sufficient, but it must also bee set forth by preaching, that the hard places may bee rightly understood, wee may bee kept from errors, and have our dull hearts stirred up to embrace the holy precepts thereof.

Exples. Many there be, who acknowledge the Scriptures to be Gods word; but doe not so much regard the preaching

of this word presuming vpon their owne ability, to make a good vse of it in priuie by reading, for their edification, and saluation. And some colour of reason there is also for this, seeing that the word seemeth to acquaint vs with the will and law of God, as a statute booke; with the Lawes of the land; and knowing these Lawes, if we will not obey, all preaching cannot bring vs to obedience, or doe vs more good. But this is a deceitfull colour. First, because a Statute booke is not like vnto Gods booke; that being humane, and the penalty sensible, this diuine and spirituall, and not understood by a natural man: so that a man may read much here, but remain still as doctritine of vnderstanding, as the Eunuich who asked, *How can hee be hold without an Interpreter* shall to you ni god almuo.

Acts: 8.

Secondly, because preaching is the meane by which God hath wrought in all ages, and will principally and most powerfully worke by this ordinarily for our saluation.

1. Cor. 1. 18.

1 Pet. 1. 2.

Thirdly, because no man can recieue the word to his comfort, vlesse he reuerence and esteeme of the preaching thereof, seeing that the word it selfe doth so highly commend and urge to attend to preaching.

Fourthly, because the Lord, who onely can giue light by his word, doth direct such as be in darkness, to the Preachers of his word, *Saul to Ananias; Cornelius to Peter; the Eunuich to Philip &c.* refusing otherwise to giue them any light.

Fifthly, because men are naturally dull and backward to that which is good, when they know it: so that reading only they are still frozen in their sins: it is necessary, that by the exhortation of preaching they should bee stirred vp, and by the zeale and heat of others bee warmed and become agile and chearefull to doe accordingly.

In all things wee say for comfort, *Two are better then one:* and why should it not be so in this also? A man reading alone is forgetfull, and letteth it slip soone out of his mind which he readeth: a faithfull Minister of Gods word preacheth vnto him, and bringeth continually to his remembrance; hee is like a sticke lying by a firebrand ready to goe out; the Minister stirres vp the fire, and layes the stickes together; he hath

hath bread by him, but is feeble; because he cannot breake it in pieces to eate some of it, the Minister breakes it vnto him for his comfort.

I conclude therefore, that it is necessary to exercise the hearing of this Word preached; besides the private reading thereof; and hee that haniing the meanes, contenteth them, wandreth still in sinne and blindness.

Quest. 148. What is the preaching of the Word of God?

Ans. It is properly the expounding of some part thereof; be teaching hence the duties to be followed, and the sinnes to be avoided; and exhorting to doe accordingly.

Explan. Some there be, that more as much trouble about preaching, as others that deny the necessity hereof; and content themselves onely with reading: some affirming the bare reading of the Scriptures to be preaching; some talking hereof one neighbour to another, and some the reading of Homilies or Sermons. But the preaching of the word to speak properly is more then all these, as may appeare both by the practise in the dayes of *Nebemiah*, when it is said, that the Priest *Nehem. 8. 9.* stood vpon a place higher then the people, and read the Law of God plainly, and expounding the sense gave the vnderstanding of the Scriptures. And also in the new Testament, where after the Lecture of the Law and the Prophets, it is said, that the Rulers of the Synagogue sent to *Paul*, and those with him, saying, *Men and brethren if there be in you any word of exhortation vnto the people, speake.* *Act. 13. 15.* From hence ariseth plainelie this description of Preaching, to be an expounding, &c. as in the Answer.

Now for reading the Scriptures (though in a large sense it be a kind of preaching, because that the truth is hereby set forth, and the Gospell, and meanes of saluation made known to him that readeth, or heareth it read; yet it is properly no more preaching, then reading is an Oration; neither is hee that doth thus any more a Preacher, then such an one, an Oratour. For when the question is made, whether reading
be

be preaching? it is not meant, whether by reading is not the truth set forth, and may not, saving grace be wrought in the hearers? but whether reading bee the preaching professed by the Ministers of Gods word vnder the old and new Testament, which is so much commended for the lively operation, being Gods special and greatest ordinary power to saluation; and whether the reading bee that which wee haue charge to intend, when we are bidden, go preach the Gospel? For vnlesse they strine to make their reading such a preaching, they question about nothing, if to make it such a preaching they strine against the streame, the whole current of examples recorded in the Word, being against them: yea, that special place, which they think a most sure ground for them. *Moses hath of old such, as preach him, when he is read in their Synagogues every Sabbath day,* doth plainly rebuke their negligence, seeing that it may well be hence gathered, that at all times vpon the Sabbath, when the Priests read *Moses*, they expounded and gaue light vnto the people by teaching, as in *Nehemiah* daies. Much more might bee said for the confute of such grosse opinions; but because I propounded to bee brieft in all things, thus much shall suffice briefly for this.

Act 13. 16.

Let vs all lay aside partiality, whereby wee are carried to fauour our selues, and seeke our owne ease, and this corrupt fountaine of such troubled opinions being dammed vp, I doubt not but wee shall with one consent endeavour to preach in another manner, then by reading and familiar talking, applying our selues to the right vnderstanding of the Scriptures, that we may giue the right sense, after the sense, find out sound and profitable doctrines, strengthening with good reason, conuincing the iudgement, and after the doctrines, frame some forcible exhortations, to bring and bow the affections to the light set vp in the vnderstanding, that Gods people may haue more grace, and his holy name more glorie.

Quest. 149. Who may preach the Word of God?

Ans.

Answer. Only such in any outwardly sent of God ordinarily, and when extraordinary necessity doth require, all such men as are inwardly stirred up, and enabled by the spirit of God.

Explication. Having shewed what the preaching is, it followeth what Preachers are, *or* either in times ordinary *or* extraordinary; ordinarily we are to account him as a fit Preacher, who is outwardly sent of God, and none other; that is, in a Country where the Gospell is maintained by the higher powers, and an order for the sending forth of preachers is established, he is a lawfull preacher of the word, that is, sent forth according to this order, and if any preach being not thus sent, they are intruders and not labourers, sent into the Lords harvest. And this I say for the satisfaction of the people, that they may have a sure ground to rest vpon against all caluils of those, that would make the beliefe, that the licenced Preachers of the Church of England are no lawfull Preachers either because they which make them had not ordination at the first from such as could lawfully giue it, which is the canull of the Papists, or because some forsooth misliked ceremonies are vied in their ordination, which is the doge of the Brownists. For admit that Bishops and other Ministers of the Gospell should faile, so that there were none to giue orders, or that all were to corrupt, as that they would not to any that embraced the truth, what should there neuer then be any more lawfull Ministers of the Gospell? God forbid: for so the Lord should be tyed necessarily to outward meanes of sending forth Preachers, and if he wanted vnder-meanes, his Harvest should be vnprouided of Labourers. But the Church of England, God be thanked, needeth not to rise to this refuge. We can, and doe prone our Ordination and successi- on of Bishops Canonically inuested, and continuing the of- spring of our inferior Ministry without interruption, man- ger the barking of lewd Romanists against our Church, whose very Popes haue been many of them meere open In- truders. Secondly, for the reformed Sectaries; what other then decent and commendable ceremony can their pure wis- doms carp at in our Ordination.

Again,

Againe, admit that some errors should creepe into the ordination of Ministers, what shall the Ministers bee disabled hereby, and become no lawfull Ministers? God forbid: for thus the maine vertue of such as take orders, should depend vpon some outward circumstance, making them, if it bee right; marring them, if otherwise; and the people that know not the circumstances of euery mans ordination, should bee held in doubt, whether they be Gods lawfull Ministers, and to be heard, or not.

Wherefore I say, that he is a lawfull Preacher, that is outwardly called and sent, provided alwaies that hee preach the truth, and no heresies which are errors stiffely defended, contrary to the plaine euidence of the Scriptures, and if he doth preach heresie, which thou thinkest may bee so proued by some farre fetched Argument, yet this maketh not him to cease from being a lawfull Preacher: yea, though he maintaineth heresie plainly against the word in a Church, where the truth is by the higher powers maintained, he is still a lawfull Preacher, vntill that by publike authority he be inhibited. And the reason of all this is, because such as are outwardly sent by the Ministry of Christs Viceregents, the Apostles successors, who ordaine them, are sent by Christ: and if thus sent, who shall say they are vnlawfull Preachers? and if not thus ordinarily sent, who shall say that they are lawfull, seeing it is written, *How shall they preach, unless they be sent?* And if they be thus sent of God, they must likewise be inhibited, before they cease to be lawfull.

Preachers indeed may be vnworthy, and vnworthily sent and continued, but if through remissenesse or couetousnesse any send them so, they make themselves partakers of their sinnes, and bring a double woe vpon their owne heads: and if any goe being such, though sent, they make the sacrifices of the Lord to bee an abomination to the people, and with *Ethi* sonnes, shall haue iudgements, making the eares of those that heare it to tingle. Wherefore bee circumspect (yea reuerend Fathers) in ordaining, and if any degenerate after their ordination, exercise your authority by

Rom. 10.

1. Tim. 5. 22.

3. a. n. 3. 17.

by suspending, and, without speedy reformation, by casting them out of the Ministry.

Is it not lawfull for a man to preach, being for gifts sufficient, vnlesse hee hath this outward calling, or being once sent, and forbidden againe without iust cause, may hee not lawfully preach any more?

Quest.

It is not lawfull to exercise the worke of preaching, let his gifts bee what they will bee, vnlesse he hath in an ordinary time this outward sending, neither is it lawfull to persist in this Office, if hee bee inhibited. Whereas it may seeme otherwise by the Apostles practice, w^{ho} preached, although they were strictly charged not to preach, it is to be vnderstood, that that time was not ordinary, but a time of persecution; wherein the enemies of the Gospel reigned, and forbade all preaching in the name of IESVS, and therefore this practice giueth no warrant, when the Gouvernours are Christian, and doe onely forbidde some men, but doe generally commend, and command the preaching of the truth. In times extraordinary, when the Gospell is impugned, and the preaching thereof not suffered, a man must according to the Apostles example, rather obey GOD then men, that is, being inlightened by Gods Spirit, and made fit to preach, though hee hath no outward sending, but bee forbidden, it is lawfull for him notwithstanding to preach and set forth the truth, and it is his part so to doe.

Ans.

Quest. 150. What is required to the right hearing of the Word?

Ans. To prepare a mans selfe by prayer, and holy meditation, and by emptying the heart of corrupt affections, so attend diligently and ruerently at the preaching of the Word, and laying it up in the heart to doe accordingly all the dayes of his life.

Explan. Take heed how you heare, was often in the mouth To heare the of our Saviour, and must bee alwayes in the eares of such word rightly, as will heare well; otherwise as the Lord saith of speaking

Matth. 7.

king good words, *Not every one that saith Lord, Lord, shall enter into the kingdom of heauen.* To not euery one that heareth shall be stued, but hee that heareth rightly, and as hee ought to heare. Now for this there must be preparation before diligence in hearing, and care afterwards.

Eccles 4. 17.

1. For preparation, the Lord sheweth the necessitie hereof, when hee requireth that the people should be sanctified three daies together, before that they should heare the Law, and the wise man, who biddeth, *Take heed vnto thy feet, when thou enterest into the house of the Lord, and be ready to heare, when to offer the sacrifice of fooles:* so that such as come vnpreparedly, come foolishly to heare, and are so polluted, as that the Lord cannot take pleasure in their hearing. That a man may therefore come prepared, it is necessary that he be humbled for his sinnes, purge his heart of sinfull affections, pray for a right disposition, and meditate vpon the excellency of the Word, and his owne need hereof.

Hee that doth not before hearing call himselfe to account for his sinnes, to be humbled, and to craue mercy in the pardon of them, is like vnto an ill debtor, who being ingaged in ten thousand talents to his creditor, and an execution out against him, doth notwithstanding come boldlie into his presence, without seeking by the mediation of friends to make some composition and agreement beforehand: what the rashnesse and danger of such is, all men know. So likewise is it the act of him that cometh to heare the Word of GOD, not hauing sought reconciliation aforehand by humiliation and prayer, either publike, or private.

Hee that cometh to heare, not hauing purged out sinfull and vile affections, is like vnto the sicke man, that would haue some comfortable receipt without purging; or vnto the wounded man, that would haue lenities applied to his corrupt sore, without courses, which is the way to greater danger: so hee that cometh to heare, not hauing purged his heart of malice, enuie, lust, worldlinesse, &c. is farre from taking the right way to cure

cure his soule: for he putteth it further into deadly danger. Wherefore Saint Peter warneth to lay aside all double-
 ness, all guile, all dissimulation and cunning, and as new-borne babes
 to desire the sincere milke of the Word: as who should say, ye
 are vnus to heare, vnlesse as new-borne babes ye be
 purged so, as that ye be without any of those vile affections.
 Euen as a dead flie that lieth hid in a boxe of precious oile-
 ment, corrupteth it all; so corrupt affections though deeply
 hidden in the heart, make the seruice done vnto God hang
 without worth.

Prayer is as Jacobs Ladder set vp to heauen, by which
 the soule ascendeth, and ketcheth downe Gods blessing,
 it is the knocking, seeking, and asking that euer pre-
 uaileth, it obtaineth water of life, though there bee
 nothing to draw it with, as Christ told the Woman of
 Samaria, saying, If thou hadst knowne these things, thou
 shouldest haue asked of him, and hee would haue giuen thee
 the water of life. Wherefore when the Word is to
 bee preached, Pray for mee (saith Paul) that vnto mee may
 be giuen vnto mee, and that I may open my mouth boldly, as to
 the secrets of the Gospel. So let euery hearer pray, that the
 Preacher may haue vnto him, and his owne heart an open
 dore of entrance.

Easily, to consider the excellency of the Word, and our
 owne necessitie, stirreth vp an hanging and thirsting des-
 ire after the Word, breedeth an appetite, and maketh
 vs fit to digest this food, and to turne it into wholsome
 some nourishment to our soules. For so excellent is the
 Word (being a light sent from Heauen to enlighten vs
 in our darkenesse, a sword to defend vs, a precious trea-
 sure to enrich vs, food to nourish vs, a sweete sauour to
 perfume vs, salt to season vs, and a graine to strengthen
 vs) as that if wee cast our eyes hereupon, wee shall vn-
 doubtedly long after it. But looke we withall vpon our
 own necessity and spirituall pouerty, by reason of the dark-
 nesse of our vnderstanding, weaknesse to resist our enemy,
 want of all good things, pouerty and nakednesse, and then
 shall wee haue a long ing affection vnto it indeed, gaping
 after

after it, as the thirſtic ground doeth after the raine.

For diligence in hearing, where this preparation is made, that will certainly follow: for a man ſhall not neede to bid him that is hungry and in want, to haſten to a feaſt, or to come ſo often as hee may, or to apply himſelfe ſo frequently, when hee commeth there: for hee commeth with ſuch a ſtomacke, as that hee will ſurely doe ſo: In like manner, hee that commeth rightly prepared to heare the Word of G O D, will neglect no time when hee may come, nor loſe his part of that ſpiritual food when he is there.

He will therefore firſt apply his heart to underſtand, ſo to heare and not to underſtand, is to neglect, he will not ſuffer either the bewitching pleaſures, or enchanting profits of the world to ſteale away his heart, but labour ſo to ſee, as that he may perceiue, ſo to heare as that he may underſtand, ſeeing the contrary is a grieuous iudgement of men giuen ouer of the Lord for ſinne.

Hee doth reuerence the Ordinance of G O D, being rightly compoſed in geſture, but aboue all, inwardly affected in heart: for he trembleth at the word, he is pricked inwardly at the preaching, hee expreſſeth ſorrow at the hearing of the grieuousneſſe of his finnes, and ioy at the hearing of comforts: laughing, wanton looks, vaine prating, and an impudent countenance, as moſt abominable things, are ſtrike from him.

Hee doth perſeuere in his attention vnto the end, not when hee heareth this new Preacher, or that, but whoſoever he be that preacheth the truth, not ſometime hearken- ing, ſometime ſleeping, not lightly departing when hee thinketh that hee hath heard enough, but with due regard continuing to the end, alwayes remembring that exhortation, *Let vs, we, bee merry of well doing, for in due time we ſhall reape if we ſow not.*

Laſtly, for caſe after the hearing of the Word the good and profitable hearer hath the word dwelling in him pleaſure- only, like a good Apprentice to the trade of Chriſtianitie,

he

Eſay 6. 9.

Eſay 66. 2.
Act 2.

Rom 10. 1.

Gal 3. 9.

Col 3. 16.

he letteth not passe the precepts of the word so soone as hee hath heard them, but doth carefully apply them afterwards. This care after hearing is first by recounting in the mind from point to point the things which haue bin taught, which is like vnto the husbandmans couering of his corne, when he hath cast it into the ground; or the chewing of the cud after that the beast hath fed. *I haue hid thy word in my heart, that I might not sinne against thee, saith David,* and hee that doth not so, like an idle husbandman, leaueth his seed to the denouring of the fowles, and to the parching sunne, as the beast that cheweth not the cud, is vncleane: wherefore he that will get most profit by hearing, must againe consider the text, the sense of the words, the notes, reasons, grounds, and illustrations hereof, and how far vse euery thing is to bee applied to himselfe.

Secondly, the good hearer will conferre and talke of that which he hath heard, to helpe others, children and seruants, and neighbours of lesse vnderstanding, and to helpe himselfe if his memory be imperfect, by conferring with men more able, if there be any doubt by repairing to the Preacher, and of him seeking resolution. For thou shalt talke of this Law, saith the Lord, to thy children, when thou sittest downe, and Deut. 8. when thou risest vp: and when the men of *Berea* were doubtful, they are commended for examining the doctrines preached by the Scriptures. Euen as the wayfaring man hauing receiued directions for the way, but in going forward groweth doubtful, hee will aske and inquire againe, that he may be the more sure, and the more comfortably goe forward: so hee that hath heard the word, and thereby directions for his pilgrimage, shall meet with doubts, and for his more assurance must therefore enquire againe.

Thirdly, the good hearer prayeth after that he hath heard, that the word which hee hath heard may bee effectuall vnto him for his saluation, that now he hath learned what is good and acceptable in the sight of God, he may haue an hart yeelding vnto it in all things, according to that of the Prophet, *Incline my heart vnto thy Law, and not vnto couensances.*

Lastly, the good hearer in all things laboureth to doe according to that which hee hath learned, according to that of *James*, *But ye doers of the Word, and not hearers onely, deceiving your owne selves.* He doth the Word by believing, and embracing by faith the most comfortable promises of the Gospell, he doth it by loue and hearty affection towards God, and towards man for Gods cause, he doth it by obedience, framing himselfe according to the rule of this loue, he doth it by fighting and struing against all rebellion, & he doth it by growing daily more and more like vnto it, vntill that hee bee cast anew, as it were, in the mould of this Word. This, and all other spiritual graces he grant vnto vs, and multiply in vs, who is the Author of that holy Word, and the end of the same. To

him bee all glory world

without end.

Amen.

FINIS.

**A Prayer to bee vsed before the
reading of Bookes of piety, or
Instruction.**

O God that art the Father of lights, enlighten my darkned understanding, that I may see into the wonders contained in the Law. Dispell in me the darke and misty clouds of ignorance, expell the loue of darkenesse, and repell the rebellious law of sin. Sanctifie my wit, that I may be apt to conceiue, strengthen my memory, that I may be able to retaine, and rectifie my will, that I may obediently submit my self to thy good will in all things. Thou which art the great Master-builder of thine owne house, settle me as one of thy liuing stones vpon the right foundation, *Iesus Christ*; in whom I may daily grow yp, till that all the building coupled together groweth to an holy temple in the Lord. And this I craue in the name of thy deare Sonne, my most blessed Saviour and redeemer. *Amen.*

A Prayer to bee vsed every Morning in a

private Family.

Most gracious God, and mercifull Father, it is by thy good providence that wee are brought so safelie through the deadly dangers of another night to see the light of this day to our comfort, and much more hath thy goodnesse extended it selfe towards vs in that together with the light naturall, the bright beames of thy grace haue shone vpon vs in Iesus Christ in our Election, Creation, Redemp-

on, Sanctification, and Glorification. We haue nothing to present thy Maieſty withall for this vnſpeakable mercy only, as is our bounden duty, and thy commandement, we ſacrifice the calues of lipps by humble and hearty thankſgiuing. We cannot ſufficiently prize, nor worthily praiſe thy goodneſſe, being herein immeaſurable, that when wee are ſinfull, and rebellious againſt thee, and prouoke thee night and day, yet paſſing by all our ſinnes, as if thou ſaweſt them not: thou ſtill wageſt vs with new fauours, and bindeſt vs with cords of loue, when thou mightſt raine vpon vs ſnares, fire, and brimſtone, ſtorme, and tempeſt, the deſerued portion of ſuch wicked ones as we are. O ſtirre vp our dull hearts by this vndeſerued loue, that we may inwardly relent for offending ſo good a God, and bee more affected with hearty loue towards ſo louing a father, and wee humbly intreate thee for thy Chriſts ſake, to pardon our former groſſe ingratitude, and all other our ſinnes: Waſh vs (O Lord) with his bloud, and wee ſhall bee cleane, purge vs, and wee ſhall bee whiter then ſnow. Remove our ſinnes from vs; as farre as the Eaſt is from the Weſt, caſt them behind thy backe into the bottome of the ſea, that they may neuer riſe vp in iudgement againſt vs, to ſhame vs here, or to condemne vs hereafter. Worke in vs true humiliation for all our ſinnes; let vs caſt downe our ſelues vnder thy mighty hand, that thou maiſt liſt vs vp. A contrite heart is a ſacrifice vnto thee, which thou wilt not deſpiſe; giue vs this, that wee may offer it vnto thee: open our eyes to ſee the precious body of our deare Saniour wounded and bleeding, his heart heauy and ſorrowing, and his ſoule in bitter agony departing for our ſinnes, that wee may waile and weepe euery family apart, ſeeing him whom wee haue pierced. And let vs abhorre all ſinne for the time to come, as a new crucifying of the Lord of life, yea, our moſt priuat and deare ſinnes that we haue loved, as our liues. Let not the deceitfulneſſe of our hearts ſo farre miſleade vs, as that wee ſhould willingly bee intangled with any one ſinne, ſeeing that he which keepeth the Law, and yet is faulty in one point, is guilty of all.

And

And because we haue many enemies that labour to keepe vs the bondslauens of sinne, put away security and carelesnesse from vs, let vs alwayes watch and prepare to fight against them. Arme vs with the whole armor of thy Spirit, the shield of Faith, the Brest-plate of Righteousnes, the Girdle of Verity, & with thy Word, the Sword of the Spirit: that howsoever we be assaulted, we may not be overcome, but resisting the Deuill, put him to flight, and obtaine the Crowne, that eternall glory, which is set before vs. Bless, and sanctifie vs this day, that we may serue thee better then heretofore we haue done. Inable vs to the works of our Callings, both with bodily strength and inward grace, and direct vs so, as that we may vndertake nothing but in thy feare. Let the continuall remembrance of thy presence be as a bit and a bridle to curbe vs in from following our inordinate affections: that we being in all things ordered by thee, may enioy thy blessing to the prospering of our indeauours, to the glory of thy name, and to our perpetuall encouragement in this holy seruice of praising and praying vnto thee. Let all our bodily labours be seasoned with spiritual meditations, though our works be earthly, let our hearts be heauenly, set vpon things aboue, where Christ Iesus sitteth at the right hand of God. If through thy blessing riches increase, let vs not set our hearts thereon: if for our punishment they decrease, let vs not be discouraged hereby. The more we haue, make vs the more thankfull, and watchfull, that we be not deceived: the lesse we haue, make vs the poorer in spirit, that we may inherite the kingdom of heauen. Grant these things vnto vs (O mercifull Father) and vnto thy whole Church, and to euery part and member thereof, as all our and their safetie, particularly know vnto thy heauenly wisdom, fauour beyond that which we are able to describe, and that for the alone merits and worthinesse of Iesus Christ our most blessed Mediatour and Advocate, in whose name we further praise thee, and pray, as himselfe hath taught vs. *Our Father which art in heauen*

And because we have many enemies that labour to keep us from vs, let us always be prepared to fight against them. *A Prayer is best used every Evening in a private familie.* Grant Arme avails the whole state of the Church, the world

WC

we returned, turne the light of thy countenance towards vs, so shall we be filled with ioy and gladnesse, more then when corne and wine and oyle are increased. Inlighten our vnderstandings to see more cleerly into thy will, rectifie our wills, that they may be in all things conformable to thy most holy will, sanctifie our affections, that wee may loue that which thou commandest, & hate that which thou forbiddest, strengthen our memories, that we may retaine all good things; settle our iudgements, that we may not be waivering but firme in the truth, and dispose vs so altogether both in soule & body, as that in all our parts, powers, and faculties wee may serue thee in new obedience, as those that are borne anew of the holy Ghost. Strengthen our weak faith, that we may certainly beleaue thy gracious promises of life and saluation, that being assured of these best things, and that thou hast giuen thy deare Sonne Christ vnto vs, we may trust in thee for all other things also. Inflame vs with loue of thy Maiestie, who hast done so great things for vs: And because wee cannot better expresse our loue towards thee, then by the loue of our neighbour, who is after thy image, worke in vs the loue of our neighbour, yea euē of those that be our enemies and hate vs. Send downe from heauen the fire of zeale for thy glory into vs, so that with all earnestnesse we may seeke to aduance it, let vs not esteeme of our owne lines in regard of thy glory, knowing that such as honour and glorifie thee, thou wilt honour them: Giue vs sinceritie, that in all things we may stand before thee, and be vpright. Cast vs down with true humilitie, that in Iesus Christ thou maist lift vs yp, make vs poore in spirit, that thou maist enrich vs with the heauenly inheritance. Temper vs with patience in aduersity, whatsoeuer thy holy hand shall at any time lay vpon vs. Teach vs to be meeke and gentle, according to the example of our Saniour, that we may find rest vnto our soules. Make vs temperate & sober in the vse of thy good creatures, holy as thou art holy, heauenly, as our hope is in heauen; innocent and harmelesse, in the midst of this crooked generation, and fruitfull in all good works, to the glory of thy Name. Expell and drine out of vs whatsoeuer is an enemy to thy fa-

using graces, blisshesse, and ignorance, infidelity and hard-
 nesse of heart, hatred and enuy, coole and luke-warme affec-
 tions, hypocrisie and dissimulation, pride and ambition,
 impatience and discontent, harshnes and intemperance, pro-
 phanenesse and worldlinesse, deceit and oppression, with all
 other cursed fruits of the wicked flesh, which hinder vs that
 we cannot do those things which we would, and as a violent
 stream carry vs captiue to the Law of sinne. Vnto this we
 are altogether vnable of our selues; we know not what to
 doe, but our eyes are towards thee. Let the eyess of thy com-
 passion be therefore opened vnto vs, behold our weaknesse,
 and put to thy helping hand to support vs; draw vs, and so
 shall we come vnto thee. Sanctifie all meanes for our helpe
 & furtherance, thy Word, Sacraments, Prayer, Meditations,
 Conference, and the like; especially let thy loue renewed
 vpon vs this day, stirre vs vp to such an answerable mea-
 sure of true thankfulnessse, as that hereby we may be whet-
 ted, and haue such a new edge set vpon our desires, as that
 we may goe through all hinderances, and with all readinesse
 performe our dutie vnto thee. And forasmuch, as the night
 now approacheth, wherein we are to enter into our beds, as
 into our graues, and there is no power in vs to rise any more
 or to saue vs from death and destruction: O blessed God, be
 thou our protector and Saniour. Bestow such a competent
 measure of refreshing by quiet sleepe vpon vs, and so safe-
 gard and defend vs, as that being preserved safe by thy pro-
 uidence, and comforted by thy blessing, wee may rise to-
 morrow more able and willing to serue thee in our vocati-
 ons. And these graces we craue as for our selues, so for thy
 whole Church, and for euery part and member thereof, espe-
 cially for these Churches, vnder the gouernment of our
 Kings Maiestie, for his royall person, and for all estates and
 degrees vnder him. Lord, look not vpon the crying sinnes of
 these miserable times, bring vs speedily home vnto thee by
 true repentance and amendment of life, and for thine owne
 glories sake, still let the true religion flourish amongst vs, &
 confound all plots and deuices to the contrary. Be pitifull to
 all our afflicted brethren, be mercifull to all our kindred, and
 more

more speciall acquaintance, knitting vs all together by the firmest band of the Christian faith, til being thus coupled together we grow vp to a perfect temple in the Lord, and that onely for the merits of Iesus thy dearly beloved Sonne, and our infinitely louing Sauour, and Redemer. Amen.

A Prayer for the Sabbath, before publick

meeting.

O Eternal God, who hast commanded a double Sacrifice to bee offered euerie morning and euening vpon the Sabbath day, we thy vnworthy seruants here humbled in thy presence, in obedience to thy commandement according to our bounde duty, desire to offer this double Sacrifice of prayer in thy house, the house of Prayer. And we account it no small part of our happines, that we may thus freely, thus often, come into thy holy presence, for in thy presence is fulnes of ioy and pleasures for euermore. Blessed be thy name (O Lord) that wee are yet continued in the Land of the Liuing, and that with our life wee haue spirituall light, without which, our life were more terrible then death, and that when we haue abused and walked vnworthy of the light, louing darkenesse, and liuing therein, this glorious light is stil continued to enlighten our darkenesse, and to guide our feete in the way of peace. Good Lord sanctifie vs, and dispose vs now aright, seeing by thy providence we are this day to assemble and meet together in thy house, that the beames of this light may shine amongst vs. Forgiue vs all our sinnes, purge, and wash vs with the blood of Iesus Christ, that euery as the Israelites being washed and sanctified saw thy glorie vpon the mount, so we may be fit to come into the same presence of glory. Dispell in vs the thicke clouds of natural darkness, that ouer-spread the eye of our mind, so that the light, though most cleare, cannot breake forth vnto vs: remove that hardnesse of heart, which maketh vs insensible, and without feeling, either of thy most grievous threatnings,

or.

of thy gracious promises: suppress in vs all inordinate
 affections of anger, malice, hatred, and enuy, emptie vs of
 pride, worldliness, vanity and prophaneenesse, that as new
 borne babes we may desire the sincere milke of thy word, to
 grow thereby. Put into vs due consideration, that we may
 take heed to our feete when we enter into thy house, and not
 offer the Sacrifice of fooles. Thus dispose vs (O Lord) to thy
 publike seruice; and because a little leauen leaueneth the
 whole lump, thy Sabbaths are defiled by vanity, and world-
 ly imployment, euen when wee are gone from thy house,
 (mercifull Father) reſtraine vs here-from, helpe vs to conſe-
 crate this day, as glorious vnto thee: and to be sober in ea-
 ting and drinking, holy in conference, and talking, heavenly
 in meditation, seeking in all things the best edification of
 our ſelues and others. Open our hands to the neceſſities of
 our poore brethren, and our hearts to haue compaſſion vpon
 ſuch as ſuffer, and be in miſery. That in all we may be to the
 praiſe of thy name, keeping a moſt holy reſt, and in thy good
 time come to reſt with thee in thy holy mountaine, when e-
 uery day ſhall be a Sabbath, and time of vnſpeakable delight
 vnto vs for euer and euer, through Ieſus Chriſt our Lord and
 Sauour. Amen.

A Prayer for the Sabbath, after publicke meeting.

MOſt gracious God, the fountaine of all goodneſſe, wee
 deſire with thankfull hearts to acknowledge, that as at
 all times, ſo eſpecially this day, euen ſtreames of thy grace
 haue flowed vnto vs to reſreſh vs, when we were drie. Thou
 haſt led vs to thy houſe, thou haſt ſet thy doore open vnto vs,
 thou haſt heard our prayers and ſupplications made for our
 ſelues, and for the reſt of thy Church Militant vpon earth:
 ſuffer them not (O Lord) to returne empty vnto vs, though
 coming from polluted lips, and hearts full of many imper-
 fections. Receiue them as ſweetned with the precious in-
 cenſe of thy Son our Sauours paſſion, and perpetuall inter-
 ceſſion. Thou haſt fed vs there with Manna from heauen, by
 the

the ministry of thy holy word thou hast vouchsafed thy pres-
ence vnto vs, filling vs with joy & gladnes, thou hast giuen
vs to beleue, to abhor sinne, and embrace thy grace, though
we are ashamed of our inconstancy, and too little profitings
in regard of the meane of so long a time. O Lord, suffer not
this to be as an vntimely birth vnto vs, but as the grasse vpon
the house top, that neuer cometh to perfection, but worke
in vs constancy and perseverance, that where any grace is be-
gun, it may be continued and perfected in the day of the Lord,
and where it is not begun, it may be in thy good time O pen
our eyes still more and more to see those things, that can
gerne the peace and welfare of our soules, that wee may tell
fow after them. Giue vs grace to consider the vanity of this
world, and of all worldly things, and that the whole duty of
man, is to feare God and to keepe his commandments, and
oncline our hearts vnto these, and not vnto other things. Let
vs not be forgetfull hearers of thy Word, but careful doers
of thy will; let thy Word dwell plentifully in vs, that as the
Scepter of thy Kingdome, it may sway vs, as the word of life,
it may quicken vs, as a sword, it may cut vp sinne, and as
a pillar of fire, it may guide vs in the night of this world, till
we come to the heavenly Canaan. Forgive the infirmities of
this day, our inuincence in thy worshipping, our vani-
ties, and neglects of so precious time. Let not these things
hinder, but that thy word may become the sweete savor of
life vnto vs, but that we may be made hereby fruitefull in all
good works, to the honour of thy most blessed name, through
Iesus Christ our onely Mediator and Aduocate. Amen.

Most gracious God, who onely smitest, and art able to
heale againe, breake it, and art able to binde vp againe,
behold with the eye of compassion meet thy poore seruants
justly broken, smitten with thy rod for my transgressions
behold, I say how I ly at the gate of thy mercy, waiting till
thy charitable hand bee stretched out to helpe, and comfort
mee. I am a wretched sinner, I confesse, O Lord, and what

sooner punishment thou dost inflict vpon mee, I deserve
 teine thousand times more at thy reuenging hands; if thou
 shouldst enter into iudgement with mee. In my prosperitie I
 haue waxed wanton, like a full fed heifer, lifting vp my heele
 against thee; I haue given my strength vnto sinne, and not
 vnto thy seruice; and although thy word hath been sounded
 in mine eares, threatening heavy punishments for my sinnes;
 yet I flattered my selfe in my heart, saying, I shall neuer bee
 moued. But haue mercy vpon mee, most mercifull Father,
 for Iesus Christ his sake, remember not these my abusings of
 thy mercies against mee, but let there bee an healing of my
 transgressions and sins. Open mine eyes to see how greatly
 I haue offended, in omitting duties commanded, in committ-
 ing euils forbidden against thee, and against my brethren,
 that all my sorrow may be turned into sorrow for sinne, that
 the issue hereof may bee repentance vnto saluation, neuer to
 be repented of. And (good Father) bee pleased vpon my vn-
 fained humiliation, and turning vnto thee, in mercy to turne
 vnto me againe, speaking peace vnto my mourning soule,
 saying by thy spirit that I shall be comforted. And the cause
 of all misery, sinne, being remooued out of thy sight, let my
 punishment be remooued also. Remember my frailty, O Lord,
 how that my strength is not the strength of stones, or of iron,
 that I be not tempted beyond that I shalbe inabled to beare.
 Temper my bitter cup with such faith, patience, and wise-
 dome, as that I may wisely, patiently, and with due submis-
 sion drinke of the same, to thy glory, mine owne comfort,
 and the good example of others. When I am weakest, bee
 thou strongest by thy grace in me, and let my prayers in the
 name of thy deare son preuaile, as the wrestlings of Iacob, for
 a blessing in the midst of these grievous troubles. Set the
 glory of thy Saints before mine eyes alwaies, that I may
 the better beare these momentary afflictions, which are not
 to be compared vnto that inestimable ioy. Make me steadfast-
 ly to behold the Lord Iesus heauy vnto the death, wounded,
 bleeding and dying an accursed death, when hee was altoge-
 ther without fault or blame, that I may not bee despairingly
 cast downe, seeing that I suffer iustly for my sins. Give me
 a due

a due consideration, of thy wonderfull love manifested in afflictions, to thy children, that I may rejoyce in tribulation, seeing that I am punished in this world for my sinners intent, that I may escape the intollerable iudgements of the world to come. Turne mine eyes downward, to see how thy boldest servants, *(as David and Daniel)*, with infinite others, haue more deeply tasted of this cup of aduersitie, that I may not grieve to be sorted with them, who are now in Paradise with these & the like heavenly meditations to fill my mind. O Lord, that I may beare my infirmities. And deferre not, but make hast to worke my deliuerance, according to thy promise to those that trust in thee. I beleue, O Lord, helpe mine vnbeliefe, let it not hinder the working of this gracious work, the freeing me out of this griefe and misery. Once againe let mee haue some respite from my paine that I may praise thee in the land of the liuing, & if through thy mercy I shall be restored to health and strength, to sanctifie this affliction, as that I may say, it is good for me that I haue been afflicted, for that I am hereby taught to keepe thy commandments. And here I doe promise and vow my selfe, O God vnto thee, if thou shalt vouchsafe this mercy, a perpetuall sacrifice in soule and body, to serue thee in new obedience for all time to come. If in thy diuine counsell thou hast determined this to be the end of my fraile life here: O Lord into thy hands I commend my spirit, preserue me to thy Kingdome, to the very last gaspe: let not Sathan come neere vnto me, let a guard of thy holy Angels about me, and so assist me with thy grace, that both in life and in death, vnto the end and in the end, I may glorifie thee, that my troubles in my bed of sicknesse may end in perpetuall rest in *Abrahams* bosome, and my grievous pangs, in euerlasting ioy, and heavenly singing to thee, O King, and to the Lambe that sits vpon the throne, who with the holy Ghost, ever liues and reignes one God world without end. Amen.

Grace



Grace before Meat.

O Lord, bleſſe vnto our vſe thy creatures at this time provided for our ſuſtenance, that being preſerued hereby and comforted, we may doe thee more laudable ſervice vnto thy glory, who art the Author of all good vnto vs, through Ieſus Chriſt our Lord. *Amen.*

On this.

O God, who hath juſtly curſed the earth, and all things therein for the ſinne of man, pardon our ſinnes, turne away thy curſe, and vouchſafe thy bleſſing vpon theſe thy gifts, which we are now to receiue: that we vſing them with temperance and thankfullneſſe may obtaine by them reſreſhing, and be enabled by them to thy ſervice, through Ieſus Chriſt our Lord. *Amen.*

Grace after Meat.

O continually praile be vnto thee, O Lord, who doeſt continually provide ſo graciously for the feeding of our feeble bodies. Leade vs hereby to a taſt of our ſpiritual food; ſo that by the helpe of both wee may grow vp in thy ſervice, both in body and ſoule, till at the laſt we attaine thy beauenly Kingdome, and be for ever glorified both in ſoule and body, through Chriſt our Lord. *Amen.*

Or this.

Mercifull Father, who neuer ceaseſt to do good vnto vs, though wee neuer ceaſe offending thee, and now more eſpecially haſt renewed thy bounty in feeding vs with thy bleſſings. Let not the common fruition of thy benefits make vs commonly, or lightly to eſteeme of them, neither when wee are fed, let vs wax wanton againſt thee, abuſing our ſtrength to the ſeruice of ſinne. But let thy perſeuerance in goodneſſe, worke in vs perſeuerance in all dutiful obedience to our liues end, through Ieſus Chriſt our Lord,

*Amen.**FINIS.*

THE
ENGLISH
CATHOLICISM



THE
ENGLISH
CATECHISME
EXPLAINED.

OR,
A COMENTARIE
ON THE SHORT CATECHISME
set forth in the Booke of Com-
mon Prayer.

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moderne Controuersies handled, doubts resolved,
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Masters in their *Schooles*, and for *Houſholders*
in their *Families*.

By JOHN MAYER, *Bachelour of Diuinitie*.

The second Edition reviewed.

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ing what, as their teaching is in the Church of Rome at this day, though *Thomas Aquinas*, and others not long since haue taught it, to bee necessary to knowe all the articles of the Christian faith, and onely in other, more mysticall points to hold, as the Church holdeth, without prying into them.

Ob. The Apostles had a true faith, without this distinct knowledge, for they knewe not how the redemption of man was to be wrought, they were ignorant of Christs spirituall, and heauenly kingdome, euen after the resurrection, in like manner *Rahab*, who was saued by faith knewe onely, that the God of *Israel* was most mighty, and aboue all other Gods.

Sol. I answer, and so questionles many more haue beene saued without the distinct knowledge of these things, when either for want of meanes, or through weaknesse of conceit, they haue beene vncapable hereof. But note, that euer where true faith is, there is struiuing after the increase of knowledge, as in the Disciples, who were euer attending to their masters Sermons, and questioning with him: Master what meaneth this parable? and, good master teach vs to pray, &c.

Secondly, that these things are particularly to be beleueed by euery of the faithfull, and without wauering, by reason of their weakenesse, (though as hath beene said, the infirmity of our faith attaines not vnto this at all times) is the rather to be confirmed, because of the many canons, made heereagainst in the councell of Trent. Examine therefore the faith of any recorded in the word of God, and you shall find it to be such, *Abraham* by faith was fully perswaded: *Paul* by faith beleueed, that the Sonne of God loued him, and gaue himselfe for him: *Philip* required of the Eunuch before his baptizing, that hee should beleue with all his heart, &c. Againe, faith is the testimony of Gods Spirit, according to that, *The same Spirit beareth witnesse with our spirits, that wee are the children of God*, and who dare say then that this is vncertaine. Lastly, faith is the euidence of things to come, and the very existence of things not seene, now it is a poore euidence, that giueth none assurance, but leaueth still in suspence, and doubtfull. Thirdly, that I am more specially bound to beleue, that God is my Father, will appeare, if wee consider, either
his

5e. 6. Can. 13.
14. 15. 16.

Rom. 4. 12.
Gal. 3. 20.
Act. 8. 37.

Rom. 8. 16.

1. Cor. 12. 1.

his command willing vs to call him Father. *When yee pray, say Luk 11. 2.*
our Father, &c. or the large promises made to those that relye
 vpon him, as vpon their Father. If God provides thus, faith
 Christ, for foules and grasse, how much more will he for you,
O yee of litle faith, meaning if by a stronger faith they should
 relye vpon him, as vpon their father, or lastly the examples of
 holy men, of *Abraham, David, Daniel, &c.* see the Catalogue.
Heb. 11.

Thirdly, for the duties to be performed by vs, to shew our 1. Duty,
 faith in God the Father, they are foure. First, we must obey Obedience,
 his will: *Hereby we are sure that we knowe him,* that is, beleuee *1. Ioh. 1. 2. 3.*
 in his name, *if wee keepe his commandments,* and Christ pub-
 liquely disclames all such from being his brethren, and si-
 sters, but onely such as doe the will of our Father, which is in *Math. 12.*
 heauen: and the Lord himselfe by his Prophet *Malachy* de-
 maunds, saying, *If I be a Father, where is my feare, if I be a Master, where is mine honour.* *Mal. 1. 3. 6.*
 As if he should haue said, yee are bastards
 and no sonnes, which call me Father, but feare not to offend
 my will; they doe vainely flatter themselves, that they are co-
 heires with Iesus Christ vnto God the Father, but yet doe
 not his will, they doe but thinke, and not beleuee, that God
 is their Father, which keepe not his commandments. And
 this is the estate of most men, & women in the world, which
 make their liues a trade of sinning against God, they doe
 plainly mocke God, and his Church in confessing that they
 beleuee in God the Father.

The second duty is, to be like vnto God, and to beare in vs 2. Duty.
 some resemblance of his Maiesty, as naturall children doe *Like vnto God,*
 resemble their Parents. Wherefore it is said; *Be yee followers Ephes. 5. 1.*
of God, as deare children. Now this stands in two things. First, *Leuit. 11. 44.*
 in holinesse or life; *Be yee holy, as God is holy.* Secondly, in loue, *1. Iob 3. 16.*
for God is loue, and he that dwelleth in God, dwelleth in loue, and this
 loue expresseth it self by beneficence, an aptnesse, or readines
 to doe good; *Doe good to them that hate you* (saith the Lord) *Math. 5. 45.*
that yee may bee the children of your Father, which is in Heauen, for
he maketh his Sunne to rise on the euill, and the good, &c. More par-
 ticularly by mercy towards the poore, for the Lord receiues
 the miserable Prodigall, and the poore Publican, and the loue
 of

Iam. 2. of God dwelleth not in vs, saith Saint *Iames*; if we see the naked, and cloth him not, &c. therefore see how we shall be rewarded. *Mat.* 25. If these things be so, then is it not so easie a matter to beleue in God the Father, as the world dreames of, and to come to the priuiledge of his children, but our corrupt natures must be purged, and all wickednesse must be emptied out.

3. Duty.
Moderate care
for the world.

The third duty is, to moderate our cares for worldly things, either food, or rayment: For, what needes he to care for the world, who hath a louing Father, who is al-sufficient; and shall Hue still; euer to prouide for him? and how can any true Beleeuer then; distract his minde about the things of this life, seeing his Father is al-sufficient, most louing, and al-ways lining, and not onely so, but such an one as prouides him a Kingdome? Will the Heyres of Kings take care for pins and points, or not rather haue their mindes taken vp with more princely thoughts? So, doe not yee care for such things, saith Christ, for thus doe the Gentiles; but *seeke ye the Kingdome of God, and the righteousnesse thereof*. As if he should say, This is vnworthy, and vnbecoming the dignity of your condition, to be so basely minded, and this may serue also for the fourth duty.

Mat. 6. 33.

Quest. 11. In which wordes doe you learne to beleue in God the Soane?

Ans. In these. And in Iesus Christ his onely Sonne our Lord, which was conceived by the Holy Ghost, borne of the Virgin Mary, suffered vnder Pontius Pilate, was crucified, dead and buried, he descended into Hell, the third day he rose againe from the dead, and ascended into Heauen, hee sitteth on the right hand of God the Father Almighty, from thence hee shall come to iudge both the quicke and the dead.

Quest. 12. What doe you learne heere to beleue, concerning God the Son?

Ans. Two things. First, his humiliation: Secondly, his exaltation.

Explan. Before we come to the particular handling of these things, it will not be amiss to lay open some general things, necessa-

necessarily to be premised, that wee may with the better understanding proceed to the consideration of these two estates of the Son of God, as followeth.

Quest. 13. What is the Son of God, who is also called Iesus Christ?

Ans. He is perfect God by nature, and of the same substance with the Father, and perfect man, made so of his owne good will, that he might become our Redeemer, and thus is he subiect to the Father.

Expl. As the Father, so the Son, hath bene already pronounced to be very God, in the generall questions concerning the God-head: now that he is also very man-like vnto vs, but without sinne, is easie to be shewed. St. Iohn tells vs, that the *Ioh. 1. 14.* Word was made flesh: And the Authour to the Hebrewes, that, *Heb. 2. 14.* The Son of God took part with the children, for so much, as they were partakers of flesh and blood: Besides infinite places, wherein hee is called man, and said to be made man, and saide to haue become man, and that he was without sinne, is taught in the Epistle to the Hebrewes, *Such an high Priest it became vs to haue,* *Heb. 7. 26. 9. 14.* who is holy, harmlesse, and undefiled: And againe, Iesus Christ offered himselfe without fault, which is alleadged, to proue that he did much excell all High Priests, after the order of Aaron; for they had neede, being sinfull men, first to offer for their owne sinnes, and then for the sinnes of the people. Moreouer, that he was made man of his owne good will, the Apostle shewes to the Philippians; *He made himselfe of no reputation, and* *Phil. 2. 7.* took upon him the forme of a seruant: And whatsoever else hee did vndergoe for our redemption, was all voluntary. And in regard of this estate is it, that he saith, the Father is greater then I, and was before spoken of, as his seruant; *Behold my* *Esa. 42. 1.* *seruant.*

Quest. 14. How can this bee, that God should bee made man?

Ans. Not by turning the God-head into the nature of man, but by taking mans nature vnto the God-head, that so one person might be both God and man.

Expl. This is such a mistery, that naturall men cannot conceiue of it, wherefore some supposing it to be impossible,

D

that

Heretics touching Christ
two natures.

Phil. 2. 7.
Heb. 2. 14.

Ioh. 3. 13.

Heb. 6. 6.

that mans nature should be vnited vnto the diuine, (which is infinite) but rather, that it must needes, vpon the vnion, bee confounded herewith, haue held one onely nature to bee in Christ, as when a drop of Wine is cast into the Sea, wee will not say, but that it is all water still, and these were the Monothelites. Others supposing that two natures could not concur in one person, haue held that there bee two persons in Christ, and these were the Nestorians. But that both these be errors, that which is written of Christ doth plainly shew. First, that the nature of man was taken to the God-head, and not abolished by the Vnion. For, howsoeuer hee is said to haue become flesh, to haue beene made man; which may seeme to imply a conuersion, or confusion of substances; yet hee is else-where saide, to haue taken vpon him the forme of man, to haue beene made partaker of flesh and blood, &c. Which latter phrases may serue to expresse the former, viz. Thus, *He was made man*, that is, tooke to his diuine nature, the nature and forme of man, so of the like. Againe, if the nature of man were abolished after the Vnion, he was mis-termed a man, or the Sonne of man, and hee could not possibly haue beene subiect to sufferings. And on the other side it is absurd to hold two persons in Christ; for, so hee must not bee one Mediatour, and one *Iesui*, but two, the Idioms, and properties of the diuine nature, where falsely in the Scriptures ascribed to the humane, and those of the humane to the diuine, as in these sayings; *Who hath ascended up into Heauen at any time, but the Sonne of man, which is in Heauen?* The Sonne of man was not then in Heauen, but God, vnto whom man being vnited, might be said, by the communicating of properties, to be in Heauen; *They crucifie againe to themselves the Sonne of God.* The Sonne of God cannot be crucified, nor his blood shed, it is a property of the man-hood, and by reason, of the Vnion ascribed vnto God. To conclude, this error breakes the Vnion of two natures in Christ, and makes his suffering without merit, or efficacy.

Quest. 15. What neede was there, that the Sonne of GOD should thus abase himselfe to become man?

Ans. Great need on our beh. lfe who could not be ransomed from our sinnes by Angels, or earthly Treasures, but onely by his precious blood.

Explan. It is the blood of Iesus Christ, saith S. Iohⁿ, that ^{1. Ioh. 1.7.} cleanseth from all sinne; and Saint Peter excluding all other things of greatest worth, sets downe this alone: *We were not* ^{1. Pet. 1.2.} *redeemed with corruptible things, as gold and silver, but with the precious blood of Iesus Christ, as of a Lambe undefiled.*

Q. 16. Doth sinne deserue so ill, that wee could not by any other satisfactory meanes bee deliuered heerefrom, but by the death of the Sonne of God?

Ans. Yea, it deserues the infinite curse of the Law, that is, all iudgement in this world, and euermlasting damnation in the world to come.

Explan. The Sonne of God did not needlesly submit himselfe to the curse of the Law; for without this we had all perished: *The wages of sinne is death* and the Lord pronounceth all them accursed, ^{Rom. 6.} *which continue not in all things that are written in* ^{Deut. 27.} *the booke of the Law, to doe them.* Now God will bee iust of his word, not one tittle shall fall to the ground. And therefore that Law supposed to stand in force without remission, there must bee reall and equiualent satisfaction made, either by the person offending, or by some other in his stead: which supply and suretiship cannot bee conueniently performed otherwise then by the same nature which offended, nor can temporary satisfaction bee sufficient for the acquitting of an eternall punishment, vnlesse performed by a sacrifice of infinite worth and power. Wherefore Christ being God, must take the nature of man, that hee might repaire and restore man. Certainly no creature was able to performe this; for creatures are finite and cannot beare an infinite burthen, such as is the curse of God due vnto sinne, it must then be the Prince of Heauen alone, the Sonne of God, who could not

vndergoe this as meereley God; for God cannot suffer: nor archieue this as meere man; for man cannot conquer. Therefore hee must needs become man, remaining God: and so he reconciled God and man.

Q. 17. If hee must needs bee made fit to beare the curse, why did he not to this end take vnto him some other nature more excellent?

Ans^r. *Man hauing sinned, it was most agreeable to the iustice of God to receive the payment of the debt of sinne in the same nature, which committed it.*

Genes. 2,

Explan. It is true, the euill Angels also sinned, but they are without redemption kept in chaines of darknesse, as witnesseth S. Iude: Of ether creatures man onely needed a redeemer, man onely hath sinned, and man onely must by the iustice of God dye the death, according to that; *The same day that thou shalt eate thereof, thou shalt dye the death:* and for that thou hast done this, *curst art thou,* viz: thou O man, therefore the suffering of any other nature could not bee so pertinent, nor kindly satisfactory.

Obi. 1. If Gods law, and absolute iustice bee vrged, this due satisfaction must bee made, not onely in the nature offending; but also by the person offending: for, the direct Law is, *Anima que peccat morietur* The soule it selfe which sinneth, that must dye for its owne sinne.

Solut. I answer. The Law of God, and so his Iustice, may bee said to stand two wayes, *in rigor,* and *in vigore.* If wee consider it in the vtmost rigor and strictnesse of the letter, surely it doth not admit of any pledge or surety; but requirereth that euery singular man offending, must beare his owne personall burthen. Can you say that the Kings Law is satisfied if a condemned Traytor, being to bee executed, shall hire his friend to vndergoe that lot for him, like a *Damon* for a *Pishias*? But if wee consider Gods Law as remaining in vigor, and vncancelled in regard of a full weight of debt or penalty to bee payed without remission of any the least graine of it, then is it capable of a surety or pledge. As for example, if a man owe mee a summe of money, I am no lesse satisfi-

satisfied if another pay me it for him, then if himselfe should bring it with his owne hands. This is the admirable temper of Gods mercy in admitting a deputy or pledge in a capital debt; and of his iustice, in receiuing the vtmost mites of the debt. Thus, that hee might spare vs, hee spared not his onely Sonne. O yee Angels admire and adore this wisdom.

Quest. 18. How came it to bee thus with vs men: were wee created sinners?

Ans. No. God at the first made man righteous, but by yeelding to the Devils temptation hee made himselfe a sinner.

Expln. This hath bene already further explained. *Qu. 3.*

Quest. 19. Wherein did man yeeld to the temptation of the Diuell?

Ans. In eating the forbidden fruit, and not contenting himselfe with all other fruits of which the Lord had allowed him to eat.

Expln. Reade of this in the third Chapter of Genesis, and you shall see how craftily the Deuill comes to the woman vnder colour of wishing her well, yea better, then God himselfe, whereupon shee yeelds to eat, and offereth of the forbidden fruit to her husband, who did also eat. Now what this fruit was, it is vncertaine, and it is but lost labour to enquire after it.

Quest. 20. Was God so angry, that hee would curse man for eating an Apple, or Figge, or such like?

Ans. That was not the cause of Gods anger, but his vnthankfulness, pride, disobedience, and crediting rather the Deuill then God.

Expln. In that one sinne of eating the fruit forbidden, did concur many sinnes, all very great. First disobedience, when there was but one commandement, and man so qualified, as that he could easily haue kept the same. Secondly, ingratitude and forgetfulness of Gods great benefits: for the Lord had done wonderfully for man, prouiding all things ready

Adams sinne
in disobeying
Gods com-
mandement.

for him before his creation, for necessity and delight, had giuen him a pleasant place to inhabit, a Paradise, and power to eat all manner of fruit, of all sorts of trees which hee planted not, only he gaue him a straight charge concerning one tree onely, that he should not eat thereof; for what day soeuer hee should presume to eat thereof he threatned death vnto him: yet vngratefull man forbeares not, but vpon the very first occasion shewes himselfe disloyall and goes beyond his limits. Thirdly, pride, and aspiring vnto an higher estate, euen to be like his maker, yea to be equall vnto him, for the Deuill told them that they should be as Gods. He was not content to be man, made after Gods image, and Lord and Ruler ouer all creatures in this world, beasts, foules, & fishes: but seeing the great Lord of all to be of greater dignity, he thought to sit in the same chaire of state with him. Fourthly, disloyalty, content to heare his maker blasphemously discredited, as being enuious, and therefore forbidding him that tree, left by eating of it, he should become as good as God himselfe: yea, in his heart he consented to this blasphemy, thinking better of the cursed Deuill of hell, then of the God of Heauen, who is blessed for euer. So that heere was matter enough against him, for which to lade him with curses, and to packe him out of Paradise.

Quest. 21. But though one man did thus, yet all did not, are wee all then sinners and vnder the curse?

Ans. Wee were all in his loynes, and so what hee did, and what sinner estate he fell into, it is common to vs all.

Explan. This may seeme strange, and yet thus doe the Scriptures plainly teach; *Sinne came in by one man, and death by sinne, forasmuch as all men haue sinned.* And againe, *All haue sinned, and are deprived of the glory of God.* Neither indeede ought it to seeme strange, for that we see the like dayly for matters of this world. A man nobly borne, and accordingly prouided for with a Princely estate, yet if hee become a traitor; his children, and so his childrens children through out all generations, remaine without all Nobility, without all

Rom 5.
Rom 5. 12, 13.

all their fathers wealth, vnlesse it pleaseth their Prince to restore them, and anew to bestow it vpon them: Euen so our forefather *Adam*, losing that estate wherein hee was made, wee his children throughout all generations, are without all interest therein, vntill it shall please our great Prince and King, out of his grace to restore vs againe, and repurifie our tainted bloud, by the most precious bloud of his deare Sonne: in whom hee repossesseth vs of the lost inheritance, and that with aduantage.

Quest. 22. It seemes then that wee are sinners so soone as wee are borne, before we haue actually done either good or euill?

Ans. *Yes verily, the child which is but newly borne, yea but conceived, and lying in his mothers wombe, is a sinner, and needs Gods grace.*

Explan. *In sinne was I conceived,* saith the kingly Prophet, *Psal. 51. 5.* and *in iniquity was I borne.* It was said of *Esau* and *Jacob* euen before they were borne, before they had done good or euill, *Esau haue I hated, Iacob haue I loved;* now where there is no sinne God cannot hate. *Esau* then was a sinner, whilst hee was yer in his mothers wombe: and as it was with him, so is it with vs all. Otherwise we should not be mortall, for where sinne is not, there is no mortality. And this should make Parents betimes to pray heartily for the grace of God to be shed vpon their children.

Quest. 23. I perceiue then by this which hath beene said; that wee are all in a miserable estate by nature, but you tell me of *Iesus Christ*, that hee was humbled for vs, wherein standeth this his humiliation, and in which of your articles is it set forth?

Ans. *In these words it is set forth.* And in *Iesus Christ* his onely Sonne our Lord, which was conceived by the holy Ghost, borne of the Virgin Mary, suffered vnder *Pontius Pilate* was crucified, dead and buried, hee descended into hell, and there be three degrees of his humiliation.

Quest. 24. Which is the first degree, and in which words?

Ans. First his incarnation: set forth in these words: Which was conceived of the holy Ghost, and borne of the Virgin Mary.

Of Christs hi-
milation.

Explan. Having by questions, and answers premised, made a way to the consideration of the twofold estate of the Sonne of God, viz. his humiliation, and exaltation, wee now come directly to open the articles touching these, and first of his humiliation. For the meaning, considering what hath beene already said, I shall neede to speake but little. And in *Iesus Christ*. That is, I beleue in Iesus Christ, as being very God, equall to the Father, but in the order of the persons in the Godhead, the Sonne of God, and so the second person of the Trinitie, and his onely begotten Sonne, for in regard of him onely, is God a Father by generation, as hath beene already shewed, though he be the Father of all true beleeuers: also by adoption, and regeneration; and this onely Sonne of God I beleue to be my Sauiour, my Iesus, to saue mee from my sinnes, I beleue him to be Christ, that is annointed, or fore-appointed in the counsell of the Father, before all worlds, to be the high Priest, the Prophet, and the King of his Church. I beleue him to be our Lord, that is to haue right of Lordship ouer vs, euen as the father hath, and power both of life and death, ouer such as loue him and are obedient, and ouer the stubburne, and disobedient. Who was conceived of the Holy Ghost: that is, though he was made man, yet not by ordinary way begotten of man, but the power of the holy Ghost made the blessed Virgin to conceive without man, borne of the Virgin Mary, that is, this wonderfull conception, was in the wombe of Mary a pure Virgin, of whom he was after borne, brought forth, and brought vp after the manner of other children.

1. Prooffe.

Philip, 1.6.

Secondly, for the grounds of holy Scriptures, from whence all this is taken: and first, that hee is very God, and Lord, equall with the Father, Saint Paul is plaine. Hee thought it no robbery to be equall with God, and enough hath beene already said aboue, concerning this. Secondly, that hee was made

man

man like vnto vs in all things, sinne onely excepted, I shall need to say no more for the prooffe hereof. Thirdly, that hee became man after an extraordinary sort, all the holy Gospels doe plainly declare. For they shew, how that *Mary* was con-^{Math. 1.} tracted vnto a man called *Ioseph*, and before they came toge-^{Luk. 1. & 2.} ther, shee was with child by the holy Ghost: and that this should be so, was prophesied long before: both immediately after *Adams* sinning, and punishment: *The seede of the woman shall* ^{Gen. 3.} *break the Serpents head:* and againe, by the Euangelicall Prophet *Esay*: *Behold a Virgin shall conceive, and bring forth a Sonne.* ^{Psal. 7. 14.} And though the Scriptures doe not plainly teach thus much, yet the Church of God doth constantly hold, that *Mary*, the mother of God, was *semper virgo*, alwayes a pure Virgin, both because she neuer had childe after, and *Ioseph* her husband was a man that feared God, and therefore in all likelihood, would not presume to knowe her, whom the Lord had as it were appropriated vnto himselfe. Now for so much as we read of his brethren, *Iudas*, *Iames*, and *Iohn*, it will not be amisse a litle, to digresse to set downe the pedigree of Iesus Christ, as it is registered by *Epiphanius*. He had to his grand-mother one *Anne*, Christ his who had three husbands. First *Joachim*, by whom she had *Ma-* ^{brethren.} *ry* the mother of Christ, who were both of the same tribe of *Iudah*, according to *Dam. siene*, but according to *Epiphanius*, she was of the tribe of *Leuy*, then hee being dead, shee was wife vnto *Cleophas*, by whom shee had a second *Mary*, who was afterwards wife to *Alpheus*, and bare him *Iames*, surnamed the sonne of *Alpheus*, and *Simos Cananeus*, and *Iudas Thaddeus*. Lastly, shee was wife vnto *Salome*, who begat of her another *Mary* which was wife to *Zebedeus*, and bare vnto him *Iames*, who was specially called the brother of the Lord, because most like vnto him, if it be true, which is written vnder the name of *Egeiippus*, that liued next to the Apostles times, where it is also added, that because hee was like vnto the Lord, they sent *Iudas* before to shewe the one from the other, she bare also *Iohn* the Euangelist. So that all these were but his couzen germans, and called his brethren onely according to the Hebrew phrase, by which *Abraham*, who was *Lois* Vncle, ^{Gen. 13. 8.} tells him. *We are brethren.*

To

To returne againe, vnto that, from which we haue digressed, this birth of the sonne of God is the chiefe and most stupifying wonder of the world.

First in that a Virgin is a mother, that she beares a Sonne, whom euer knew man, all the Historians in the world could neuer tell of the like, all the Philosophers cannot finde out, how this may be. Another, and farre more vnsearchable and venerable wonder is, that the infinite God, whom the Heauens cannot containe, is borne of a woman, the Creator of all becomes a creature, hee that comprehends the world in his fist, is comprehended in the streight compasse of a silly womans wombe, hee that giues foode and raiment to all, becomes naked, and destitute of all things, hee that is ruler of all is made obedient to poore man, he that is eternall, without beginning, and end of his dayes, is made mortall, and subiect to the arrest of violent death: nay, of the most reproachfull and ignominious punishment. And in this admirable birth of the Sonne of God, of a woman, there is a wonderfull correspondence to the fall, which came by a woman. *Eve* the first woman drew the curse vpon man, *Mary* the best-beloued of women, brought the saluation vnto man, she gaue the fruit to man, by which hee loseth Gods fauour, becomes a sinner, and subiect to death and damnation; but this woman giues him fruit, whereby he comes into Gods fauour, is made righteous, and inheritor of life, and saluation. And thus much for this, that he was borne of the Virgin *Mary*.

He is Iesus, viz. a Saviour of his people, for this name was *Ioseph* instructed in by the Angel before his birth, saying, *Thou shalt call his name Iesus, for he shall save his people from their sins*, and in the Epistle to the Hebrewes, *He is able perfectly to save them, that come vnto God through him*, and besides him there is none that can saue vs, according to that, *There is no name given amongst men whereby we may be saved, but the name Iesus*: and that of the Prophet, *I am the Lord, and besides me, there is no Saviour*. And for the further prooffe hereof, see what hee hath done. Was it necessary, that to ransom vs, hee should empty the treasures of his riches, and become euen poore and of no reputation? He did thus. *He made himselfe of no reputation*. Must he

Math. 1. 21.

Heb. 7. 25.

Act. 4. 12.

Esa. 43. 11.

Philip. 2. 7.

hee endure the fiercenesse of Gods wrath against sinne, his very curse due thereunto? He did thus also, *He hath redeemed vs from the curse of the law, being made a curse for vs.* Must hee performe absolute obedience to the law, which we could not doe? he did this also. *I came not, therefore saith he, to dissolve the law, but to fulfill it.* Lastly, must he live ever to provide that what he hath done, may be effectuell for our saluation? Loe, *He sitt ever living, and stands at the right hand of God, making intercession for vs.* So that he is truly another *Iosua*, bringing vs out of the wilderness of our miserable estate by sinne, trampling our spirituall enemies vnder our feete, and victoriously putting vs in possession of our heavenly Canaan.

He is also *Christus Domini, the Christ, or annointed of the Lord*, for this name is commonly annexed vnto the other. *Christ Iesur*: In Hebrew he is called, *Messiah*, by a word of the same signification. *The Princes are assembled together against the Lord, and against his Messiah, or annointed; and againe it is said of him; God hath annointed thee with the oyle of gladnesse above thy fellows:* and more petularly of Christ saith *Daniel*, *After threescore and two weekes shall Messiah be slaine*, though one of our owne men lately commenting vpon this, hath fowlely defaced this most pregnant testimony, interpreting this *Messiah*, the Kings and gouernors of the Iewes. And this name, *Messiah, Christ*, or annointed, was familiarly knowne vnto the Iewe before his coming; witnesse that speech of the woman of Samaria, who could say, *I know well, that the Messiah shall come, who is Christ, and he will teach vs all things.* Now he is Christ; that is annointed vnto a threefold office. First of a King, that he might bee King of his Church, ruling in it by his lawes, and in the hearts of beleeuers by his Spirit, and defending it against all enemies: for this, is he said, partly, to be after the order of *Melchisedek*, that is, the king of righteousness, and he is also called *Melchi Salem*, that is King of peace, according to the last title giuen him by the Prophet: *Prince of Peace*. Secondly, he is annointed to the office of a Priest, that he might sacrifice for the sinnes of his people, euen one all-worthy sacrifice, that is himselfe vpon the altar of the crosse, as a large discourse is had hereof in the Epistle to the Hebrewes. Thirdly, to the office of a Prophet, that he might re-

ueale

Deut. 18. 15.

Ioh. 1. 18.

Heb. 1. 1.

ueale the will of his Father vnto vs, enlighten our vnderstandings therein, and continually pray to the Father for vs. Of Christ vnder this name did *Moses* foretell. *The Lord shall raise you up a Prophet from amongst your brethren, like vnto me, him shall ye heare*: chiefly meaning the head of all Prophets *Iesus Christ*. And according to this office it is said: *The onely begotten Sonne, who is in the bosome of the Father, he hath declared him*: and again, *In these last dayes he hath spoken to vs by his Sonne*: whereas he was wont to speake sundry waies by his Prophets, as-if hee should haue said, now he hath spoken once for all by his greatest Prophet of all.

The Sonne of *Mary* the Virgin, is this *Iesus*, and Saviour of the world, annointed, and none other in the world besides: for vnto him agreeth the time of the Messias birth, and suffering, the manner of his coming, of a pure Virgin, poore, and in the forme of a seruant, of the tribe of *Iudah*, of the seede of *Dauid*, the wonders he should worke, the vniuersall Peace over all the world, the departure of the Scepter then from *Iudah*, the testimony of diuels, the heathen Gods and prophets, the witnesses from Heauen at his baptisme, his miracles in healing maladies, raising the dead, darkening the Sunne, his glorious resurrection, and ascension, the miserie of his enemies the *Iewes*, and the wonderfull acts done in his name by his seruants, the passage and power of his Gospell through the world, the subiection of kings Scepters thereto, the continuance of it to this day manger the rage of tyrants and persecutors. Seuenthly, that I am to beleeue in his name, it is the summe of his preaching. *Repent, and beleeue in the Gospell*. And this is the worke of God, saith he, *that ye beleeuen in him, whom he hath sent*. And they only are iudged to be such, as vpon whom he will bestow eternall life, which receiue him, and they onely receiue him, *which beleeuen in his name*.

Ioh. 6. 29.

Ioh. 1. 12.

1. Duty.

Now follow the duties, by which we are to expresse this faith in Iesus Christ, which are sundry. First, a thankfull admiration of this vnspokeable fauour of the Lord towards vs, we were miserable vnder the curse, and through feare in bondage to the diuell all our life long, there was no way to be deliuered, but the glorious Sonne of God must become vile and wretched man, the King of Heauen must put off his glorious robes, lay aside his Princely

1. To praise
God for Christ

princely Scepter, and come out of his royall throne of hea-
 ven, from riding betweene the wings of the winde: and bee
 basely cloathed as a servant, bee ruled like a babe, and lod-
 ged in a stable with bruit beasts. If mans heart be not lif-
 ted vp to more then ordinary thankfulness for this, the very
 heauens will wonder, the earth will bee amazed, and the
 stones will vtter his praises, and cry out vpon mans ingrat-
 itude. *Mary* that blessed virgin, that bare him, breakes out
 into *Magnificat anima mea, &c.* *My soule doth magnifie the Lord,* Luc 1. 46.
 and *my spirit reioyceth in God my Saviour,* *Iohn* that was to be his
 cryer did but heare the sound of his mothers feet, whilst hee
 was yet in the wombe, and skipt for ioy, and *Simcon* no soo-
 ner saw him, but as though ouercome with ioy falls into
Nunc demittis, Lord now lettest thou thy servant depart in peace ac-
cording to thy word, to omit *Zachary* and *Anne*, The Angels and
 shepherds singing, wondring, and setting forth the Lords
 praise for these things. But wee vnworthy wretches looke
 for as much good at his hands, yet do no way ioyne in thank-
 fulnesse with this holy company. When *Moses* with the Is-
 raelites had beene deliuered from the Egyptians by the red
 Sea, they sung praises: When *Deborah* and *Barack* were freed
 from the Midianites, they sang praises, and so did *Mordecai*
 and *Ester*, when they had the vpper hand of their enemies,
 euer still we heare the sound of praises; and greater deliue-
 rance is wrought for vs, but where bee our praises? what
 testimony doe we giue of our thankfull hearts therefore.

The second duty, is humbling our selues, to seeke the good
 one of another; for the Apostle propounds this, as a sound
 argument. This minde was in Christ, that being equall in
 glory with God, he became vile for our good, therefore wee
 ought to humble our selues for the good of our brethren:
 and Christ himselfe vseth the same. He takes water and wa-
 sheth the feet of his Disciples, and wipes them, with a towell,
 saying, What I haue done, see that yee doe likewise. Wee
 must thinke that wee are best and greatest Christians, when
 wee are most seruiceable, through loue one towards another,
 according to that; *Hee which is chiefe amongst you, let him bee*
servant to all. This is the honor and Lordship ouer one ano-
 ther

vers. 41.

Luc 2. 29.

Iude. 5.

2. Duty.

In humility to

serue one ano-

ther.

Phil. 2.

Math. 23.

Ioh. 13. 15.

Gal. 6. 1.

Math. 5. 23.

Math. 27.
Ex. d. 13. 5.

1. Cor. 13.

* 3. Duty.
To be lifted vp
in heart to hea-
uen.
Col. 3.

Psal. 13.

ther that we must aff. ft. and the higher our places bee, the more must wee exceed this way. Not as some foolish Monks haue done, to shew the lowlinesse of their minde, embrace Lazarous persons, kisse their vlceros bodies, and drinke the very water wherein they haue been bathed, nor yet wilfully to impouerish our selues of all worldly goods, with the Mendicant Fryers: for it may rightly be said, *Who required these things at your hands?* But first wee are in meekeesse to restore such as are fallen through infirmity, and not proudly insult ouer them. Secondly, we are to lay aside our greatnesse and superiority ouer our brethren, in the case of offence, and to goe vnto them, and be reconciled, according to that of our Sauour Christ: *If thou bringest thy gift vnto the Altar, and there rememberst, that thy brother hath ought against thee, goe first, and bee reconciled to thy brother, and then come and offer thy gift;* and not to stand vpon this; I am a better man then hee, let him come to me if he will. Thirdly, we are euen to forget our estates, and to visit poore mens houses, in the case of sickness, and to put to our helping hands, for the reliefe of our brethren, in the case of danger, by any sudden casualty, according to that allegation, to the comfort of Christ his sheep at the last day; *I was sicke and in prison, and yee did visit me:* and to that precept of old; *If thine Affe. of thy very enemy fall vnder his burthen in the way, thou shalt helpe him vp againe.* Fourthly, we are to abate of our dainty fare, and of our costly apparell; yea, we must spare out of our owne bellies, for the comfort of others in the time of extreame want, according to the commendable practice of the Christians in Macedonia, of which the Apostle witnesseth, when the famine was at Ierusalem, saying, *According to their power. (I beare them record) yea, beyond their ability, that they were willing.*

The third duty is (in the remembrance of this admirable Vnion of God vnto man, whereby man is beyond measure graced) to pht vpon vs highspirits, both by haning our hearts lifted vp to Heauen, where our nature sits at the right hand of God; and also by being vndaunted at the greatest dangers that may befall vs, or at the greatest terrours, that the Deuill can strike into vs; wee must say with David, *Though I walke*

in the vale and shadow of death, yet will I feare none euill, for the Lord is my Shepheard; for the Lord (wee may say) is in vs: and with Paul, God is on our side, who can bee against vs. Wee must stand fast in the euill day, when wee are assaulted, not with flesh and bloud, but with spirituall powers. For if our eye be opened, to see who is with vs, as *Elisba* prayed for his seru-
 Rom 8.
 Eph 6.12.
 1 Kng 6.
 more being with vs, then against vs. If it were a duty flowing from faith to be high spirited, according to the world, I know that many, yea all, would easily frame themselves vnto it; for euery mans spirit is too high this way, all meditate matters too high for them. But this highnesse must be abated and brought low, that roome may be made for that which ought to be: Thou must not be altogether without an high minde; for euery man is by all meanes to struite to exceed heerein, onely be sure, that it aspire to the highest thing of all (which is Heauen.)

The fourth duty is, to yeeld due reuerence to this Lord, 4. Duty.
 and gracious Iesus of ours; for that wee are his, hee hath bought vs. Neither are wee vnder our enemies hands, neither are our bodies our owne (that I may speake with the Apostle), wee are bought with a price, therefore glorifie God in your bodies. 1 Cor. 6. 20.
 He may rightly challenge at our hands, as the Father doth, if I be a master, where is my seruice, or my reuerence. Now, what Mal. 1. 3.
 this reuerence is, is expressed to the Philippians, God hath giuen him a name above all names, that at the name of Iesus all knees might bow, &c. that is, that all might outwardly reuerence the name Iesus, be reuerently affected inwardly, at the very sound thereof, and submit themselves to obey his will, at the very first comming of the same to their eares, for that it is of him, who is our Lord Iesus: as may best be vnderstood, by comparing this place with that of the Prophet, vnto which the Apostle alludeth, I hnt (saith the Lord) every tongue shall sweare by me, and euery knee shall bow vnto me. For swearing by Gods name is usually put for worshipping, and seruing him. Wee are therefore to serue the Lord Iesus, and in all things so to behaue our selves, in our soules and bodies, as those that remember they haue such a Lord. Masters must entreat

Ephel. 6.9 entreat their seruants gently, for that they also haue a Lord
 Math. 24. all higher powers and great persons must so vse their autho-
 Math. 23. rity ouer others, as that they may not be found by this their
 great Lord, limiting their fellowse at his comming; all men
 of all sorts must take heed, that they haue so vsed their talents
 as that they be not found to haue gained nothing at his com-
 ming. If thou bee such an empty and barren Professor of
 Christs name and seruice, though thou weare his badge,
 though thou with thy mouth call him Lord; yet hee will bee
 a terrible Lord to thee at his comming, hee will cut thee off,
 and giue thee thy portion with hypocrites, hee will bid,
 Take this bad seruant, binde him hand and foot, and cast him
 into vtter darknesse.

Quest. 25. Which is the second degree, and in which
 words?

Answ. He suffered the death of the Crosse for my first set forth in
 these words? He suffered vnder Pontius Pilate, was crucified dead
 and buried.

Explan Having explained the first degree of the humili-
 ation of the Son of God, we come now to the second; He suffer-
 ed vnder Pontius Pilate That is, a Heathen Iudge set ouer the
 Prouince of the Iewes, by the Roman Emperour: for hit-
 therto they had Gouvernours of their owne, according to the
 Prophecie of old Father *Isaac* saying, *The serpent shall not de-
 part from Iudah, nor a law giuer from betwene his feet, until Shiloh
 comes.* For *Herod* the sonne of *Antipater*, was the first stranger
 that was Gouvernour ouer them, and the two and thirtieth
 yeare of his raigne was the sonne of God borne, and in the
 two and fortieth of *Augustus Caesar* the Emperour. *Olym-
 piad. 194.* And after this *Herod* was *Pontius Pilate* set ouer
Iudea, vnder the Empire of *Tiberius Caesar*. Before these,
 were men of the Hebrew Nation, Rulers there, viz. *Ar-
 chibulus*, *Hircanus* and *Antiponus*, thirty five yeares, and so ascen-
 ding vpward to the times of *Iudas Maccabens*, &c. Vnder
 the government then of this *Pontius Pilate*, Christ began to
 execute his office, for which he was sent, viz. To preach the
 Gos.

Gen. 49.

Isaiah.
Isaiah.

LUC. 3.1.

Gospell both by himfelfe, and his Disciples: and continuing thus to doe, and to worke many miracles, was spitefully entreated of the wicked Iewes, for the space of three yeeres and vpward, then villanously betrayed by one of his Disciples apprehended, abused, & crucified, being full thirty three yeeres of age; *Hee was dead*: That is, he was not onely fastened to the Crosse, to the shedding of some of his blood, where the nailes entred into his hands and feete, but there gaue vp the Ghost, was after pierced to the very heart with a speare, so that water and blood came out, and being found certainly dead, he had not his legges broken, as theirs were, which had beene crucified with him, *And buried*: That is, for the more certainty, that his spirit was departed out of him, he was taken downe from the Crosse, and laid into the graue. And this briefly shall suffice for the meaning.

Now followe the testimonies and grounds of holy Scripture, out of which this is taken. First, that he suffered vnder *Pomius Pilate*. 2. That he was crucified, and dead. 3. That he was buried. 4. That he did vndergoe all this for our sinnes. For the first: It would be ouer-tedious to rehearse all, that the Lord suffered, according as it is recorded at large by the Euangelists. We may therefore referr all briefly to these two heads: First, to that he suffered before his manifesting himselfe to the world, whilst he was vnder age, and then to what he suffered after, whilst he was vnder age, great was the persecution, which was raised vp against him. *Herod the King* *Math. 2.* vnderstanding, that one was borne, who should bee King of the Iewes, fearing to be depofed, called a Councell, and learning certainly, that Bethelem was the place of his birth, first sends cunningly by the wise men, which came out of the East to worship this new borne King, to be better assured of the house where he lay, pretending to come himfelfe also & worship him: the wise men hauing found out the Babe, forbore to certifie the King hereof, and depart home another way, as they were admonished from aboue, whereat hee being more incensed, gaue charge forthwith to slay all the male children in Bethelem, that were two yeeres olde, and vnder without sparing any, insomuch, that as by some is recorded, his owne

E

childe

childe being nourfed there dyed alfo : whereupon one faide, *he had rather haue bin Herods bog, then Herods childe.* But the Lord prouided wonderfully for the fafety of his fonne at this time ; by admonifhing his parents fecretly to haften away before this bloody Maflacre, and fhedding of innocent blood. Thus the Lord of life was faine to flee for the fafeguard of his life, whileft he was yet in his fwadling clouts.

Moreouer, hee fuffered by want and pouerty, wherefore he faith, *The Foxes haue holes, and the Birds haue nefts, but the Sonne of Man hath not whereon to reft his head.* For this is not only true of him afterwards ; but from his birth vpward. His parents were fo poore, that when his mother fhould be deliuered of him, fhee had none other place to bee in, but euen without the towne, in a caue of a rocke, called the manger, where poore people refted that could get no roome in the towne, as one well obferueth vpon that place of *Luke*, where this hiftory is fet downe, viz. *Bafilins Magnus*. For otherwife the Shepherds could not haue found him out in the night, but muft haue fearchd in the ftables of fundry Innes ; moreouer the article is prefixed in the Greeke, feemes to infinuate, that fome certaine Maunger knowne by that name was meant. Hereunto consenteth alfo *Iuftin Mart.* *In dialogo cum Tryphone* : after other words he faith, that they refted in a certaine caue neere the Towne ; and *Origen* faith, it was a thing commonly celebrated amongst the Chriftians : namely the caue, where Chrift was borne. So alfo *Epiphanius*, *Theodoret*, and all antiquitie. After that he grew to be thirty yeeres of age, he began to manifeft himfelfe vnto the world, following herein the rule fet down by the Lord concerning the Leuites. *From thirty yeeres old and upward, euen to fifty yeeres old.* Though he attained but to the thirty foure yeere of his age, according to the consent of Chronologies, howfoeuer it may feeme otherwife by that which the Iewes alledge againft him. *Thou art not yet fifty yeeres old.* Whereupon *Irenaeus* concludes ; that he was about this age, when he fuffered vpon the Crosse, and faith, that the Elders of the Church learned the fame of *Iohn*, and that place of *Numbers*, may feeme to giue fome light and credit hereunto. Now, *Tertullian* and *Lactantius* contrariwife teach, that he was but thirty. In this great variety, becaufe the

Luk 9.59.

The Manger
wherein Chrift
was laid,
Luk. 2.
Bafil.

Iuftin Mart.

O'ig contra.
Celsum.

Luk. 3.23.

Numb 4.3.

Ioh. 8.57.

the Word of God saith nothing, but that of *John* 8. 57. It is hard to define infallibly his certaine age. But to me the former opinion seemeth most probable. The Lord at thirty yeres of age, as hath beene said beginning to manifest himselfe vnto the world, was still more and more hardly vsed of the world. First, of the Diuell; then of men. He being led into the wilderness by the Spirit, did vndergoe the want of all things forty dayes, and forty nights, and then was most strongly assaulted by the Diuell, when he was supposed to be weakest, by reason of his continuall fasting. Of men he was hardly vsed. First, by vile and slanderous speeches, they calling him a glutton, and a Drunkard, a Friend of Publicans and Sinners: saying, that he was mad, that he had a Diuell, and that through *Belzebub* the Prince of Diuels, he did cast out Demons, and that he was a Deceiuer, or Impostor, and if any thing more vile could be denied against him, or his followers. Secondly, by their practises against him, without any open violence: if any man followed him, he was excommunicated out of the Synagogue, he was pronounced accursed: therefore hee himselfe was much more excommunicated and accursed; they called a Councell against him, as against a dangerous Arch-Hereticque. Thirdly, by their practises against him ioyned with violence, but without effect. Once they sent officers to apprehend him, who being overcome with the grace of his speeches, returned without doing their office: another time, they tooke vp stones to haue stoned him: and a third time they led him to the side of an hill, thinking to throw him downe head-long, but he went thorow the midst of them, and escaped. Yea, such, and so vncessant was their rage against him, that whereas many Rulers did esteeme of him, yet they durst not professe it, for feare of the Pharisees. Lastly, drawing neare to his last Passion, he had the apprehension of the wrath of God wrestling with him, which made his sweat like drops of blood, the like to which was neuer heard of, being exceeding heauy and sorrowfull, so as that hee could take no rest in the night, but prayed againe, and againe; and the third time; *Father if it be possible, let this cuppe passe from me.* And these almost were his sufferings.

Esa. 53. 3.

in generall, which made him a man of sorrow, according to that of the Prophet; *He is a man full of sorrowes, and hath experience of infirmities*

2. Proof.

Christ cruci-

ed

Luk. 23. 45. 46.

Secondly, that hee was crucified, and dead, is also plainly set downe by the Euingelists; with the circumstances aggravating this his accursed death; *He was hanged* (saith St. Luke) *betwixt two theeues, and from the sixth houre to the ninth, there was a darknesse over the land, then he cryed with a loud voyce, Father, into thy hands I commend my Spirit, and gave up the Ghost.* And St. Peter vpbrayds the Iewes herewith, telling them, that they *had crucified, and slaine him.* And St. Paul saith, *Hee was made a curse for vs, for it is written, Cursed is every one that hangeth on a tree* Moreouer, that hee was dead, the Souldiers that came to breake his legs did testifie, for seeing this, they let him alone. As for the circumstances of his death, they make the matter farre more haynous on the Iewes part, and more grievous on Christs part. First, they apprehend him like a Varlet, that had done some outrage, comming vpon him with swords and staues in the night time; *Judas*, one of his Disciples, being their Guide, who was hired vnto this with thirty peeces of siluer, and most obstinately proceeded they in their enterprize; though hee gaue them some taste of his Diuine power, for he did but say, *I am he*, and with the breath of his mouth, they fell to the ground backward, he did but touch the eare of one, which was cut off, and healed it. Secondly, they carry him first to one High Priest, and then to another, then to *Pilate*, then to *Herod*, and backe againe to *Pilate*, amongst whom he is mocked, laughed at, scornefully entreated, and buffeted, questioned withall, spitted vpon, and crowned with thornes. Thirdly, they compell him to carry his heauy crosse, till he fainted vnder the burthen, being without all pittie and compassion towards him. Fourthly, though they could charge him with no fault at all, worthy of any punishment, insomuch, as that *Pilate* the heathen Iudge would haue acquitted him, yet they cried out, *Crucifie him, crucifie him,* and had rather, that *Barrabas*, a Traytor & Murtherer, should be spared, then he. Fifthly, they hung him vp betweene two theeues; the most harmelesse and innocent man in the world,

Ioh. 18.
Christ his ap-
prehension.

Yer. 6.

Ioh. 18. 13. &c.

Ioh. 19. 17.

Luk. 23.

Esa. 53. 9.

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is numbred amongst the wicked, and euill doers. Sixtly, not content to pierce his hands and feete, in most bloody manner, with nailes, by fastning him to the Crosse, like most hard-hearted wretches, they giue him vineger mingled with gall to drinke in his great heat and thirst, they doe whatsoeuer they can, to increase his sorrowes, by nodding the head at him, by vpbrayding him with the sauing of others, and telling him, that he could not saue himselfe: Otherwise, say they, let him come downe from the Crosse, and wee will beleue in him. When in his greatest pangs, he cryed out, *Ely, Ely, lamma sabactani*, they mercilesly scoffe at him, and say, he calles to *Eli*, when they knewe well enough, that he called vpon his God. Lastly, not being astonished at the admirable Ecclipse of the Sun, contrary to the course of nature, (it being about the full of the Moone, an obscuring not of some degrees, but of all the light of the Sunne, and for three houres together) nor moued at the vaile of the Temple being rent, the opening of the graues, and the comming forth of dead bodies, all wonders of the world, they rage against him, when hee is now dead, a Souldier runnes him into the very heart with a speare, so that the very water, which is placed there, for the cooling of the heart, came forth together with the blood.

Thirdly, that hee was also buried, the Text doth plainly set downe; *Ioseph of Arimathea, an honourable man, went and begged his body of Pilate, and buried it in a new Sepulcher, in a garden, neere the place of his suffering.* And this was, according to the prophesie of *Esay*; *He made his grave, with the rich, in his death.* Which is also particularly in our Creede expressed, both for the confirmation of his death, and for the mystery of our not onely death, but buriall vnto sinne, prefigured hereby.

Fourthly, that all this was vndergone for our sinnes onely, is plentifully testified: 1. by himselfe saying, *I am the good shepheard*, then by his enemy *Caiaphas* the high Priest, saying; That it was expedient, that one should die for the people, and not the whole nation to perish, which he spake, not of himselfe, but being High Priest for the

yeere, Prophetically : Thirdly, by his vnerring seruants, the Apostle *Paul*, saying ; *He was deliuered to death for our sinnes, and rose againe for our iustification* : Saint *Peter* saying ; *We are redeemed, not with corruptible things, but with the precious blood of Iesus Christ* ; to omit what is said to the same purpose, in the Epistle to the Ephesians, *He gaue himselfe for his Church, to sanctifie it* : and in the Epistle to the Hebrewes, *The blood of buls, and goats, is not able to deliuer, or cleanse from sinne, but that of the Sonne of God* : And that of Saint *Iohn*, *Hereby we perceined his loue, that hee laid downe his life for vs* : with infinite like places. Nay, it is the plaine prophesie of *Esay*, *He was smitten for our sinnes, and braken for our iniquities, the chastisement of our peace is vpon him, and with his stripes we are healed*. And to the setting forth of this, tend all the types and figures of him, that were before his comming. All the sacrifices and slaying of sheepe, and oxen, calves, lambs, and feathered fowles, made by the Iewes, were types and shadowes of this grand sacrifice, for the expiation of sinne : For, when men had sinned ; they were appointed to bring these sacrifices, that they might be forgiuen, and more specially, a lambe was to bee slaine in the morning, and a lambe in the euening, euery day continually, which in truth was the Lambe of God, *Iesus Christ*, that takes away the sinnes of the world. Again, hee that was not circumcised, must die, as none of Gods people, and the blood of the Lambe in the Passeouer, stricken vpon the vpper post of the doore, deliuered from the destroyer. Lastly, the brazen Serpent healed them, that looked thereupon, being set vp aloft in the wilderness : so doth *Iesus Christ* heale all such, as by the eye of faith looke vpon him, being lifted vp vpon the crosse, as he himselfe applies it, saying, *As Moses lifted vp the Serpent in the wilderness, so must the Son of Man be lifted vp, which he spake, signifying, what death he should die*. And these his horrible sufferings must needs bee for our sinnes, for he himselfe was without sinne : *There was no guile found in his mouth, neyther did he any sinne. Hee was the vndefiled Lambe of God, and without spot* : Hee was led as a sheepe to the slaughter, without any desert of his owne, so that hee was able to challenge his enemies. *Which of you can accuse mee of sinne, yea, Pilate himselfe confesseth, that hee found in him no fault at all, and Pilates wife, that hee was a iust man*.

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Touching the duties, whereby wee are to set forth our faith herein. The first is godly sorrow, in bewayling our sinnes, the onely cause of these great sufferings of our deere Sauour. The women that followed him to his death, wept for him most pitifully: but he instructs them better, saying, *Daughters of Ierusalem, weepe not for me, but weepe for your selues, and for your children.* Luc. 23. 28. So are we to weepe for our selues, the cause of this heatines being our naughtinesse. *They shall see him whom they haue pierced* Zach. 12. 5. (saith the Prophet) *and shall weepe euery familie apart, &c.* So there is no true Israelite so stoically void of all motion, but hee will weepe to see, how by his sinnes he hath stricken through, as it were, with sorrow, his most louing friend, master, and maker. If a man hath foolishly runne into any such vnlawfull actions, as that he must needes die therefore, or some speciall friend, vnto whom his heart is most entirely knit: he is more then flint-like hard, if it pricks not his very soule, and much more if a woman hath done thus, and her best beloued husband must suffer. But such is the Lord Iesus vnto vs, and so ill deseruing are the actions, which we haue, and doe daily runne into, either wee our selues must die therefore, and still most hideously liue, cuer dying, or our best friend in the world (vnto whom wee are a spoule, and he the husband) must lay downe his life for vs, yea, he hath done it, and we cannot but daily behold it in the Gospell. O then let vs weepe with *Rachel*, and not bee comforted, let our hearts breake with sorrow for our so heynous iniquities, and let it continually afflict vs inwardly, as wee are continually subiect to sinning: and the rather for that so doing we shall bee comforted according to that. *Blessed are those that mourne, for they shall be comforted: and godly sorrow breedeth repentance vnto salvation neuer to be repented of.* Math. 5. 1. Cor. 7. 10.

The second duty is the mortification of our fleshly members and sinfull concupiscences, and that for three speciall causes: First because that by liuing still in sinne, we come to bee accessarie to this odious murdering, and killing of the Lord of all: for they that liue obstinately in sinne, *do crucify againe the Son of God, and make a mocke of him*, so farre are they from beleeuing in him crucified. Their daily practise is to draw *Christ* vnto the crosse, to driue nailes into his hands, and feete, to scoffe at him, and to

1. Duty.
Godly sorrow
for sinne.

Luc. 23. 28.

Zach. 12. 5.

Eph. 5.

Math. 5.

1. Cor. 7. 10.

2. Duty.
Mortification
of sinne,
Heb. 6. 6.